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THE  
ENGLISH REVIEW,

OR AN

ABSTRACT

OF

ENGLISH and FOREIGN

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For the YEAR M,DCC,LXXXV.

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# THE ENGLISH REVIEW.

For JANUARY, 1785.

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*The History of Greece.* By William Mitford, Esq. The first volume. 4to. 16s. boards. Murray.

IN the present historical age, it is with extreme pleasure that we announce so great an undertaking as 'The History of Greece.' For hitherto a work of this sort has remained among the desiderata of literature. And, it is obvious that it could not have been attempted at a period when historical compositions were more completely understood, and when the public were more disposed to attend to them.

The difficulty of this task was sufficiently apparent to Mr. Mitford. His subject, while it is extensive, is complicated; and his materials, while they are various, are defective. He had occasion for all his diligence and ability; and he has exerted them.

As he intended that his performance should be as complete as possible, he has entered very deeply into the earlier stages of the Grecian story; and, in the volume now before us, he discovers that he is not only an historian, but a philosopher, and an antiquary. While he collects facts he is studious to give them their proper importance. When he meets with knotty and problematical points, he consults not his ease by avoiding them: he is anxious to show his strength in their solution. And, when he is opposed by seeming or real contradictions, and by hostile theories, he employs himself to search out the truth by ingenuity, speculation, and research.

The first chapter of his History is devoted to the affairs of Greece, from the earliest accounts to the Trojan war. In his second chapter he exhibits the early state of Asia Minor, and

and is very ingenious in detailing the circumstances of the Trojan expedition. His third chapter examines the religion, government, jurisprudence, science, arts, commerce, and manners of the early Greeks. On this wide field the march of our author is in general steady and secure. The liberality of his mind is every where as conspicuous as the extent of his information; and instruction and amusement are scattered with a profuse hand. Upon the early manners of the Greeks, he is particularly entertaining, and our readers may be pleased with what he has observed on the subject of the condition of their women.

'Women in the Homeric age,' he observes, 'enjoyed more freedom, and communicated more in business and amusement among men, than in subsequent ages has been usual in those eastern countries; far more than at Athens in the flourishing times of the commonwealth. In the *Iliad* we find Helen and Andromache appearing frequently in company with the Trojan chiefs, and entering freely into the conversation. Attended only by one or two maid-servants, they walk through the streets of Troy as business or fancy lead them. Penelope, persecuted as she is by her suitors, does not scruple occasionally to show herself among them; and scarcely more reserve seems to have been imposed on virgins than on married women. Equally indeed Homer's elegant eulogies and Hesiod's severe sarcasms prove women to have been in their days important members of society. The character of Penelope in the *Odyssey* is the completest panegyric upon the sex that ever was composed; and no language can give a more elegant or a more highly colored picture of conjugal affection than is displayed in the conversation between Hector and Andromache in the sixth book of the *Iliad*. Even Helen, in spite of her failings, and independently of her beauty, steals upon our hearts in Homer's description by the modesty of her deportment and the elegance of her manners. On all occasions indeed Homer shows a disposition to favour the sex: civility and attention to them he attributes most particularly to his greatest characters, to Achilles, and still more remarkably to Hector. The infinite variety of his subjects, and the historical nature of his poems, led him necessarily to speak of bad women: but even when the black deed of Clytemnestra calls for his utmost reprobation, still his delicacy toward the sex leads him to mention it in a manner that might tend to guard against that reproach which would be liable to involve all for the wickedness of one. With some things of course widely differing from what prevails in distant climates and distant ages, we yet find in general the most perfect decency and even elegance of manners in Homer's descriptions of the intercourse of men and women. Of this Helen's conversation on the walls of Troy in the *Iliad*, and in her court at Sparta in the *Odyssey*, afford remarkable examples. One office of civility indeed, which we find usually performed by women in the heroic age, may excite our wonder: the business of attending men in bathing seems to have been peculiar to women; and, in compliment to men of rank, was performed by virgins of the highest rank. When Telemachus visited

Nestor at Pylus, the office of washing and clothing him was assigned to the beautiful Polycaste, the virgin-daughter of the venerable monarch. When Ulysses appeared as an unknown stranger in his own palace, the queen Penelope, uninformed who or what he was, merely in pursuance of the common rights of hospitality, directed her young maids to attend him to the bath. Ulysses refused the honour, and desired an old woman; but the poet seems to have thought it necessary that he should apologize very particularly for such a singularity. Repugnant as these circumstances appear to common notions of eastern jealousy, yet customs not absolutely dissimilar are still found among the Arabs. Indeed the general sentiments of the Turks toward the female sex are a strange compound of the grossest sensuality with the most scrupulous decency. For the credit of Homer, however, and of his age, it should be observed that, among all his variety of pictures of human passion, not a hint occurs of that unnatural sensuality which afterward so disgraced Grecian manners.

It was customary in the heroic age, as indeed at all times in Greece, for ladies of the highest rank to employ themselves in spinning and needlework, and in at least directing the business of the loom; which was carried on, as till lately in the Highlands of Scotland, for every family within itself. It was praise equally for a slave and a princess to be skilful in works of this kind. In Homer's time washing also was an employment for ladies. The princess Nausicaa, the young and beautiful daughter of the opulent king of Phæacia, a country famed more for luxury than industry, went with her maids, in a carriage drawn by mules, to a fountain in a sequestered spot at some distance from the city, to wash the clothes of the family.

It is matter of no small curiosity to compare the manners and principles of the heroic age of Greece with those of our Teutonic ancestors. There are strong lines of resemblance, and there are at the same time strong characteristic touches by which they stand distinguished. Greece was a country holding out to its professors every delight of which humanity is capable; but where, through the inefficiency of law, the instability of governments, and the character of the times, happiness was extremely precarious, and the change frequent from the height of bliss to the depth of misery. Hence, rather than from his natural temper, Homer seems to have derived a melancholy tinge widely diffused over his poems. He frequently adverts, in general reflections, to the miseries of mankind. That earth nourishes no animal more miserable than man, is a remark which he puts into the mouth of Jupiter himself. His common epithet for war and battle is 'tearful.' With the northern bards, on the contrary, war and battle were subjects of highest joy and merriment; and this idea was supported in fact, we are well assured, to a most extraordinary degree. Yet there was more generosity and less cruelty in the Gothic spirit of war than in the Grecian. Whence this arose; what circumstances gave the weaker sex so much more consequence among the Teutonic nations than among the Greeks; how the spirit of gallantry, so little known to this elegant and polished people, should arise and gain such universal influence among the fierce unlettered savages of the North; that gallantry which, with many fantastical and some mischievous

effects, has produced many so highly salutary and honorable to mankind, will probably ever remain equally a mystery in the history of man, as why perfection in the sciences and every elegant art should be confined to the little territory of Greece, and to those nations which have derived it thence.\*

It has been common for some philosophers to degrade the condition of women in the earlier ages of society; but in this they consulted their coldness or spleen; and it is a satisfaction to us that our author, who is remarkable for candour, has found it right to take the opposite side, and to vindicate the respectful ceremony with which women were treated in the early periods of Greece, as well as in other infant communities.

But while we commend on this subject, his candour and his penetration, we are surprised that he should hold it to be mysterious that the Teutonic tribes should have been more gallant and polished in their intercourse with the sex than even the elegant Greeks. The topick, no doubt, has something in it that is surprising on a first or a superficial view. But if he had taken the trouble to enter into it, every idea of mystery would soon have disappeared. If he had looked into the instructive Treatise of Tacitus on the manners of the Germans, he would immediately have discovered why the Teutonic tribes excelled all nations in their tender admiration of the sex, and would have been able to trace the sources in consequence of which the fantastic notions of chivalry spread with such rapidity over Europe. We know from Tacitus that arms, gallantry, and devotion were the leading characteristics of the ancient Germans; and when these nations rushed from their woods to make conquests, these principles found the fullest scope, and gradually gave form and shape to those institutions and manners, the rise of which appears to our author to be so dark and obscure as to be inexplicable\*.

In his fourth chapter Mr. Mitford affords a clear narration of the History of Greece, from the Trojan war to the return of the Heracleids; and he treats with a happy precision of the Grecian oracles, the Council of the Amphictyons, and the Olympian games. To this chapter he has added an Appendix in which he reasons concerning the chronology of the Grecian history. This delicate subject he manages with the skill of a great master; and, from the result of his enquiries, which we beg to submit to our readers, they will perceive that he has the merit of an original writer, and is not afraid to think for himself.

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\* See Stuart's View of Society in Europe. Book I.

'The result then,' says he, 'of such enquiry as I have been able to make on this dark and intricate subject, leads me to the following conclusions. I have not the least difficulty with Newton to reject, as fictitious, that personage whom chronologers have inserted in their catalogue of kings of Crete by the name of the first Minos; because his existence is not only unwarranted, but in fact contradicted by what remains to us from Hesiod, Homer, Herodotus, Thucydides, Plato, Aristotle, and Strabo, concerning the only Minos; whom those authors appear to have known. With scarcely more doubt and upon similar grounds I join in the rejection of Erichthonius, together with the second Cecrops and the second Pandion, from the list of the kings of Athens. I cannot, however, hold with the great philosopher that Gelanor king of Argos, and Danaus the leader of the Egyptian colony, were contemporary with Euclytheus, king of Mycenæ; because the supposition is not only unsupported but contradicted by testimony equal to any concerning those times; indeed by the whole tenor of early historical tradition. We come next to that period which Homer has illustrated; and concerning this, considered by itself, the difference among authors has been comparatively none. In proceeding then to the dark ages which follow, I have no doubt in shortening the period from the return of the Heracleids to the institution of the Olympian festival by Iphitus. The number of years that passed can be calculated only upon conjectural grounds; but Newton's conjecture, if not perfectly unexceptionable, appears so far the most probable as it is most consistent with historical tradition, and even with what I hold to be the best chronological authorities, those of Strabo and Pausanias. For the period then of 108 years, between the institution of the festival by Iphitus and the first Olympiad, or that in which Coræbus won, I look upon it as merely imaginary; its existence being strongly contradicted by Strabo and Pausanias, and supported by no comparable authority. I am less able to determine my belief concerning the dates of the Messenian wars; nor can I satisfy myself concerning those of Attick or Corinthian history. In the former cases the business was only to detect falsehood; here we have the nicer task to ascertain truth. Upon the whole, however, Newton appears to have strong reason on his side throughout. He seems indeed to have allowed too little interval between the legislation of Draco and that of Solon; and perhaps this is not the only instance in which his shortening system has been carried rather to an extreme: but where centuries are in dispute, we must not make difficulties about a few years. It would be of some importance, if it were possible, to determine the age of that remarkable tyrant of Argos, Pheidon, the most powerful Grecian prince of his time, the first who coined silver in Peloponnesus, the first who established a standard for the weights and measures used over the whole peninsula, and who, as head of the Heracleid families, and legal heir of Hercules, claimed, and by the prevalence of his power assumed, the presidency of the Olympian festival. This last circumstance, if the Olympic register was perfect, should have put his age beyond question: yet authors who possessed the best means of information are not to be reconciled concerning it. Pausanias says that Pheidon presided in the eighth Olympiad. But according to Strabo

the Eleians presided without interruption to the twenty-sixth; and if the copies of Herodotus are faithful, Pheidon must have lived towards the fifteenth Olympiad, where Newton would fix him. But the copies of Herodotus are not without appearance of defect where Pheidon is mentioned. The chronologers have been desirous of imputing error to those of Strabo, which assert that Pheidon was tenth in descent from Temenus; they would have him but tenth from Hercules; and thus they would make Strabo agree with Pausanias and with the marbles. But this does not complete their business. Strabo will still contradict the presidency of Pheidon in the eighth Olympiad. Moreover that writer, as his copies now stand, is consistent with himself; and upon Newton's system, consistent with Herodotus. It can scarcely be said that Pausanias, as his copies stand, is consistent with himself: at least he is very deficient where it was clearly his desire to give full information. I am therefore inclined, with Newton, to suppose an error in the date which stands assigned, as on his authority, for the presidency of Pheidon. But when precisely Pheidon did preside, it should seem Strabo could not learn to his satisfaction; otherwise he would probably have named the Olympiad, and not have dated merely by the pedigree.

In the fifth chapter Mr. Mitford furnishes a circumstantial account of the southern provinces of Greece, from the return of the Heracleids to the completion of the conquest of Messenia by the Lacedæmonians. This portion of his work is very luminous; and he unfolds some political points which are of high curiosity.

The common divisions of government have a reference to republics, monarchies, and despotisms. But, according to our author, the Greeks were in the habit of distinguishing not less than six simple forms of administration. Of these, four were of acknowledged legality, and two were suspicious and supported by violence. The legal modes of government were monarchy, a guarded oligarchy, aristocracy, and democracy. The illegal were tyranny and an unguarded oligarchy. It is remarkable, and it has not escaped our historian, that the British constitution is, in fact, a composition of the four legal forms acknowledged by the Greeks, of monarchy, oligarchy, aristocracy, and democracy.

'Monarchy with us,' says Mr. Mitford, 'perfectly accords with the Grecian sense of the term. The Lords form the Oligarchal part of the constitution; and the House of Commons properly the Aristocratical; being composed of persons elected by the people to Legislative Authority for Merit real or supposed. The Democratical Principle, Equal Law, or, in the Greek term, Isonomy, singularly pervades the whole; the privileges of the peer extending in no degree to his family, and the descendants even of the Blood Royal being PEOPLE, subject to the same laws, the same burdens, and the same judicature with the meanest citizen. Rights of Election, Trial by Jury, and parish and tything Officers, together with the Right of Addressing and Petitioning either the executive or any branch of the legislature,

legislature, form a large Democratical Power, more wisely given, and more wisely bounded, notwithstanding some defects, than in any other government that ever existed.

We should now proceed in our criticism; but as what we have farther to advance will run into considerable length, we are under the necessity of delaying it till the next number of our Review.

[To be continued in our next.]

ART. II. *Sermons preached before the University of Oxford, in the Year 1784, at the Lecture founded by the Rev. John Bampton, M. A. a late Canon of Salisbury. By Joseph White, B. D. Fellow of Wadham College, and Laudian Professor of Arabic. 8vo. 6s. Oxford, Prince. London, Robinson. 1784.*

THE author of this volume is already advantageously known to the world by different publications, and the performance before us is, in our opinion, rather calculated to extend and substantiate, than to diminish his fame.

The constitution of Mr. Bampton's lecture is, we believe, in the recollection of most of our readers\*; and, after having spoken in general of the benefit that has accrued to national religion and the cause of Christianity from similar foundations, its institutor receives particular applause from Mr. White, for the very extensive field he has opened to the divines who shall be called to fulfil his intention. Such is nearly the analysis of the first sermon of nine, of which the volume is composed, and which is entirely introductory. In the close of the discourse he goes on to propose his own particular subject, "a comparison of Mahometism [why not *Mahometanism*?] and Christianity." It is impossible not to commend the principle upon which this selection is made.

'If therefore I presume not,' says Mr. White, 'in the following discourses, to produce any testimonies unheard of, or arguments hitherto unknown, in support of our faith; yet I hope I shall be entitled to your indulgence, if I in some degree deviate from the more common track of speculation, and apply my attention to a species of discussion, which has, perhaps from the remoteness of that sort of learning on which it depends, been handled with less minuteness of investigation than its importance seems to demand.'

'It may be presumed, that those topics are best understood by us, to which we have devoted the greatest share of application. On this ground I may flatter myself with the hopes of your candid attention, while I am more immediately treating those subjects, to which the course of studies pursued from my own choice, and the nature of an accademical employment conferred by your kindness,

\* See our Review for November 1783. vol. i. p. 388. ogle

have pointed my enquiries.—I do not know that it is within the compass of my information to bring any more useful or more proper offering to the truth of our faith.

We entirely agree with the sentiment of the above extract, respecting the importance of the enquiry. When any man, by the force of philosophical speculation, has raised himself superior to local prejudices, and the attachments of soil, the first object that strikes him is the equal extent of territory that has been embraced by the superstition of Mahomet, and the doctrines of Jesus. Both cannot be true in the extent in which they are admitted by their respective followers; for they contradict each other. The consequence is, that a religion may obtain through various climates, have the most rapid and extensive propagation, stand the test of centuries, be believed on by the virtuous, defended by the learned, and adored by the populace, and yet be false. Upon what principles then are the dogmas of the Arabian prophet to be rejected? Upon what principles is the system of Christianity to be received? And, are these two sets of principles in perfect unison with each other? It is impossible to propose questions, more comprehensive in their import, and more interesting in their nature.

His second and third discourses are appropriated by Mr. White, to the examination of the previous circumstances under which the doctrines of Mahomet and Jesus arose. And they appear to have been as propitious to the one, as they were hostile to the other. One particular in the enumeration deserves especial notice.

“The great and powerful principle of national pride, which pleaded strongly in favour of the pretensions of Mahomet, formed one of the most stubborn and formidable obstacles that opposed the progress of the gospel.

Called forth to fight the battles of the Lord against an unbelieving world, and confident of victory from the promise of a divine assistance for ever at hand, the Arabian beheld in the religion of his warlike prophet, the grand and only instrument which could raise his country from obscurity to glory, from weakness and contempt to power and dominion.

• But to the Jewish people, Christianity presented no such flattering views. Its grand and fundamental doctrine, faith in an humble, suffering Messiah, obscured the brightest prospects, and overthrew the fairest opinions, which a long and uninterrupted tradition, apparently supported by prophecy, had taught them to entertain. Their first step towards embracing the gospel, was founded on the ruin of every hope which ambition had inspired; and previously to their conversion, they were called upon for ever to renounce their dearest expectations of brilliant conquests and unbounded dominion; under the auspicious guidance of a mighty and triumphant deliverer. They could not therefore look but with indignation on the pro-

gress of a religion, which tended to deprive them of their peculiar privileges and distinctions; to confound them again with the mass of mankind; and to reduce them from that haughty pre-eminence which they had hitherto claimed, to the same level with the surrounding nations, whom they had been accustomed to shun with pious abhorrence, or to spurn with sullen contempt.

In the fourth and fifth sermons are traced the characters of the founders of the two religions. These are drawn with a masterly hand: that of Mahomet, we think, with somewhat too *sombre* a pencil, though it sets out with a grand air of impartiality, allowing to the impostor elevated abilities and considerable virtues. But the passions of lust, and especially of cruelty, make rather a more conspicuous figure in the copy, than they do in the original. Mahomet was in some instances politically severe: we have our doubts whether he were in any respect naturally cruel.

To the delineation of our blessed lord however no just exception can be made. It is as accurately conceived, as it is nervously expressed. After an ingenious and striking parallel between the four gospels and the history of Socrates, as delivered by Xenophon and Plato, our author proceeds.

‘The impostor of Arabia seized the sceptre, before it was offered to him; the dictator of Rome rejected a crown, which it was both unsafe and dishonourable for him to wear; and was conscious, that he had already obtained the solid power of monarchy, while he reluctantly, though ostentatiously refused its gaudy appendages. But far different was the conduct of Jesus Christ. He declined as well the reality of dominion, which Cæsar possessed, as the appearance of it which Mahomet assumed. He declined them, at a time when by accepting them, he might have gratified the pride of his countrymen, subdued all the prejudices which obstructed the belief of his mission, and averted many of the dangers which threaten his life.

‘Now if his humility had been only affected, in order to cover designs of which ambition was the hidden motive, there would have been some unguarded moment when the mask would have dropped off. But the whole life of our blessed Lord, in all its vicissitudes, is marked by the same calm indifference to worldly honours, the same manly disregard of popular applause, the same exemption from the impatience of desire when pre-eminence was offered to him, and from the anguish of disappointment when it was refused.

‘Though regardless of the pleasures, and sometimes destitute of the comforts of life, he never provokes our disgust by the founess of the misanthrope; or our contempt, by the inactivity of the recluse. He never affected gloomy austerity; nor sought to be sequestered from the world, in order to preserve the spirituality of his mind. But his ministry was professedly, and really, destined to active employment; and engaged in promoting the noblest interests of mankind. He therefore freely mixed with them in all the habits of social intercourse: and in those moments, when all the avenues of the heart are open to gaiety and affection, he silently instructed

instructed his companions in the rare, but exquisite art of being cheerful without levity, and of uniting solid improvement with harmless entertainment.

‘And yet with all the gentleness of a meek and lowly mind, we behold an heroic firmness, which no terrors could shake, and no opposition could restrain. This union of opposite qualities constitutes, indeed, the distinguishing beauty of his character. It presents us, as it were, with the lights and shades, which, mixed in due proportion, contribute to the finishing of the picture. Had his actions been governed only by the soft and yielding influences of gentleness and compassion, he never could have completed a work, which called for the most determined efforts of active zeal and fortitude. Besides this deficiency in point of positive exertion, his conduct, if wholly guided by the gentler principles of the human heart, would have subjected him to the suspicion of a blind and irrational impulse; it would have been imputed to a complexional felicity of temper, a mere instinctive benevolence; which having no moral motive, could be entitled to no praise; and which being destitute of a steady principle, would prove of little benefit to mankind. The conduct of our blessed Lord was, therefore, guided by reason as well as by affection; and was distinguished as much by an heroic zeal for the truth, and an unrelenting opposition to the errors and wickedness of the times, as by the gentler qualities of meekness, compassion, and forbearance.’

The three following discourses are appropriated to the investigation of the evidences of the two religions, as well external as internal.

The ninth sermon, the text of which is the celebrated aphorism of our saviour, “By their fruits ye shall know them,” winds up the comparison, by examining the two religions in their effects. In the first place our author considers the characters that belong to the professors of each; and, secondly, that he may not be accused of stating circumstances, merely concomitant, under the idea of cause and effect, he goes on to show of the two systems, “that the one is naturally destructive of the great principles of human welfare, and the other as naturally conducive to them.” Under his first head indeed Mr. White possesses the most palpable advantages in the moral, active and intellectual character of Christian states, and the servility, ignorance, and sloth of the Mahometans. To the latter he applies the forcible description of Tacitus: “Ut corpora lente augeſcunt, cito ex-tinguuntur; ſic ingenia ſtudiaque oppreſſeris facilius quam revocaveris. Subit quippe etiam ipſius inertię dulcedo: et inviſa primo deſidia, poſtremo amatur.”—Though we have not room for the application our author makes of his principles under the ſecond head, there is ſomething ſo ingenious and philoſophical in the introductory reasonings themſelves, that we cannot reſuſe them to our readers.

4 FIRST. The influence of religious persuasion must always be great either in improving, or contracting, the faculties of the understanding. Opinions which are the first received and the last parted with, which are united with all the hopes and all the fears of humanity; which among the great mass of mankind are seldom doubted of, and seldom are corrected; cannot be supposed to be indifferent in their effects upon the mind. The understanding is equally subject to habits, with our other powers; and according to the manner in which it has been exercised, or to the reach and extent which it has acquired in its common exercises, will be its exertion and character in every other employment. The votary of a weak or narrow superstition, which exhibits its Gods in the shape, and endows them with the passions of mankind; he whose mind has been accustomed to no higher forms of excellence, and to no brighter objects of contemplation than the doctrines which such a religion affords, cannot easily be imagined to possess an understanding much elevated or improved; and will not carry to other employments that liberal and enlightened spirit which rational speculations excite and confirm. So far as the influence of its truths upon his understanding extends, his religion will tend to contract it; the difficulties which oppose its progress will be so far increased, as its former habits have blinded or weakened it; and amidst this general depression, it can only resume its powers, when some unusual and important concern calls them forth, and leads them beyond the limits which had been formerly imposed upon them. A religion, on the contrary, which exhibits sublime objects of contemplation; which arrays its Deity in every possible excellence; and which mingles none of the infirmities of man with the perfections of heaven; may naturally be supposed to improve and to exalt the human understanding. By giving it in its common and permanent employments an object of transcendental excellence and magnitude, by accustoming it to high ideas of wisdom and perfection, it must even insensibly have an influence in stamping a similar character on all its exertions: and while to the mind and views of the philosopher it affords a portion of the same sublimity and spirit, to the common habits of opinion also it communicates somewhat of the same extent, and marks with bolder features the general character.

6 But the great influence of religious opinion upon the powers of the human understanding, arises from the information which it gives to man of his nature and end. All excellence is relative to the situation in which it is shewn; and before any kind of ambition can be excited, it is first necessary to know what it is that ambition can attain.

7 In the ordinary business of life the exertions of mankind are proportioned to the probability of success. No greater industry is exerted, and no greater variety of intelligence acquired, than what seems necessary for the station in which it is probably to be brought into use. The differences of fortune and condition thus in a very obvious manner affect the capacities, or acquisitions of the mind. The possessor of rank and opulence, who is raised by fortune to the higher conditions and the greater duties of life, feels himself called upon for wider views and more liberal accomplishments than the generality

nerality of mankind : and if he possesses the common ambition of his station, he will proportion his efforts to the opportunities which are offered to him, and to the expectations which are formed of him. The poor man, on the contrary, concerning whom no such expectations are entertained, and whose life is probably to be passed in domestic duties and corporeal labour, as naturally accommodates his mind to the situation in which he is to act : and seldom is solicitous about any acquisitions either of knowledge or of virtue, which are not demanded by his condition : and thus the inequalities of rank and of fortune, which are produced by the improvements of society, have a natural and obvious tendency either to exalt or to depress the capacities of their possessors, and to adapt all their exertions to the situation in which they are to be employed. It is in the same manner that religion operates on the mind of man. From religion only he learns what are the final views and expectations of his being ; for what purpose his mental powers were given ; to what ends they lead ; and what higher degrees of excellence they may yet receive. He will, therefore, be led to accommodate his ambition and his desires to the sense he possesses of his nature. The consciousness of greater capacity for virtue, will be attended with a stronger sense of obligation to become virtuous.

To the poor native of unenlightened countries, what motives can his religion afford to excite the ardour, or the activity of his mind ? The service of Deities little elevated above the rank of man, cannot much improve his opinion of the consequence of his being, or animate his desire of their favour ; and a long Futurity to be passed in the same occupations which now engage him, or in the narrow circle of animal enjoyment, cannot produce in him any higher conceptions of the dignity of his nature, or animate him to the exertion of any other powers, than those that are to be employed in the life for which he thinks himself destined. Little raised in his pursuits above animal life, he will have something contracted and abject in all his hopes. He sees before him an indistinct prospect of happiness in corporeal indulgence, or indolent repose : he therefore is prompted by instinct, and directed even by reason, to accommodate himself to this destiny of his nature ; and he thinks it folly and delusion to disquiet himself about any higher pursuits than those in which Eternity seems to be engaged. No views of mental improvement have ever dawned upon his mind ; and he leaves the world, as he entered it, ignorant of all the nobler capacities of his nature, and uninstructed in the dignity of his being by those religious encouragements and assistances, which alone could instruct him.

How different is the influence of enlightened religion ? Taught by this, man becomes acquainted with the character of his being. Regarding himself no longer as the groveling inhabitant of earth, he extends his hopes beyond the reach of animal enjoyment. He finds himself destined to immortal life ; he feels himself endued with the capacity of eternal happiness. To this sublime end his mind almost involuntarily endeavours to fit itself. His imagination, his understanding, his heart assume new energy and extent, as they are employed on so boundless a scene. And while he looks forward to those bright

prospects which religion unfolds to his view, sentiments of conscious dignity insinuate themselves into his mind, so as to purify his taste, and exalt his desires above the gross and fleeting pleasures of this terrestrial state.

We have allotted somewhat the larger compass to this article, as the subject of it, at least in the copious and scientific manner in which it is here treated, is new in this country. We are persuaded that a latent comparison between Mahometanism and Christianity, has done much, very much indeed, in subserving the cause of deism. It is this parallel which constitutes the very pith and marrow of the so much vaunted tragedy of Voltaire. It is this parallel, commenced from a different point, which received a vogue from the labours of Mr. Sale, that has not yet subsided. Lastly, it is probably through the sides of Mahomet, that Mr. Gibbon is to give its death's wound to the "reigning superstition," in the work, in several respects valuable no doubt, which he has now in hand. It is not amiss, that the public should receive from the learned and masterly pen of Mr. White, an antidote, fully adequate to all the poison, that subtlety can brew, and elegant sophistry recommend.

The essence of taste is discrimination; and, as Rosalind says, in *As You Like It*, "I am nothing, if not critical." The style of our author, in its defects, resembles that of the historian last named. It has been observed of Mr. Gibbon, with some severity indeed, that "his language is full of art, but perfectly exempt from fire. Learning, penetration, accuracy, polish; any thing is rather the characteristic style of the historian, than the flow of eloquence, and the flame of genius." The style of Mr. White is certainly elevated and poetical; it is not simple, easy and unpremeditated. It does not however resemble that of Mr. Gibbon, in the politeness of turn and subtlety of thinking that form his chief peculiarities. It holds one uniform tenor of dignity, without stooping to wit, and without stepping aside for the language of the passions.

But if it be not qualified by its graces to allure the idle, it is at least calculated by the accuracy of its construction to yield an almost uninterrupted satisfaction to the man of letters. Mr. White's composition does honour to the strength and vigour of his understanding; and the penetration and manly sense he every where displays, are such, as not to need assistance from the artificial flights of the orator, and the petty attentions of an Isocrates.

M.

Arr.

ART. III. *The Carmelite*: a Tragedy. Performed at the Theatre Royal, Drury Lane. 8vo. 1s. 6d. Dilly. 1784.

THE story of this performance bears a striking resemblance to the very successful tragedy of Douglas. The heroine of each is a widowed mother; in both there is a concealed son; and in both the jealousy of a husband is excited by the apparent interest taken by the heroine in the fate of a stripling, while the ground of that interest is concealed. But if the resemblances are leading, it must also be confessed that the differences are of some magnitude. In Douglas the female character, conceiving herself to be at once childless, and a widow, discovers a son in the course of the play; and this discovery is perhaps the principal event of the drama. In the Carmelite she is represented, as from his early infancy, voluntarily concealing her son; and the husband she mourns is at length restored to her. In Douglas the catastrophe is miserable; in the Carmelite fortunate. In the latter the supposed murderer of the husband is a principal personage, a character totally unknown to the former. It may in some sense be affirmed that this last variation does not infringe upon the unity of the action. But if it do not that, it however intrenches upon the general principle, for the sake of which the subordinate one was invented, the unity of pathos. The remorses of a wounded conscience are, of all the sentiments that can be devised, the most uncongenial to the tender passions, maternal tenderness, and conjugal fidelity. To pursue the parallel between the two dramas any farther; would, in our opinion, only redound to the disadvantage of that before us. It shall therefore be dropped.

The tragedy of the Carmelite seems much better calculated for theatrical representation than the dissection of the closet. Stage effect appears every where to be studied with much care and considerable success. There are situations, of which it is impossible, that in the hands of a skilful performer, they should not command the loudest bursts of applause. The interest is regularly accumulated; and the *denouement* is rapid, well prepared and natural. And yet, we know not how it is, with all these advantages, the Carmelite has not been a popular drama. The wisacres of the pit, who can always tell you by the name of the author, whether a play is worth hearing, know that the piece is Cumberland's, and look on with sage indifference and "Parnassian sneer."

The remorses of Hildebrand, which seem more immediately the property of the author, than any other branch of the drama, are, after all, feeble and uncharacteristic. — There is none of the ardent and artless language of nature :

there

there are none of those prominent lines, that fix an indelible impression on the memory. The madness of lady St. Valori, is not happy. It is neither the frenzy of Lear nor of Clementina : it is neither a delirium, which casts every object in the mould of a few unalterable sentiments ; nor the unprotected and pity-demanding distress, still more pathetic than the former, and which the pen of Richardson only could describe. It consists more in the enumeration of symptoms, than the expression of ideas. The heroine tells us in so many words, that she is mad, oftener than she convinces us she is so by displaying the attributes of madness. Hildebrand, and lady St. Valori, however, with all their defects, have more in them than the husband and the son.

The language of the Carmelite may, we are afraid, so far as prescription goes, put in its claim to the epithet of theatrical ; it has no pretensions to be the language of real life. Its defects cannot be better exemplified than from the first page of the performance.

*Fitz-Allan and Raymond meeting.*

" *Raymond.* Well met, Fitz-Allan ; what's the time of day ?

" *Fitz-Allan.* Broad morning by the hour.

" *Raymond.* Sleeps the sun yet ?

Or has the stormy south, that howls so loud,  
Blown out his untrimm'd lamp, and left us here  
To be witch-riden by this hag of night,  
Out of time's natural course ?

" *Fitz-Allan.* Methinks the winds,  
Which peal'd like thunder thro' Glendarlock's towers,  
Have lower'd their note a pitch ; the flecker'd clouds,  
Lifting their misty curtain in the east,  
Unmask the weeping day."

Lady St. Valori, feeling an access of delirium, discharges her feelings in these phrases—Her husband was supposed to have been assassinated in the Pyrenees—

" *Matilda.* Stop there ! I charge thee, stop !

Tell me no more : Oh, follow him no further,  
For see, th' accursed Pyreneans rise,  
Streaming with blood ; there hellish murder howls ;  
There *madness* rages, and with haggard eyes  
Glares in the craggy pass !—*She'll spring upon me*  
If I advance. Oh, shield me from the sight !

The heroine having discovered to her son his high descent, thus proceeds :

" *Matilda.* Thou hast been  
Thy mother's guardian angel : furious once,  
In the mind's fever, to Glendarlock's roof  
Mad'ning I rushed ; there, from the giddy edge  
Of the projecting battlements, below,  
Measuring the fearful leap, I cast my eye ;  
Thy cherub form arrested it ; my child  
Upon the pavement underneath my feet

Sported with infant playfulness; my blood  
Drove back upon my heart; suspended, pois'd,  
High hung in air, with outstretch'd arms I stood,  
Pondering the dreadful deed; thy fate prevail'd,  
Nature flew up, and push'd me from the brink—  
I shrunk, recoil'd, and started into reason."

Let us consider this passage for a moment. We are first presented with the lady upon "Glendarlock's roof," her ladyship's country seat in the isle of Wight. She looks over "the giddy edge of the projecting battlement," and "casts her eye below, measuring the fearful leap." She sees her child---Good: his nurse was taking the air with him upon the beach---No; *she sees him, sporting upon the pavement.*---Oh, I comprehend. Lady St. Valori was not about to put an end to her existence by leaping into the sea. She intended to leap from the top of a tower into a paved court below, which would do her business full as effectually. ---Neither is this conjecture right, for the child is sporting "Upon the pavement underneath her feet."---*Mon Dieu!* What need of all this preparation for such a tom-fool of a business? Her leap should seem as harmless as that of Gloster in the play; and her "fearful" prospect as fictitious, as that of his guide. But we will not be barbarous enough to desert her in so paradoxical a situation. Half a line further we find her "suspended, poised, high hung in air." Here she is upon a rope. The next words are, "with outstretch'd arms I stood." Here she is upon her feet; or (God knows) perhaps in the posture of a school-boy standing upon his head. We believe most of our readers will, by this time, agree with the judgment passed upon the whole by her son, and from so sensible a remark be apt to augur well of his future abilities.

"Oh terrible to thought! Oh, pictur'd horror!"

It pierces to my brain. *There's madness in it.*"

The following are tolerable specimens either of Ovidian prettiness, or of that form of speech commonly called the mixed metaphor:

"Now to the castle! *Shut both ears and eyes:*  
*Hear without noting; see, but not observe.*"

"How time's revolving wheel wears down the edge  
Of sharp affliction!"

"What can counsel give?  
Can words *revoke*, can wisdom *reconcile*  
The indissoluble web which fate has wove?"

"I will extract  
The cordial, patience, from the bitter root  
Of this implanted pain."

"If I dare ask a little earth to cover me,  
For Christian decency, I would---But that,

"That were too much—*My tears will sink a grave.*"

"Years upon years have roll'd since thou wast with me ;

Time hath been wearied with my groans, *my tears*

*Have damp'd his wings,* till he scarce crept along."

But we have no pleasure in remarking the defects of a veteran in the dramatic line, and one who in some instances has deserved well of the literary republic. We will therefore proceed to introduce to our readers some passages which, if we are not greatly mistaken, bear upon them the stamp of genuine merit. There is the soul of poetry in the rejoinder of Lady St. Valori to the intercessions of Hildebrand.

Mercy ! and dare thy tongue pronounce the name ?—

Mercy ! thou man of blood, thou hast destroy'd it,

It came from Heaven to save Saint Valori :

You saw the cherub messenger alight

From its descent ; with outspread wings it sat,

Covering his breast ; you drew your curst steel,

And thro' the pleading angel pierc'd his heart."

The scene of altercation between St. Valori (the Carmelite) and his unknown son, immediately after the death of Hildebrand, is spirited and dramatical :

"*Montgomeri.* You now alone survive the morning's wreck ;

You by peculiar providence are sav'd

From a devoted vessel, which the fins

Of its dire owner sunk ; still I must wonder

How God's own servant with a demon leagu'd,

And piety with murder cou'd embark.

*Saint Valori.* You think he was a murderer ; have a care

How you incline too rashly to such tales :

Let not your vassals triumph and rejoice

Too much o'th' sudden ; let your castle keep

Some remnant of its old propriety :

And you the champion, hang not up your lance

In token of a bloodless victory,

But keep it sharpen'd for a fresh encounter ;

And stick your valour to the test, young knight,

Lest haply some new questioner should come,

And dash your feast with horror.

*Montgomeri.* Reverend stranger,

It will become your order to desist

From threats, which cover some mysterious meaning,

And speak without disguise. You boast yourself

Noble Saint Valori's friend, yet plead the cause

Of Hildebrand, defend him from the crime

Of murder, and with gloomy menace bid me

Expect some new appellant.—Lo ! I'm ready.

*Saint Valori.* Away, vain boy, away !

*Montgomeri.* Vain let me be,

Not of myself, but of the cause I stand for :

The Lady of Saint Valori accounts me

Worthy to be her champion, by that title

I do impeach the memory of Lord Hildebrand ;  
 And in the presence of this Lord, whose person  
 Stands for the King, arraign him as a murderer :  
 If any loves his memory so well  
 As to adopt his cause, let him stand forth,  
 I pledge myself to answer.

*Saint Valori.*

Lord De Courci,

Shall I reveal myself ? I'm strongly tempted ?

[*Aside.*

*De Courci.* I do protest against it ; and conjure you,  
 Whilst he is thus in train, leave it to me  
 To draw confession up.

*Saint Valori.*

I am content.

*De Courci.* Montgomery, in virtue of my charge  
 I've noted your defiance : should there come  
 A knight of known degree to challenge it,  
 Say, by what stile and title wilt thou answer ?

*Montgomery.* Ask that of her in whose defence I stand.

*De Courci.* We know thee for her champion ; but declare,  
 Hast thou no nearer name, no closer tie ?

*Saint Valori.* Answer to that—"Tis palpable, 'tis gross :  
 Your silence is confession.

*Montgomery.*

Ah, good father,

Have you so us'd confession as an engine  
 To twist and torture silence to your purpose,  
 And stain the truth with colouring not its own ?

*St. Valori.* The man who lies to silence for evasion,  
 When plainly questioned, aims at a deception  
 Which candour's self will construe to condemn him.

*Montgomery.* Thyself a stranger, dark, inscrutable,  
 With Hildebrand associate, thou to question me !—  
 First answer for thyself."

Mr. Cumberland is certainly a writer of more than vulgar abilities. In the character of Belcœur in the *West Indian*, there is a glow of irregular virtue that does equal honor to the conception and the heart of the writer. In the anecdotes of *Spanish Painters*, the conclusion is animated and poetical ; and upon various occasions, but particularly in his letter to the Bishop of Landaff, though we by no means approve of the spirit of the performance, we acknowledge much shrewdness of animadversion and happiness of repartee. But the talents of our author, though qualified to gain him respect among his contemporaries, will not raise him a monument *more durable than brass*. They are more amusing than venerable, and rather formed to deal in the lighter substances that float on the surface of letters, than to dive to the treasures that are concealed in their bed ; and least of all, if we can depend upon the observations we have made, did nature intend him for a writer of tragedy.

R.

ART. IV. *The History of Scotland, from the establishment of the Reformation till the death of Queen Mary. To which are annexed Observations concerning the public Law and the Constitution of Scotland.* By Gilbert Stuart, Doctor of Laws, and Member of the Society of Antiquaries at Edinburgh. In two Volumes. The second Edition. 8vo. 12s. Boards. Murray.

**W**E are happy to notice the second edition of a work like this; and we shall dwell the more particularly upon it, as its first appearance was prior to the commencement of our Review; and as we wish, for the sake of the public, to give such an important history all the advantages of a circumstantial notice.

The present age is strongly marked by its rapid improvements in knowledge. ELECTRICITY broke out upon us like a stroke of its own lightening, about forty years ago, and AERIAL NAVIGATION is now riding the clouds in triumph. But the heart has not been expanded, as the head has been improved. The progress of liberality in thinking has not kept pace with the advances of refinement in science. We have been particularly tied and bound down to a system of falsehood, in the modern history of our island. Our passions have been too much engaged to allow the exercise of candour; and Faction has been exerting an equal influence over our actions and our annals. This has been occasioned by that grand revolution in our empire, which threw off the old line of our kings for their tyranny, and adopted a new line for their religion. Such an event as this was sure to actuate our passions warmly, and to engage our prejudices strongly. But it has done much more. It has generated a dishonest spirit of partiality in our best writers. The exiled Family, with the natural meanness of mankind to the unfortunate, was to be abused at the expence of truth. History was to be warped, in order to disgrace them, and those low flatterers of power, who would have been the first to have complimented the Stuarts, if they had been still upon the throne of these kingdoms, have been officiously busy in loading their memories with unmerited reproach.

Within these few years, however, a better spirit has appeared among us: the Revolution has begun to stand upon a firmer footing, and to disdain the wretched crutches on which it was propped before. We are no longer afraid of looking into records. We dare face the facts that we may meet with there; and our modern history is beginning to be written with a fairness and an honesty that it has never known before. Yet, when we look back a few years only, we see the struggles that it cost the nation to come to this. Sir John Dalrymple was arraigned and abused in every company, and

in every newspaper almost, for presuming to think, upon the authority of a Frenchman and a Papist, though this Frenchman was an Ambassador here at the time, and even though this Papist was the very agent by whom the business was transacted, that Patriots could be pensioners to France, and that Protestants could be intriguing with the French. And, when Mr. Macpherson wanted afterwards to examine the records in the Paper-office, for his history, he was refused all access to them, even by the greatest authority in the kingdom, so high did the prejudices of the vulgar ascend ! But, in spite of all, the manlier spirit of the nation has been gradually gaining ground ever since. It has been gradually mounting out of the thick and gross atmosphere of prejudice, in which it has been so long detained, and it is daily rising into the clear light of truth. The clamour which was so loud against Sir John Dalrymple, was much fainter against Mr. Macpherson. The records in the *Depot des affaires Etrangeres* of France, are now allowed by all the thinking and candid part of the nation, to have their proper weight in ascertaining the truths of our history. The papers of King James the Second are equally with the papers of William and the Hanoverian Family, incorporated into the body of materials for our annals. Search is made on all sides for authentic information. The eagle-eye of the nation is now able to look full upon the sun ; and a memorable æra has taken place among us, which may be called the æra of HISTORICAL LIBERALITY.

To this great event the writer of the present work has particularly contributed. He has, equally with Dalrymple and Macpherson, given us an honourable example of historical probity ; and the public is much obliged to him for the firm, the manly, and the dignified manner in which he has detailed to us the life and sufferings of Queen Mary. Daring to confide in his own penetration for the discovery of facts, he has examined the original authorities with a keen eye : daring to seize the truth, under whatever form he found it, he has boldly brought it forward to the view. He left Dr. Robertson and others, who had not vigour enough to stand against the tide of popular falshood, to fall down with it, and so reach with ease the interest or the fame to which they were tending. He was superior to such conduct. He saw that the same prejudices which had thrown a deep tinge of faction over the reigns of all the Stuarts, had even extended themselves beyond, and coloured over the annals of the unfortunate Mary. He nobly scorned to be led by them. With a just and a decisive hand he has torn down the old fabrick of fiction, which has been reared so long and buttressed up

so often. And he has erected a fabrick in its room, which has facts for its foundation, and truth for its superstructure.

We shall therefore produce some of the most striking passages in the present history ; such as are most striking for their probity, and such as will best unite together to form a *whole* concerning this period of our island annals. We shall only observe previously, that the act of hostility, equally unprovoked and perfidious, in Elizabeth's sending out a Squadron of ships to intercept Mary on her way from France to Scotland, as mentioned in p. 117 and 23, should, in our opinion, have been more insisted upon than it is by our author, as the first link in that chain of faithlessness which Elizabeth continued ever afterwards.

In p. 117, we have this account of Elizabeth's conduct, a master-piece of *finesse* and knavery.

‘ But though she had excited them to revolt, and had not only supplied them with money, but had promised to support them by her arms, she now affected disdain and scorn. The deputies were sternly refused even the formality of an audience. But, after having operated upon their fears, she seduced them to contribute to her vindication, under the secret stipulation of her exerting the fulness of her power in behalf of their faction. The Ambassadors of France and Spain had complained with warmth of her interference in the affairs of the Queen of Scots, and of the delight which she found in stirring up the dissensions of her kingdom. Having asserted her integrity, she called Murray and Hamilton before her, in their presence, and desired them to say, whether she had encouraged the rebellion against the Scottish Queen. These deputies, throwing themselves upon their knees, protested with solemnity, that she was altogether innocent of fomenting any divisions among the subjects of Scotland. “ You are in the right, said she to them, to tell the truth ; for neither I nor any person in my name ever excited you to oppose your Sovereign. Your treason is most abominable, and “ may teach rebellion to my subjects ; and as worthless traitors I command you from my presence.” Murray and Hamilton departed from her covered with shame, and stupified with amazement. Randolph, also, who had been resident in Scotland, in compliance with the ignoble uniformity of his conduct, expressed roundly the innocence of his mistress. Amidst a scene of treachery which was too gross to deceive, but which corresponded with the perfidious refinements of Elizabeth, Throgmorton alone maintained his probity and honour. He could not be prevailed upon to deny or to palliate his transactions to interrupt the marriage of the Queen of Scots, and to rouse up her subjects against her ; and his sincerity might have exposed him to the greatest hazard, if his foresight had not suggested to him that a warrant from the Privy Council might be necessary as his authority for the part which he was instructed to act. This warrant accordingly had been given to him, and he now expressed his

willingness to produce it as the decisive voucher of the orders with which he had been entrusted \*.

We next turn to the rebels themselves, and in p. 225—227, have this lively picture of them.

The Earl of Murray, after he had visited the English court, proceeded to France, where he assiduously disseminated all the reports against the Queen which were injurious to her reputation; and where, without being exposed to suspicion, he was able to maintain a close correspondence with his friends, Morton and Lethington, and to inspire their machinations. His associates, true to his ambition and their own, had promoted all the schemes of Bothwel upon the Queen with a power and influence which had insured their success. In confederacy with the Earl of Murray himself, they had conspired with him to murder the King. Assisted with the weight of the Earl of Murray, they had managed his trial, and operated the verdict which acquitted him. By the same arts, and with the same views they had joined with him to procure the bond of the nobles, recommending him to the Queen as a husband, asserting his integrity and innocence, recounting his noble qualities, expressing an unalterable resolution to support the marriage, against every opposer and adversary, and recording a wish that a defection from its objects and purposes should be branded with everlasting ignominy, and held out as a most faithless and perfidious treachery. When the end, however, was accomplished, for which they had been so zealous, and when the marriage of the Queen was actually celebrated, they laid aside the smiling and delusive vizard of friendship, and were in haste to entitle themselves to the ignominy which they had invited to fall upon them. The murder of the King, the guilt of Bothwel, his acquittal, his divorce, and his marriage, became the topics of their complaints and declamation. Upon the foundation of this hated marriage, they even ventured privately to infer the privy of the Queen to all his iniquity and transactions; and this step seemed doubtless, to the mass of her own subjects, and to more distant observers, a strong confirmation of all the former suspicions, to her shame, which had been circulated with so much artifice. The stabbing outrage of their imputations and divises, excited against her, both at home and abroad, the most indignant and humiliating odium. Amidst the ruins of her fame, they thought to bury for ever her tranquillity and peace; and in the convulsions they had meditated, they already were anticipating the downfall of Bothwel, and snatching at the crown that tottered on her head †.

We are soon afterwards, p. 240---241, presented with a view of the rebels, beginning for the *first* time to try their hands in the *forgery* of letters.

‘They had,’ as they told Kircaldy of Grange, ‘recently interrupted a letter from her,’ Queen Mary, ‘to this nobleman,’ Earl Bothwel, ‘in which she expressed, in the most glowing terms, the warmth of her love, and her fixed purpose never to forsake him,

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\* Melvil, *Memoirs*, p. 118.    † Camden, p. 404. Melvil, *Memoirs*, p. 160.

Kircaldy was desired to peruse this letter; and he pressed them no longer with his remonstrances. The Queen, in the mean time, sent a message to this generous soldier, complaining of the cruelty of her nobles, and reminding him that they had violated their engagements. He instantly addressed an answer to it, recounting the reproaches he had made to them, stating his advice, describing the surprise with which he had read her intercepted letter, and conjuring her to renounce and forget a most wicked and flagitious man, and by this victory over herself to regain the love and respect of her subjects. The device of a letter from her to Bothwel, completed the amazement of the Queen. So unprincipled a contempt of every thing that is most sacred, so barbarous a perseverance, in perfidiousness and injustice, extinguished every sentiment of hope in her bosom. She conceived that she was doomed to inevitable destruction, and sunk under a pang of unutterable anguish\*.

To this is subjoined the following Note :

‘ Mr. Hume is candid enough to give up the authenticity of this letter; and, indeed, so far as I have observed, there is not the slightest pretence of a reason to conceive it to be genuine. *Hist. of Eng.* vol. v. p. 120. It was not mentioned by the Earl of Morton, and his adherents, to Throgmorton, when Elizabeth interfered in the affairs of Scotland, upon the imprisonment of the Queen in the castle of Lochleven; a period of time when these statesmen were desirous to throw out every imputation to her prejudice, and when in particular they were abusing her with vehemence for her attachment to Bothwel. Keith, p. 419. Nor was it made use of by Murray before the English commissioners. Mary, in the condition to which the nobles had reduced her, could not well think of a step of this sort, although her attachment to Bothwel had been as strong as they were pleased to pronounce it. For, not to speak of the greatness of her distress, she was guarded by them so strictly as to make it vain for her to pretend to elude their vigilance. In regard, too, to her love of Bothwel, it is not clear that it was ever real. While the King was alive, there are no traces of their improper intercourse. The affair of Dunbar was a criminal seduction. The arts of a profligate man, the frailty of nature, and the violence of a temporary tenderness overcame her. There was no sentiment of love upon either side. After her marriage his rudeness extinguished in her altogether any remain of kindness and respect; and hence the coldness with which she parted with him.

But we soon come to the grand stroke of forgery, the capital artifice of that unprincipled band. Concerning this Dr. Stuart speaks in the following manner, p. 272.

‘ But while the Regent, the Earl of Murray, and his friends had anxieties upon account of the Earl of Bothwel, they were still more alarmed with apprehensions on the part of the Queen. That Bothwel might be induced to reveal the whole bloody secret, and to open up the scenes they had acted with him, was a terror that was

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\* Melvil, *Memoirs*, p. 167.

distant, when compared with the dangers that might assail them, if the Queen should recover her liberty and grandeur. Their insults and cruelties had been so vile and criminal, that, in this case they could not possibly expect any mercy or pardon. Her condemnation or death, therefore, could alone operate a full security to them. In a prison she would be a source to them of of constant disquiet. Her misfortunes would awaken the compassion of her subjects; her friends would continually uphold her hope of a deliverance; foreign states might be drawn to act decisively in her favour; and a naked sword would be perpetually suspended over their heads, reminding them of their crimes, and threatening to revenge her wrongs. They were fully aware of their hazardous situation; and it appeared to their maturest deliberation, that by the ample establishment of her guilt, they could effectuate with the greatest security to themselves her complete overthrow and destruction. They had already succeeded in detracting from her reputation, and in throwing a stain upon her honour; and the letter which they had produced as intercepted from her to Bothwell, and with which they had imposed upon Kircaldy of Grange, encouraged them to adopt the only means in their power by which they could multiply at pleasure the proofs of her indiscretion. They had uniformly affirmed with confidence, that her love of Bothwell was incurable, and that it threatened the Prince and the nation with ruin. It was upon this foundation, that they rested the defence of their proceedings\*. They knew, therefore, that it was incumbent upon them to produce the vouchers of her passion. The infamy of such a project did not deter them from its execution. They had been even accustomed to actions that were more atrocious. It was an expedient necessary to them; and they hoped, by their management and resolution, to render it successful in the greatest degree.

\* They had allured to them a partizan who was admirably qualified for entering into their purposes, and for advancing them.— This was George Buchanan, a man of high genius, and who was well acquainted with the world. He had this very year acted as a moderator of an assembly of the church, and had written a treatise in vindication of the deposition of the Queen. He was poor, had propensities to pleasure, and was ambitious. The bounty and the power of the Regent could lead him to the summit of his wishes. He became attached to him with more vehemence than consisted with the integrity of his character. When put in motion by his patron, he scrupled not to forget all the duties which he owed to his sovereign, and all the respect which he ought to have paid to himself. It was by his aid that those letters were framed; which the Regent and his cabal were to impute to Mary, and by the operation of which they thought finally to accomplish her ruin. It was to them that they were to point as the decisive vouchers of her guilt.

\* While it was, therefore, their object to procure an effectual vindication of their own conduct and proceedings, it was not less anxiously their desire to criminate their sovereign. For these purposes they held deliberations, of which the minute or memorial has fortu-

nately descended to posterity. The Regent, the Earl of Morton, Maitland of Lethington, with the lords of the secret council and other persons of the cabal, after mature consideration determined and agreed in declaring, that all the transactions in which they had been engaged from the time of the murder of the King were highly proper and meritorious; and that the righteousness of their quarrel, the security of their persons and estates, and the protection of their posterity, ought to be provided for and amply established by the three Estates assembled in parliament. They declared it likewise to be their firm opinion, that the Queen herself was the real cause and impelling spring of all the mischiefs which had so completely disordered the realm; since it was most certain "By her letters to Bothwell" and their private marriage, that she was art and part of the actual "devise and deed of the murder of her husband; and that she fully deserved the treatment she had already met with, and the resentment which might yet be shewn to her \*."

As they had employed the strongest terms in expressing the love of Mary to Bothwell, it was necessary to throw into the letters the most open and explicit language. The strain of them, accordingly, and their expression are of this kind. They breathe a passion that is gross and inordinate; they express the wantonness of a mind practised in vice, and lost to virtue; and they indicate a consent to the murder of the King †. They give with exactness that picture of the Queen which the Regent and the cabal wished to pass for her likeness. To the tenor of her life, and to the testimony of undoubted monuments of history they are in the most direct contradiction. To their past transactions they have an obvious reference; and they correspond with the purposes which it most concerned them to adopt, and for which they were to be active and strenuous. Their friendship for Bothwell, his murder of the King, his eagerness for a trial, their protection of him, his acquittal, their bond inculcating his innocence, and pressing the Queen to take him for her husband, her conveyance to Dunbar, her seduction, her marriage, their rupture with him, their permission to his flight, their accusations of him in his absence, their attempt to involve her in his wickedness, their rebellion, the indignities with which they treated her, her imprisonment, her forced resignation of the crown, the elevation of Murray to be Regent, and in fine the project of the letters as the apology of their own proceedings, and the evidence of her guilt; these transactions, so particular, so united, and so concurring are all the parts of a system which carries in its bosom the full conviction of their deep deceit, their unprincipled profligacy, and their intrepid and sanguinary ambition. They were now to achieve the last act of their drama; and by the death, or utter humiliation of the Queen to secure their future tranquillity, and to enjoy at ease the luxurious pride of prosperity and greatness.

In p. 296 we return to the conduct of Elizabeth again.

Upon revolving these measures and topicks, Elizabeth and her counsellors were induced to conclude that it was by far the wisest ex-

\* Haynes, p. 453:

† Anderson, Collections, vol. ii. p. 129,

pedient to keep the Queen of Scots in confinement; to invent methods to augment her distress; to give countenance to the Regent; and to hold her kingdom in dependance and subjection\*.

‘In these resolutions there were indeed an evident injustice, and a savage rigour. But objections of this kind, it was thought, might be taken away or concealed by expressions of lenity, and under appearances of respect and affection. It was contended in vain, that a plan more moderate in itself, and in effect equally destructive of the consequence of the Queen of Scots, would preserve better the national integrity and honour. It was proposed to restore Mary to her kingdom, under limitations and conditions that would give Elizabeth the most ample opportunities to interfere in her affairs, and to direct and govern them†. This scheme, however, was derided as precarious and uncertain. The prime counsellors of Elizabeth knew well her temper and dispositions; and they encouraged them. No sentiment of generosity opened itself in her bosom. The greatness of replacing an injured and suffering princess upon her throne, and of recovering to her the full and undiminished enjoyment of her rank and rights, never once entered into her conceptions. It was in her power, by achieving this magnanimous part, to gain to her for ever the gratitude and attachment of her sister Queen, and to cover her brow with the most honourable laurels. But she chose to indulge in jealousies, and anger, and rivalry, to add to the ferment of miserable passions, and to feed the cankers that were wasting her heart.’

And in p. 352, we have this note.

‘Notwithstanding the ability and the partiality of Elizabeth’s commissioners, it is very remarkable that the papers in the conferences at York and Westminster lead to a strong censure of the English Queen. It is also to be inferred, that this censure would have been greatly stronger, if Secretary Cecil had not in many places altered and interlined these papers. It is likewise known that Mr. Anderson, the editor of the Collections about Mary, actually omitted and suppressed, with design, many of the vouchers which were the most favourable to her actions and memory. Under almost every disadvantage, the superiority of her cause evinces itself, and is a forcible admonition, that truth is the daughter of time.’

[To be continued.]

ART. V. *The History of Lord Belford and Miss Sophia Woodley: in a Series of Letters.* 3 vols 12mo. 9s. Noble. 1784.

THIS history has a distant resemblance to the old romance of Sir Charles Grandison and Miss Harriet Byron. The heroine runs away from a graceless ravisher, and in this flight first encounters Lord Belford. They mutually fall in love with each other; but Lord Belford is prevented by an unhappy entanglement which had befallen him in his travels, from declaring his passion. Perceiving, however,

\* Anderson, Collections, vol. iv. p. 34, 42. † Ib. p. 40, 44.

the growing partiality of Miss Woodley, he makes her the confidant of his foreign adventure. He informs her, that having become security for an imprudent friend, and being distressed for money, a certain lady, called Julia, sells her jewels, and privately sends him the sum produced by them, fifteen hundred pounds. The next day Julia goes mad-- for the loss of her jewels, we suppose---for no earthly reason beside can be assigned for the freak. She raves, however, on Belford; a bleeding scene follows, and his lordship promises to marry her if she recovers.

Soon after this confidence Lord Belford hears she has shut herself up in a nunnery, and immediately declares his passion to Miss Woodley. It was all a *mistake*, somebody of a *similar name* had taken the veil. Julia arrives in England at this critical period, and claims his hand. What a distress! Conveniently, however, she adventures in the evening air, takes cold, dies, and Lord Belford is united to his Sophia Woodley.

From this abstract the reader will perhaps accuse our partiality. "*What the dickens!*" if he be a master of the same elegant style with our author, he will exclaim; call you this a *distant resemblance*?---Yes, Sir, we do, and we beg leave to observe, that however unfavourable matters may appear, we are perfectly justified in asserting, that there is by no means an *exact coincidence* between our author and Mr. Richardson, that on the contrary our author has an original manner, a vein *sui generis*, to which that popular novelist might in vain have aspired. As there is no point we hold dearer than the integrity and independence of our decisions, we will beg leave to go a little out of our way, and justify our assertion by a short extract. It shall be from the interview between Lord Belford and Miss Woodley, after Julia's arrival in England.

"The most rigid stoic would have wept at beholding the meeting of these lovers: it *puts* to defiance all description, or even *the mind to conceive* their distress. Belford tenderly took the pale trembling hand of his (*once*) Sophia, and pressing it to his lips, in faltering accents enquired of *her health*. "I am better, greatly better," said the angel, "*how is your Lordship?*" To be brief, I soon found I could not stand this scene." The letter writer accordingly retires, but immediately returns again.---"I now and then," says she, "caught "the sound of Sophia's voice concluding a few sentences, in which were---"No more, my Lord---an union was not good for us.---Heaven thought it not proper."---Good God, exclaims the writer, what is their magnanimity! What dignity of virtue do they possess! I really look up to them

them as to beings of a superior order!" She concludes, "Alas! what is dinner to this interesting affair?---Say, rash and inconsiderate reader, where has Richardson wrought up a scene like this?"

ART. VI, *Medical Observations and Enquiries*, vol. vi. By a Society of Physicians.

[Concluded from our Review of November last.]

*Case of a spasmodic Inability of Deglutition, caused (corrected) by Mercurial Unction.* By J. H. Sequira, M. D.

THIS dangerous symptom came on after a train of nervous complaints. When a variety of medicines had been ineffectually exhibited, a mercurial cerate was applied to the patient's neck, and two drachms of the *unguent. cerul. fort.* were rubbed in for three successive days; this treatment gradually restored the power of swallowing, and all the other symptoms vanished, says the author, as if by a charm.

*The Use of cold Bathing in the Locked Jaw.* By W. Wright, M. D. F. R. S.

In this article we have an account of six cases, successfully treated by the external application of cold water, a practice that has, of late indeed been talked of among physicians, but is by no means established. The water was forcibly thrown upon the patients, and the cold bath ordered several times a-day. Dr. Wright observes that he has never failed to effect a cure by this method. The causes, from which the spasm proceeded, deserve attention. The first patient had a stroke of the sun. The second was beaten severely about the cheeks and temples. In the third instance the disease was apparently brought on by the uncommon warmth of the weather; at least no other cause could be assigned. The fourth patient had the sole of his foot wounded by a rusty nail. The fifth had slept all night in the cold air. The sixth was attacked with unusual violence by the joint evil. In this country the locked jaw originates from no cause more frequently than from an extensive burn. Will the same practice be equally successful in these cases?

*Case of a singular Cough,* by Archibald Douglas, M. D.

*Incontinence of Urine, cured by the Use of the Flexible Catheter,* by G. Mitchell.

*A Letter to Dr. Fothergill on the Benefit of a resuscitated Salivation, in the Cure of certain anomalous Symptoms,* from Dr. Dobson.

A young lady took Plummer's pills in small doses, till a slight salivation came on, which ceased again in a few hours, she immediately felt a sense of weight, fullness and uneasiness under

under the xiphoid cartilage. These symptoms grew more and more troublesome, till at last, when she attempted to swallow any thing, violent retchings instantly ensued. All these symptoms were soon removed by a free use of mercurials.

*The History of an extraordinary Affection of the Brain, in a Letter to Dr. Hunter, from Drs. Smith and Wall, and Mr. Langford.*

A bony concretion connected together the dura and pia mater, and the substance of the brain. The mischief seemed to spring from a blow on the hinder part of the head, received many years before, "a new proof, as it is well observed, that every blow on the head, however slight the injury may appear at the time; ought to be an object of serious attention, and the effects ought to be obviated by rest, venæsection, medicines, and regimen."

*Observations on the Cure of Fluxes, by small Doses of Ipecacuanha, by Dr. Fothergill.*

In an habitual diarrhœa depending on *some irritating acrimony of the juices*, accompanied with great weakness and irritability of the bowels, Dr. F. recommends the following process.

"Let a grain, one and a half, or two, of Ipecac. be given in Aq. Alexit. simp. or any other vehicle, in bed, in a morning.—This will sometimes act as an emetic, and bring up bile; sometimes it proves cathartic, and gives a few motions downwards extraordinary. In either case, a small basin of thin gruel may be taken, gently to promote its operation.

'At night an anodyne should be given, if there be nothing to forbid it; rather a warm and cordial one, than a simple anodyne. Confect. Damocrat. Theriac. Androm. or Philonium, as the case may seem to require.

'By this means an undisturbed night is generally obtained, at least the dose of the anodyne ought to be such as to ensure it. The ipecacuanha may be repeated or omitted the next morning, according to its operation the preceeding day. If vehement, either upwards or downwards, omit it till the morning following; but repeat the anodyne at bed time.

'It most commonly happens, that a very few doses of these medicines, with proper attention to regimen, gradually restrain these discharges. And the same process, at longer intervals between the doses of ipecacuanha, generally put a stop to them, both safely and effectually.'

He thinks the disorder has been often increased by the same medicine administered in too large doses. He adds that strict regard must be had to the quantity of food.

*Case of a flatulent Tumour on the Head opened and cured. By Mr. Lloyd, Surgeon.*

*Observations on the Gout. By A. Small.*

These observations, which the author collected from expe-

rience, in his own person, during a period of near thirty years, are highly deserving of attention. The following corollaries, as far as a single case can warrant general conclusions, seem to flow from the author's account of himself.

1. Gouty persons should take as much exercise as possible, in defiance of pain, as soon as the inflammatory stage is over. To the neglect of this precaution the author imputes the weakness of the joints that succeeds fits of the gout.

2. Leeches may be advantageously employed to abate inflammation.

3. Emetics may be liberally administered at the approach of the gout, with the utmost safety.

4. The bark is of great use when given in the intervals of the fever, and sometimes removes the symptoms.

5. If the part affected be exposed to the air, or wrapped only in the slightest manner possible, the patient will escape great part of the pain usually attending fits of the gout, nor will any bad consequence ensue.

In these propositions we can discern nothing that is palpably absurd or inconsistent with the dictates of fair experience, though they lead to a practice very different from the common treatment of the gout. They are even, in many respects analogous to the most approved method of treating inflammations. Every one who has inspected, however slightly, the history of medicine, knows what superstitious precepts and mischievous cautions formerly regulated the conduct of the physician, and in particular by what mounds and fences the access of cool air was for many ages prevented. It may now perhaps be only blind custom that wraps the gouty limb in a dozen folds of flannel.

*Dangerous Effects from Eating a Quantity of ripe Berries of Belladonna, in a Letter from Mr. Brumwell.*

The effects mentioned in this article are nearly the same with those which are already upon record, as produced by the same cause.

*Case of a Feather or Pen, Twelve Inches long, which was extracted from the Oesophagus. By Mr. King of Dublin.*

It was extracted by the whalebone probe, which had a thread passed through the sponge.

*Case of a diseased Kidney, in a Letter from Mr. Pearson of Doncaster.*

This diseased kidney belonged to a boy four years and a half old, and weighed sixteen pounds and a half. The ureter was obliterated.

*An Instance of the good Effects of Opium in a dangerous Case of Retention of Urine. By J. Pearson, Surgeon to the Locke Hospital.*

A gonorrhæal inflammation brought on this retention of urine

urine ; and the usual treatment affording no relief, the author was led to give opium in such quantity as might " very considerably suspend the tonic action of the moving fibres, and deprive the *sphincter vesicae* of its contractile powers." He succeeded completely in the cure.

*On Cataracts.* By Mr. J. Lucas, Surgeon to the Leeds Infirmary.

We doubt whether this article will supply many important additions to what has been already written on the subject.

*On the Uncertainty of the Signs of Murder, in the Case of Bastard Children.* By the late Dr. Hunter.

Every friend of humanity will rejoice at finding this most interesting topic of forensic medicine discussed by a writer so well qualified both by anatomical skill, and experience in midwifery. They will be equally pleased to hear, that of suspected mothers, a far smaller number than is commonly imagined is guilty of this most enormous of all crimes. But by what process of reasoning does the author bring out this strange inference? cries the multitude, exasperated by the popular clamour of a *cruel and unnatural murder*? The following quotation will give the reader a pretty good insight into the ideas of Dr. Hunter. But as the subject is of such general concern, we cannot but express a wish to see this paper printed separately, and dispersed as widely as possible.

Here let us suppose a case which every body will allow to be very possible. An unmarried woman, becoming pregnant, is striving to conceal her shame, and laying the best scheme that she can devise, for saving her own life and that of the child, and at the same time concealing the secret—but her plan is at once disconcerted, by her being unexpectedly and suddenly taken ill by herself, and delivered of a dead child. If the law punishes such a woman with death for not publishing her shame, does it not require more from human nature than weak human nature can bear? In a case so circumstanced, surely the only crime is the having been pregnant, which the law does not mean to punish with death; and the attempt to conceal it by fair means should not be punishable by death, as that attempt seems to arise from a principle of virtuous shame.

Having shewn that the secreting of the child amounts at most to suspicion only, let us return to the most important question of all, *viz.* If in the case of a concealed birth, it be clearly made out that the child had breathed, may we infer that it was murdered? Certainly not. It is certainly a circumstance, like the last, which amounts only to suspicion. To prove this important truth to the satisfaction of the reader, it may be thought fit to assert the following facts, which I know from experience to be true, and which will be confirmed by every person who has been much employed in midwifery.

1. If a child makes but one gasp, and instantly dies, the lungs will

will swim in water as readily as if it breathed longer, and had then been strangled.

‘ 2. A child will very commonly breathe as soon as its mouth is born, or protruded from the mother, and in that case may lose its life before its body be born; especially when there happens to be a considerable interval of time between what we may call the birth of the child’s head, and the protrusion of its body. And if this may happen where the best assistance is at hand, it is still more likely to happen when there is none; that is, where the woman is delivered by herself.

‘ 3. We frequently see children born, who from circumstances in their constitution, or in the nature of the labour, are but barely alive; and after breathing a minute or two, or an hour or two, die in spite of all our attention. And why may not that misfortune happen to a woman who is brought to bed by herself?

‘ 4. Sometimes a child is born so weak, that if it be left to itself, after breathing or sobbing, it might probably die, yet may be roused to life by blowing into its lungs, applying warmth and volatiles, rubbing it, &c. &c. But in the cases which we have been considering, such means of saving life are not to be expected.

‘ 5. When a woman is delivered by herself, a strong child may be born perfectly alive, and die in a very few minutes for want of breath; either by being upon its face in a pool made by the natural discharges, or upon wet cloaths; or by the wet things over it collapsing and excluding air, or drawn close to its mouth and nose by the suction of breathing. An unhappy woman delivered by herself, distracted in her mind, and exhausted in her body, will not have strength or recollection enough to fly instantly to the relief of the child. To illustrate this important truth, I shall give a short case.

‘ A lady, at a pretty distant quarter of the town, was taken with labour-pains in the night-time. Her nurse, who slept in the house, and her servants, were called up, and I was sent for. Her labour proved hasty, and the child was born before my arrival. The child cried instantly, and she felt it moving strongly. Expecting every moment to see me come into her bed-chamber, and being afraid that the child might be someway injured, if an unskilful person should take upon her the office of a midwife upon the occasion, she would not permit the nurse to touch the child, but kept herself in a very fatiguing posture that the child might not be pressed upon, or smothered. I found it lying on its face, in a pool which was made by the discharges; and so compleatly dead, that all my endeavours to rouse it to life proved in vain.

‘ These facts deserve a serious consideration from the public; and as I am under a conviction of mind, that, when generally known, they may be the means of saving some unhappy and innocent women, I regard the publication of them as an indispensable duty.

*Three Cases of Mal-conformation in the Heart. By the same.*

Three very remarkable cases; they are illustrated by a plate.

*The successful Cure of a severe Disorder of the Stomach, by milk taken in small quantities at once. By the same.*

This

This disorder consisted in a severe pain of the stomach, frequent and violent vomitings, great weakness and wasting of flesh. It was of some months standing, and had exceedingly emaciated the patient. He had been grasped by the waistcoat, at the pit of the stomach, and shaken rudely. Three eminent physicians had in vain tried various remedies before he was brought to Dr. Hunter. No fulness, hardness, or tumor whatever could be discovered, though the patient's body was examined with attention in various postures.

We shall give Dr. Hunter's directions for the treatment of this obscure and dangerous complaint in his own words: they will not only exhibit the train of his thoughts, but will also afford an agreeable specimen of that familiar Socratic manner, by which he used to render instruction so pleasing.

'I told him, the patient's father, 'that there were two things which I would recommend. The first was not so important, indeed, yet I thought it might be useful, and certainly could do no harm. It was to have his son well rubbed, for half an hour together, with warm oil and a warm hand, before a fire, over and all around his stomach, every morning and evening. The oil, perhaps, would do little more than make the friction harmless as well as easy; and the friction would both soothe pain, and be a healthful exercise to a weak body.

'The second thing that I was to propose I imagined to be of the utmost consequence. It was something which I had particularly attended to in the disorders of the stomach, especially vomitings. It was carefully to avoid offending a very weak stomach, either with the quantity or quality of what is taken down; and yet to get enough retained for supporting life. I need not tell you, Sir, said I, that your son cannot live long without taking *some* nourishment: he must be supported to allow of any chance in his favour. You think that for some time he has kept nothing of what he swallowed; but a small part must have remained, else he could not have lived till now. Do not you think, then, that it would have been better for him if he had only taken the very small quantities which remained with him, and were converted to nourishment? It would have answered the end of supporting life as well, and perhaps have saved him such constant distress of being sick and of vomiting. The nourishment which he takes should not only be in very small quantity at a time, but in quality the most inoffensive to a weak stomach that can be found. Milk is that kind of nourishment. It is what providence has contrived for supporting animals in the most tender stage of life. Take your son home, and as soon as he has rested a little, give him *one* spoonful of milk. If he keeps it some time without sickness or vomiting, repeat the meal: and so on. If he vomits it, after a little rest try him with a smaller quantity, viz. with a desert or even a tea-spoonful. If he can but bear the smallest quantity, you will be sure

of being able to give him nourishment. Let it be the sole business of one person to feed him. If you succeed in the beginning, persevere with great caution, and proceed very gradually to a greater quantity, and to other fluid food, especially to what his own fancy may invite him; such as smooth gruel or panada, milk boiled with a little flour of wheat or rice, thin chocolate and milk, any broth without fat, or with a little jelly of rice or barley in it, &c. &c.'

The title of this article has already told the reader that the event was fortunate. In the next paper Mr. Hey, of Leeds, relates four cases successfully treated in the same manner, excepting that he departed, probably without necessity, from the simplicity of Dr. Hunter's plan, by giving the following draught, three times a-day.

R̄ Aq. font. 3vi.

Tinct. stomach. 3ij

— aromat. gutt. xxx. M. f. Haust.

*Case of recovering from apparent Death, in consequence of taking a large Dose of Opium. By T. Whateley, Surgeon, Old Jewry.*

A man near 40 years old, swallowed two pieces of opium, about two drachms each, with a design to destroy himself. Half an hour afterwards Mr. Whateley saw him, and in the course of three quarters of an hour gave him fifteen grains of Tartar emetic, with a large quantity of warm water and camomile tea; but in vain. He grew more and more insensible, was sometimes delirious and unable to stand, at others disposed to sleep; his speech faltered, and his countenance changed. He next took six grains of merc. emet. flav. and in an hour afterwards twelve grains of tartar emetic, which, with warm liquids, excited vomitings several times, and greatly relieved him, though he was still disposed to sleep. Mr. Whateley now left him to the care of another person, who happening to go from him for two or three minutes, found him apparently dead; and Mr. Whateley being again called, could perceive no sign of life, except a small irregular pulse. Air was immediately introduced into his lungs with a pair of bellows, at first ineffectually; but by repeated efforts he was brought to life. More emetics were now administered, and the utmost care was taken to prevent him from falling asleep. By these means he was happily recovered. Mr. Whateley justly remarks, that when solid opium is taken, much longer attention to the patient is requisite than when it is swallowed in a liquid form, since it will generally be evacuated, as in the present instance, only as it is dissolved.

*Account*

*Account of the Epidemic Disease of 1775. By Drs. Fothergill, Pringle, Heberden, Baker, Reynolds, Cuming, Glass, Ash, White, Haygarth, Pulteney, Thomson, Campbell, and Mr. Skene.*

This very general disorder, according to the accounts before us, appeared first in Dorsetshire, in which county Dr. Pulteney was seized with it at Blandford, in the middle of October; and at Dorchester Dr. Cuming saw a person affected with it on the 15th of that month, but it did not become general sooner, indeed scarce so soon as in London, viz. about the 10th of November; at Lancaster it was three weeks later in its appearance than in the metropolis, though at York it seems to have begun quite as early. At Exeter, Birmingham, and Chester it was a week or nine days later. The symptoms, according to Dr. Fothergill, came on generally in the following order, giddiness, sore throat, cough, running at the nose, watery eyes, slight nausea, frequent calls to make water, and sometimes a diarrhoea. Next feverish heat, pain in various parts; the tongue moist, skin not remarkably hot or dry; pulse fuller, quicker, and harder than might be expected with such a state of the skin. Stools, whether spontaneous or procured by purgatives, black or of a deep yellow. In a few days all the symptoms, except the cough, abated. Those soonest grew well who had plentiful defluxions, black bilious stools, high-coloured urine, or profuse sweats soon after seizure.

The cure was generally soon effected by warm, diluting, cooling medicines. Bleeding and blisters were in some cases necessary; the blood was fizy, but did not exhibit the cup-like appearance of inflammatory disorders. Anodynes, after the proper evacuations, were very useful. Towards its decline the disease assumed the type of an intermittent, which the bark did not generally cure, though some mild cathartic removed it.

In old asthmatic persons it induced a peripneumony, which often proved fatal. A few died phrenetic.

The accounts of the other physicians agree for the most part with this sketch; though in a few particulars, as might be expected, there is some disagreement. Sir G. Baker says that many were suddenly seized with *great* giddiness and *intense* pain in the head; that the blood was not always fizy, and that the cup-like appearance occurred in several cases, which last observation is also made by Dr. Reynolds. Drs. Glass and Cuming saw a few patients with sloughs of the malignant kind on their tonsils; and the former remarks that swellings of the tonsils and submaxillary glands were not uncommon. Dr. Ash observes that it never appeared necessary

to take any blood away. He is the only physician whom we have noticed as speaking in favour of emetics. Dr. White, of York, saw no crisis by a spontaneous diarrhoea; and bleeding, he says, did hurt; an apothecary told him that he never saw so many bad effects follow bleeding as in this epidemic.

Respecting the cause of the disease, all the authors, except Sir John Pringle and Dr. Glas, are silent. The following passage of the former deserves to be quoted.

‘I think you do well to record the state of the weather; but I think the conclusion ought to be, that the sensible qualities of the air had most probably no share in producing this epidemic, I should be tempted to say, that they had evidently no part; for we hear of the same distemper having been in Italy, France, and in the Low Countries; and, I doubt not, in other parts of Europe, had we inquired. But it cannot be supposed that the state of the atmosphere, either as to weight, heat, or moisture, was the same every where. And in the same country have we not seen it rage in one district or city, whilst others, at no great distance, were totally free? Yet between the sound and the sickly there could be no considerable meteorological difference. My conclusion, therefore, should be, that such Epidemics (of which there have been four in my remembrance) do not depend on any principles we are yet acquainted with, but upon some others, to be investigated, and by such means as Dr. Fothergill very properly and most commendably proposes to be done by the united inquiries of his brethren.’

*An Account of a fatal Disease of the Stomach; by Dr. Morris.*

*With a relation of the Appearances on opening the Body. By Mr. Watson.*

The pylorus in this patient was an inch thick, and projected into the duodenum, as the os tincae does into the vagina: it was almost totally obstructed by tubercles, which lay both within and about it. This remarkable disease is illustrated by an engraving.

We have thus pointed out what is most curious and important in this volume. It will, we trust, appear from our account that it is inferior to none of the preceding. But while we acknowledge its excellence, we cannot but reflect with some concern, how much of its value it derives from departed merit. When will the loss of Hunter and Fothergill, be supplied to the Society?

*Longum nostris dolor & honor,*

In publications like the present, elegance of composition is doubtless an object of inferior consideration; yet among writers who must have enjoyed the benefit of a liberal education, it is surprizing to find such a general want of accuracy and neatness of style. Many typographical errors like-

wife occur, among which there are several that obscure or change the sense; these would have been more easily excused, if care had been taken to subjoin a list of them with corrections.

We must not conclude without briefly remarking the frequent references to doctrines, which, considering how formidably they have been attacked, and how weakly defended, one should expect, would have been entirely put to flight. Thus the physician who communicates to Dr. Macbride an instance of *anguis pectoris* successfully treated, tells him that it was his intention to *correct or drain off the irritating fluid*.. and Dr. Fothergill talks of acrimony with as much confidence as Boerhaave used to do.

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ART. VII. *A Discourse on the Institution of a Society for enquiring into the History Civil, and Natural, the Antiquities, Arts, Sciences, and Literature of Asia*, delivered at Calcutta, January 15, 1784. A Charge to the Grand Jury at Calcutta, December 4, 1783; and a Hymn to Camdeo, translated from the Hindú into Persian: and from the Persian, into English. By Sir William Jones. 4to. London. 1s. 6d. Payne and Son.

**I**T is a signal honour to Sir William Jones, that he was called upon to open a new institution so liberal as that of the Asiatic Society. His discourse is worthy of the occasion; and breathes that spirit of patriotism, and that ardour for knowledge, which have constantly distinguished this celebrated scholar. The investigations of this new and promising Society are to be bounded only by the geographical limits of Asia. The field for their researches is not only immense, but fertile in every topic that can excite curiosity and entertainment. They are not confined to Hindostan. They are to carry a penetrating eye to the ancient and wonderful empire of China; to that of Japan; to the interesting country of Tibet, and the vast regions of Tartary; to the beautiful provinces of Persia, and to the unmeasured deserts of Arabia.

While a space so unbounded is to engage the attentions and care of the Asiatic Society, the topics of their inquiry are vast, and without measure. They are to examine whatever is performed by *man*, or produced by *nature*, within the limits they have prescribed to themselves. They are to exhibit accounts of natural productions; to unfold the genuine records of empires and states; to embrace the circle of pure and mixed mathematics; to hold out speculations and facts concerning ethics and law; and to unbend in the softer

amusements of literature, the beauties of imagery, and the charms of invention.

The very creation of a Society so noble, is a proof in itself of merit; and while it is impelled in its pursuits, by a person so learned and so zealous for information as Sir William Jones, the greatest advantages may be expected from it. His discourse is a striking evidence of the enthusiasm for Asiatic concerns, with which he has been animated from his earliest youth; and in its spirit and diction we discover the ability and taste, which are characteristic of all his compositions.

In his charge to the grand jury at Calcutta, he displays himself in the character of an incorrupt judge, and of a virtuous citizen. Its propriety is every where apparent; and our readers will be pleased with the following short extract from it.

Justice must be administered with effect, or society cannot long subsist. It is a truth coeval with human nature, and not peculiar to any age or country. That power in the hands of men, will sometimes be abused: and ought always, if possible, to be restrained: but the restrictions of general laws imply no particular blame. How many precautions have from time to time been used to render judges and jurors impartial, and to place them above dependence! Yet none of us conceive ourselves disgraced by such precautions. The object then of the court thus continued with ample powers, though wisely circumscribed in its jurisdiction, is plainly this: That, in every age, the British subjects resident in India be protected, yet governed, by British laws; and that the natives of these important provinces be indulged in their own prejudices, civil and religious, and suffered to enjoy their own customs unmolested: and why these great ends may not now be attained, consistently with the regular collection of the revenues, and the supremacy of the executive government, I confess myself unable to discover.

Another thing has been, if not greatly misconceived, at least very imperfectly understood; and no wonder, since it requires some professional habits to comprehend it fully: I mean the true character and office of judges appointed to administer those laws. The use of law, as a science, is to prevent mere discretionary power, under the colour of equity; and it is the duty of a judge to pronounce his decisions, not simply according to his own opinion of justice and right, but according to prescribed rules. It must be hoped, that his own reason generally approves those rules; but it is the judgment of the law, not his own, which he delivers. Were judges to decide by their bare opinions of right and wrong—opinions always unknown, often capricious, sometimes improperly biased—to what an arbitrary tribunal would men be subject! in how dreadful a state of slavery would they live!—Let us be satisfied, Gentlemen, with law, which all who please may understand; and not call for equity in its popular sense, which differs in different men, and must at best be dark and uncertain.

“The end of criminal law, a most important branch of the great juridical system, is to prevent crimes by punishment; so that the pain of it, as a fine writer expresses himself, may be inflicted on a few, but the dread of it extended to all. In the administration of penal justice, a severe burden is removed from our minds by the assistance of juries: and it is my ardent wish, that the court had the same relief in civil, especially in commercial, causes; for the decision of which there cannot be a nobler tribunal, than a jury of experienced men, assisted by the learning of a judge. These are my sentiments; and I express them, not because they may be popular, but because I sincerely entertain them: for I aspire to no popularity, and seek no praise, but that which may be given to a strict and conscientious discharge of duty, without predilection or prejudice of any kind; and with a fixed resolution to pronounce on all occasions what I conceive to be the law, than which no individual must suppose himself wiser.”

The publication before us concludes with an hymn which was first translated from the Hindú language into Persian, and then re-translated from the Persian, by Sir William Jones. It does not appear to us, that the poetry of this piece is very excellent; but it illustrates eastern manners, and on that account is exceedingly curious. The Hindú God to whom it is addressed is the same with the Grecian *Eros*, and the Roman *Cupido*. But with this similarity, it is remarkable that his family, attendants, and attributes, are very different.

“According to the mythology of Hindústan, [says Sir William Jones] this God was the son of Maya, or the general attracting power; and married to Retty, or Affection; and his bosom friend is Bessent, or Spring. He is represented as a beautiful youth, sometimes conversing with his mother and consort, in the midst of his gardens and temples; sometimes riding by moon-light on a parrot or lory, and attended by dancing-girls or nymphs, the foremost of whom bears his colours, which are a *fish* on a red ground. His favourite place of resort is a large tract of country round Agra, and principally the plains of Matra; where Krishen also and the nine Gopia, who are clearly the Apollo and Muses of the Greeks, usually spend the night with music and dance. His bow of tugar-cane or flowers, with a string of bees—and his *five* arrows, each pointed with an Indian blossom of a heating quality—are allegories equally new and beautiful.”

We cannot dismiss these papers, which we recommend to the ingenious, without expressing a wish, that the public may soon profit by the publication of the first volume of the *Transactions of the Asiatic Society.*

**ART. VIII.** *A Supplement to the Fifth Edition of Collins's Peerage of England*; containing a General Account of the Marriages, Births, Promotions, Deaths, &c. which have occurred in each Family, from that Publication in the Year 1779, to the present Time. Also Genealogical and Historical Accounts of those Families which have been advanced to the English Peerage, whether by Descent or Creation, since that Period. With their Paternal Coats of Arms, Crests, Supporters, and Mottoes, engraved on Thirty-four Copper-Plates. Faithfully collected from Authentic Pedigrees in the Possession of the Families, or registered in the House of Lords; Records, Monumental Inscriptions, and other Authorities which are cited. By B. Longmate, Editor of the Fifth Edition of Collins's Peerage. 8vo. 7s. 6d. Boards. Strahan, Rivington, &c.

**T**HE English Peerage, by Mr. Collins, is a work of very general utility, and every attempt to complete it, is worthy of commendation. Since the last edition of Mr. Collins's work, there have occurred many capital and many minute circumstances concerning the Nobility of England, which deserve to be recorded. To recount these is one object of the volume before us; and it is to be observed, that Mr. Longmate has arranged the alterations which have happened in the families enjoying the peerage, according to their respective degrees of precedence. The other object of the present publication is more important. It exhibits genealogical and historical accounts of all those, who, since the last impression of the English Peerage by Collins, have been advanced to this dignity. In this branch of his plan, Mr. Longmate has been chiefly directed by authentic pedigrees in the respective families whom he celebrates, and by express communications from them. It is also to be allowed that he has assisted himself by a consultation of the writings of our best historians, and by a proper attention to authentic records.

As a short specimen of his design and execution, we shall transcribe his account of Eliot Lord Eliot.

' This family flourished for eight or ten generations in Devonshire, before they transplanted themselves into Cornwall, and had matched into several considerable families in that county, as the Sigdens, Cotlands, Bonviles, Sumasters, Fitz, Carefswells, &c. Anno 1433, Walter Eliot was returned among the gentry of Devonshire. And to this family, as it should seem by the arms, was allied, Sir Richard Eliot, made by King Henry VIII. one of the Justices of the King's Bench, who by his will, dated 1520, bequeathed his body to be buried in the cathedral of Salisbury, of which church Robert Eliot died Sub-dean, anno 1562.

' The pedigree entered in the visitation of Cornwall, made in 1620; commences with John Eliot, who by his wife Jane, daughter

of John Bonville, of Shute in com. Devon, was father to Edward Eliot of Cutland in that county, who married Alice, daughter of Robert Guye, of Kingsbridge, and had issue two sons; 1. John Eliot, of St. German's in Cornwall, whose first wife was Grace, daughter of John Fitz, of Tavestock in Devonshire; and his second, Mary, daughter of John Bruin of Plimouth; 2. Thomas Eliot, married to Joan, daughter of John Norbrooke of Exeter, by whom he had issue four sons, Richard, Hugh, Walter, and Edward; also an only daughter, Alice.

Richard Eliot, the eldest son and heir of Thomas, purchased the site, &c. of the priory of St. German's, to which he gave the name of Port Eliot, where he lived with great hospitality. He was buried in St. German's church, June 24, 1609, leaving by his wife Bridget, daughter and co-heir of Nicholas Carswell of Hache, an only son,

John, born and baptised at St. German's, April 20, 1590; who became a gentleman commoner of Exeter College, Oxford, in 1607, where he continued two or three years, and then removed to the inns of court; and May 10, 1618, received the honour of knighthood from King James I. was elected representative for the borough of Newport in Cornwall to the last parliament of that reign, and was re-elected to the first parliament of King Charles I. which being soon dissolved, he was chosen for St. German's to the ensuing parliament, and in 3 Car. I. was knight of the shire for Cornwall. Sir John being a great opposer of the court, was appointed by the House of Commons one of the managers of the impeachment of the Duke of Buckingham, for which he, with Sir Dudley Digges, the other manager, were committed prisoners to the Tower, but were soon after released; on March 1, 1682, Sir John Eliot, and other members of the House of Commons, were committed close prisoners to the Tower, for refusing to answer before the Privy Council for what was said or done in the Parliament; and on May 29 following, an information was exhibited against them in the Star Chamber, for their undutiful speeches in the late Parliament; in Michaelmas term following, upon an information in the King's Bench, they pleaded to jurisdiction of the court, but were over-ruled, and afterwards adjudged to be imprisoned during the King's pleasure, to give security for their good behaviour; and Sir John Eliot was also fined two thousand pounds: they were afterwards offered to be released on their making submission, which they refused, and Sir John Eliot died in the Tower, and was buried in the chapel there. By the inquisition, taken after his death, it appears, that he died Nov. 27, 8 Car. I. 1632, leaving John his son and heir, then twenty years and forty days old. Sir John married Redigund, daughter and co-heir to Richard Gedy, Esq; by whom he had several sons and two daughters, the eldest of which was Elizabeth, wife to Colonel Nathaniel Fiennes, second son of William, the first Viscount Say and Sele.

John, the eldest son and heir, was baptised at Port Eliot, October 18, 1612. He represented the borough of St. German's in 15 Car. I. and the two first Parliaments of Car. II. and was buried

near

near his grandfather in the south ayle, or nave, of St. German's church, March 25, 1685, leaving an only son and heir,

• Daniel Eliot, who represented the borough of St. German's in several parliaments, and was buried among his ancestors, Oct. 28, 1702, leaving an only child Catharine, married in 1702, to the learned antiquary, Browne Willis, of Whaddon Hall in Buckinghamshire, Esq. By his will he bequeathed his estate, in order to keep up the name of his family, to Edward Eliot, grandson to Nicholas Eliot, fourth son to Sir John Eliot above-mentioned.

• Which Edward Eliot, Esq; represented St. German's in Parliament, from 1705 to 1714, was elected for Lestwithel in 1718, was appointed one of the commissioners of the Excise in 1720, and chosen for Lestkard in Sept. 1721, but died the same year without issue, and was succeeded by his brother,

• Richard Eliot of Port Eliot, Esq; who was elected to parliament for St. German's in 1733, for Lestkard in 1741, and again for St. German's in 1747; he was also Auditor and Receiver-general to the Prince of Wales, and died Novemb. 19, 1748, aged about fifty-three, and was buried at St. German's. He married March 4, 1726, Harriot, natural daughter of the right honourable James Craggs, Esq; Secretary of State in the reign of King Geo. I. and by her (who was re-married, November 14, 1749, to the honourable John Hamilton, brother to James, Earl of Abercorn) had issue three sons, and six daughters; the sons were, 1. Edward, now Lord Eliot; 2. Richard, who entered into the royal navy, and died under age; 3. John, who was a Captain in the navy, and died Governor of West Florida, unmarried: Anne, the eldest daughter, married Hugh Bonfoy, Captain in the navy; Harriot, the second daughter, married Pendock Neale of Tollerton in Nottinghamshire, and died without issue 1776; Augusta and Hester, the third and fourth daughters, died infants; Elizabeth, fifth daughter, was wife to Sir Charles Cocks, of Dumbleton, in Gloucestershire, Baronet, and died 1771; and Catharine, the youngest daughter, is unmarried.

• Edward, *Lord Eliot*, born July 8, 1727, was on his father's death chosen representative for the borough of St. German's, and constantly sat in Parliament, either for the county of Cornwall, or some borough therein, till his advancement to the peerage by patent, dated January 30, 1784, whereby he was created Baron Eliot, of St. German's in Cornwall, and to the heirs male of his body; his Lordship is also Receiver-general of the Duchy of Cornwall.

• His Lordship was married September 25, 1756, to Catherine, sole daughter and heir of Edward Ellison of South Weald in Essex, Esq; by whom he has had issue four sons; 1. Edward, who died an infant; 2. Edward-James, born July , 1758, elected to parliament for St. German's in 1776, and appointed one of the Lords of the Treasury, December 27, 1783; 3. John, born September 28, 1761; and 4. William, born April 1, 1766.

• *Title.*] Edward Eliot, Baron Eliot of St. German's in the county of Cornwall.

• *Creation.*] Baron Eliot, January 30, 1784, 24 Geo. III.

‘*Arms.*] Argent a fess, Gules, between 2 bars gemelles wavy, Azure.

‘*Crest.*] On a wreath an Elephant’s head coupt Argent, collard Gules.

‘*Supporters.*] Two Eagles regardant, with wings expanded, proper, and charged on their breasts with an ermine spot.

‘*Motto.*] Occurrent Nubes.

‘*Chief Seat.*] Port Eliot in Cornwall.

The copper-plates which illustrate this work, are not inferior to those of the last edition of Collins. As to literary perfection, Mr. Longmate and his master do not vary widely. Their diction is harsh, dry, and unornamented; and they are perfect strangers even to the idea of speculation. Their care is bounded by mere matters of fact; and here their only value must be rested. Their labour, however, facilitates the study, and may aid the invention of abler writers; and their collections cast a light upon the diplomatic science of England.

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ART. IX. *Observations on the late Contests in the Royal Society.* By Andrew Kippis, D. D. F. R. S. and S. A. 8vo. 2s. 6d. Robinson.

IT is a matter of regret that the objects of science and literature cannot always be pursued with cordiality and candour. Vanity, disappointment, faction, and spleen too frequently disturb the speculations of the learned, and expose them to the ridicule of the vulgar. The dignity of knowledge is thus degraded; and its march and progress are disagreeably interrupted. The din and animosity which pervade the two houses of parliament, begin to be introduced into the Royal Society; and policy, science, and literature are alike disfigured by the hostilities of war.

The philosophical caution which, during a long period, had characterised the transactions of the Royal Society, being in a strong opposition to its present contents, they have become the subject of a public curiosity; and our author being conscious of a desire to restore to it its ancient peace and harmony, was induced to put together the observations now before us. His professions of candour are warm; and as he has given his name to his observations, they are the more worthy of respect and attention.

He states first, without any comment, the facts that have occasioned the dissensions which now prevail in the Royal Society; and to these he then applies chiefly in their order, the censure or praise which he conceived to be due to each. This method is doubtless very fair; but we must acknowledge that we do not always concur in his conclusions.

It appears that the President and Council of the Royal Society were dissatisfied with the conduct of Dr. Hutton, in the business of the foreign correspondence; and that they engaged in measures which obliged him to resign his station. His friends took the alarm; but though they were able to procure the public thanks of the society for his services, they could not reinstate him in his office. And the Society discovered a determination to support Sir Joseph Banks in the chair.

In general it is obvious that the conduct of Dr. Hutton was strictly commendable; and, indeed, a vote of the Society justifies him completely. Complaints however had been made against him by foreigners who had sent presents to the Society, and who were not sufficiently complimented in his letters to them. His letters, notwithstanding, were according to a prescribed form; and where such a ceremonial is stipulated, it was his duty to be pointedly exact in following it. The form was cautious and general; and, without doubt, it was founded in the care which the Society thought to be indispensibly necessary for supporting their own dignity; by avoiding to exhibit their sanction indiscriminately to the theories and discoveries which might be transmitted to them.

It strikes us forcibly that Sir Joseph Banks was animated by an improper heat against Dr. Hutton; and that the punishment of the latter is not to be vindicated by any criminality in his behaviour. At the same time we will confess that Dr. Hutton was wrong in resigning to the Society at large, instead of the President and Council, in whom the appointment of the foreign secretary is vested. From the previous want, too, of reciprocal and polite attentions between Sir Joseph Banks and Dr. Hutton, it is pretty obvious that the passions of both were rather too keenly engaged. But as the former was the first to promote the degradation of the latter, the hostility of Dr. Hutton will be the more readily excused. In all societies whatsoever, we are afraid, that the pride of personal consequence is too much indulged; and that individuals, in the eagerness of contention, too easily overleap the purity of virtue, and the exercise of a rigid probity.

In the course of the dispute concerning Dr. Hutton, the behaviour of Dr. Horsley was remarkable; and our author touches upon it in strong language. We pretend not to vindicate the rude impetuosity of Dr. Horsley. It was blameable in a high degree; but we cannot withhold ourselves from observing that Dr. Kippis wanders too widely from the general tenor and scope of his treatise, when he enters

upon the character of this gentleman as a theologian. This was a matter out of the question; and when contrasted with the high character given of Sir Joseph Banks, a suspicion arises that Dr. Kippis is not altogether impartial in his observations. That his intentions were most honourable we sincerely believe; but what man is there who can constantly preserve a guard upon his attachments and his prepossessions!

It will be allowed that the papers before us are written with ability, and abound with information, good sense, and a zeal for the extension of knowledge. The sentiments which conclude them have in a particular manner our assent and approbation.

‘Every man must be sensible of the ardent, the enquiring, the penetrating spirit of the times. The world is in agitation with respect to philosophical discoveries. The zeal with which they are pursued has already been productive of great effects, and will be productive of still greater effects in future. Britons in general, and the Royal Society in particular, will, I trust, never cease to be animated with the same zeal. The members of that learned body will not spend their time, and lose their renown, in unprofitable debates. The present contests will subside, and the only ambition will be who shall most contribute to extend the bounds of science, to increase the powers of man over nature, and to promote the real honour of his country. This is the glory of the true Englishman, this is the glory of the genuine philosopher; and it is a glory infinitely superior to the completest victory in any personal dispute. In a career so illustrious, the writer of the present tract can be no competitor: but he shall deem himself happy, if, in attempting to compose differences, he shall chance to be of any use to the Society which has done him the honour of enrolling him among its members. The consciousness of this attempt will be the sole reward of his undertaking.’

It only remains for us to wish with Dr. Kippis, and the public in general, that the members of the Royal Society may bury for ever their animosities, and combine with united vigour in the prosecution of those liberal pursuits which have brought them together. If the propagators of science and literature would only act as one family, philosophy would soon uncover her treasures, and, by the advancement of the truth extend and secure the political and religious happiness of mankind.

ART. X. *A new and general Biographical Dictionary; containing an Historical and Critical Account of the Lives and Writings of the most eminent Persons in every Nation, particularly the British and Irish, from the earliest Accounts of Time, to the present Period. Wherein their remarkable Actions and Sufferings, their Virtues, Parts, and Learning are accurately displayed. With a Catalogue of their literary Productions. A new Edition, in Twelve Volumes, greatly enlarged and improved. 8vo, 4l. 4s. Strahan, Rivington, &c.*

THE object of this publication is vast and extensive, as it includes the history of eminent persons in every age and nation. But as such an undertaking is evidently boundless, it is not to be expected that it should be perfect. To approach to perfection, in enterprizes of this kind, is to attain a high merit; and, it must be confessed that the volumes before us comprehend an immense variety of articles.

Many works of a similar tendency have been presented to the public; and the authors of the volumes before us, have not failed to avail themselves of the collections and materials of their predecessors. They have borrowed very freely from the Historical and Critical Dictionary of Mr. Bayle; from the General Dictionary; from the Biographia Britannica; from the Athenæ Oxonienses; and from Mr. Collier's Historical Dictionary.

They have endeavoured to furnish 'judicious narratives of the actions and writings, the honours and disgraces of all those whose virtues, parts, learning, or even vices, have preserved them from oblivion in any records of whatever age, and in whatever language.\* Accordingly it will be found that they have gathered together accounts and memoirs of the most interesting transactions concerning religion and government; concerning the progress of taste and learning; and concerning the principles and opinions by which the world has been influenced in all its extent and duration.

In every portion of this work we obviously perceive the exercise of diligence and impartiality; and it is observable that the authors have been more particularly careful to do the completest justice to the learned and ingenious of Great Britain and Ireland. They every where blend entertainment with instruction. The articles they exhibit are short, and yet comprehensive. They were attentive not to fatigue the attention by an endless prolixity, or by idle speculations.

But while they consulted and abridged the matter which is detailed in former Dictionaries, it is evident that they have

searched with curiosity for every publication that could assist their views, and promote the execution of their design. We therefore bestow upon them, with pleasure, our approbation; and with regard to the present edition, it is fit that we remark that it contains more than six hundred lives, that did not appear in the former. For this advantage, if we are rightly informed, the public is chiefly indebted to the indefatigable industry of Mr. Nichols, who is so generally known not only as a learned printer, but as a curious searcher into history and antiquities.

As a specimen of the style of this work, we shall extract a part of the life that is given of Abbé Winkelman.

In one of his letters, dated 1754, he gives an account of his change of religion, which too plainly appears to have been guided by motives of interest, to make his way to Rome, and gain a better livelihood. At Dresden he published, 1755, "*Reflections on the Imitation of the Works of the Greeks*," 4to, translated into French the same year, and republished 1756, 4to. At Rome he made an acquaintance with Mengs, first painter to the King of Poland, afterwards in 1761 appointed first painter to the House of Spain, with an appointment of 80,000 crowns, a house, and a coach; and he soon got access to the library of Cardinal Passionei, who is represented as a most catholic and respectable character, who only wanted ambition to be pope. His catalogue was making by an Italian, and the work was intended for Winkelman. Giacomelli, canon of St. Peter, &c. had published two tragedies of *Æschylus* and *Sophocles*, with an Italian translation and notes, and was about a new edition of "*Chrysothom de Sacerdotio*;" and Winkelman had joined with him in an edition of an unprinted Greek Oration of *Libanius*, from two MSS. in the Vatican and Barberini libraries. In 1757, he laments the calamities of his native country, Saxony, which was then involved in the war between the Emperor and the King of Prussia. In 1758 he meditated a journey over the kingdom of Naples, which he says could only be done on foot, and in the habit of a pilgrim, on account of the many difficulties and dangers, and the total want of horses and carriages from Viterbo to Pisciata the ancient *Felici*. In the year 1768, we find him inraptured with the idea of a voyage to Sicily, where he wished to make drawings of the many beautiful earthen vases collected by the Benedictines at Catania. At the end of the first volume of his letters, 1781, are now first published his remarks on the ancient architecture of the temple of *Girgenti*. He was going to Naples, with 100 crowns, part of a pension from the King of Poland, for his travelling charges, and thence to Florence; at the invitation of Baron Stösch. Cardinal Archinto, secretary of state, employed him to take care of his library. His "*Remarks on ancient Architecture*" were ready for a second edition. He was preparing a work in Italian, to clear up some obscure points in mythology and antiquities, with above 50 plates; another in Latin, explanatory of the Greek medals that are least known; and he intended to send to be printed in England, "*An Essay on the Style of Sculpture before Phidias*." A work in

4to appeared at Zurich, addressed by Mr. Winkelman to Mr. Mengs, but without his name, intitled, "Thoughts on Beauty and Taste in Painting," and was published by J. C. Fuesfli. When Cardinal Albani succeeded to the place of Librarian of the Vatican, he endeavoured to get a place for the Hebrew language for Winkelman, who refused a canonry, because he would not take the tonsure. The elector of Saxony gave him, 1761, unsolicited, the place of counsellor Richter, the direction of the royal cabinet of medals and antiquities at Dresden. Upon the death of the Abbé Venuti, 1762, he was appointed president of the antiquities of the apostolic chamber, with power over all discoveries and exportations of antiquities and pictures. This is a post of honour, with an income of 160 scudi per annum. He had a prospect of the place of president of antiquities in the Vatican, going to be created at 16 scudi per month, and was named corresponding member of the Academy of Inscriptions. He had thoughts of publishing an "Essay on the Depravation of Taste in the Arts and Sciences." The King of Prussia offered him by Col. Quintus Icilius the place of librarian and director of his cabinet of medals and antiquities, void by the death of M. Gautier de la Croze, with a handsome appointment. He made no scruple of accepting the offer; but when it came to the pope's ears, he added an appointment out of his own purse, and kept him at Rome. In April 1768, he left Rome, to go with M. Cavaceppi over Germany and Switzerland. When he came to Vienna, he was so pleased with the reception he met with, that he made a longer stay there than he had intended. But, being suddenly seized with a secret uneasiness, and extraordinary desire to return to Rome, he set out for Italy, putting off his visits to his friends in Germany to a future opportunity. As he passed through Trieste, he was assassinated June 8, 1768, by a wretch named Arcangeli, a native of Campiglia, a town in the territory of Pistoia, with whom he had made an acquaintance on the road. This miscreant for a robbery had been condemned to work in fetters four years, and then to be banished the Austrian territories, on an oath never to return. He had obtained a mitigation of one of his sentences, and retired to Venice; but, changing his quarters backwards and forwards, he was so reduced in circumstances that he at length took up his lodgings at the inn to which the Abbé happened to come. Arcangeli paid such assiduous court to him, that he entirely gained his confidence; and, having been favoured with a sight of the valuable presents which he had received at Vienna, formed a design to murder and rob him. He bought a new sharp knife on purpose; and as the Abbé (who had in the most friendly manner invited him to Rome) was sitting down in his chair, early in the morning, he threw a rope over his head, and before he could disengage himself, stabbed him in five different places. The Abbé had still strength to get down to the ground-floor, and call for help; and being laid on a bed in the midst of the most violent pain, he had composure sufficient to receive the last sacraments, and to make his will, in which he appointed Cardinal Alexander Albani his residuary legatee, and expired in the afternoon. The murderer was soon after apprehended; and executed on the wheel opposite the inn, June 26. Some of Winkelman's MSS.

Got to Vienna, where the new edition of his "History of Art" was presently advertised. He intended to have got this work translated into French at Berlin, by M. Toussaint, that it might be printed under his own inspection at Rome. It was translated by M. Huber, so well known in the Republic of letters, who has since published it in 3 vols. 4to with head and tail-pieces from the designs of M. Oeser. An Italian translation of it by a literary society has been published at Milan.

Abbe Winckelman was a middle sized man; he had a very low forehead, sharp nose, and little black hollow eyes, which gave him an aspect rather gloomy than otherwise. If he had any thing graceful in his physiognomy, it was his mouth, yet his lips were too prominent; but when he was animated and in good humour, his features formed an *ensemble* that was pleasing. A fiery and impetuous disposition often threw him into extremes. Naturally enthusiastic, he often indulged an extravagant imagination; but, as he possessed a strong and solid judgment, he knew how to give things a just and intrinsic value. In consequence of this turn of mind, as well as a neglected education, a cautious reserve was a quality he little knew. If he was bold in his decisions as an author, he was still more so in his conversation, and has often made his friends tremble for his temerity. If ever man knew what friendship was, that man was Mr. Winckelman, who regularly practised all its duties, and for this reason he could boast of having friends among persons of every rank and condition. People of his turn of thinking and acting seldom or ever indulged suspicions: the Abbe's fault was a contrary extreme. The frankness of his temper led him to speak his sentiments on all occasions; but, being too much addicted to that species of study which he so assiduously cultivated, he was not always on his guard to repress the sallies of self-love. His picture was drawn half length, sitting, by a German lady born at Kohnitz, but carried when young into Italy by her father, who is a painter. She etched it in a 4to size, and another artist executed it in mezzotinto. This lady was Angelica Kauffman. The portrait is prefixed to the collection of his letters published at Amsterdam, 1781, 2 vols. 12mo. Among his correspondents are Mr. Heyne, Munchausen, Baron Reidesfel (whose travels into Sicily, translated into English by Dr. Forster, 1773, 8vo. are addressed to him; and inspired him with an ardent longing to go over that ground), Count Bunau, C. Fuesli, Gesner, P. Usteri, Van Mechlen, the Duke de Rochfoucault, Lord (alias Mr. Wortley) Montague, Mr. Wiell; and there are added extracts from letters to M. Clerisseaux, while he was searching after antiquities in the South of France; a list of the principal objects in Rome, 1766, &c.; and an abstract of a letter of Fuesli to the German Translators of Webb on the "Beauties of Painting."

With respect to the lives of several men of letters, who died in England and France, during the period in which the volumes before us were passing through the press, the compilers have apologized with a proper modesty. These Lives are necessarily defective, and while such deficiencies ought to

call their attention to future improvements of their undertaking, they ought to stimulate the zeal of their correspondents to add to their information by communications authenticated by proper vouchers and authorities. Meanwhile we can with propriety recommend the present work as containing a fruitful fund of entertainment and instruction.

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ART. XI. *Observations on the Rights and Duty of Juries, in Trials for Libels; together with Remarks on the Origin and the Nature of the Law of Libels.* By Joseph Towers, LL. D. 8vo. 2s. 6d. Debrett.

THE high importance of the trial by a Jury, is not so fully understood as it ought to be. By this fortunate institution the people are made their own protectors, and are guarded against the encroachments of tyranny. But though this purpose is obviously its foundation, the venality of judges, their ambition, and their desire to pay court to the crown, have engaged them in frequent attempts to destroy the privileges of jurymen. As the political establishment of a jury was designed to be a restraint upon the power of the prince, it follows, that the rights and duties of jurymen are necessarily to be interpreted with a construction the most favourable to the people. No rule can be more certain or decided: yet of late, it has become a fashionable doctrine with the admirers of despotism, that juries in trials for libels, have no title to enter into the merits of the paper or writing objected to; that they ought to confine their attention to the fact of publication; and that upon the evidence of publication, they are to find the defendant guilty; leaving the court to judge definitively of the innocence or criminality of the writing or paper under deliberation. This invention though courtly, is by no means ingenious; and cannot be defended by any arguments that are valid. It strikes at the root of the privileges of the jury; and puts it in the power of the judge to punish as a libeller, every author who may express sentiments that are disagreeable to the minister, although they are founded in reason, patriotism, and virtue.

Our author opposes this new and despotical doctrine with great success. He contends that juries have a right to try the whole matter in issue before them. This position is doubtless well founded. For in a prosecution for a libel, it is the crime that properly falls under the cognizance of the jury: it is in fact not the mere act of publication, but the publication of what is false, scandalous and seditious, that constitutes their jurisdiction as a criminal court.

In the prosecution of his subject, our author fortifies his opinion by extracts from the writings of several eminent lawyers, who being untainted by court-influence, were the more able to examine into and to scrutinize the rights of jurymen; with the greatest candour. Of their deep inquiries upon this subject, the result was decisive and invariable. They pronounce it as certain, that juries are the proper judges both of the law and the fact.

With the collections he has made from distinguished writers, our author intermixes general reasonings of his own; and, it is our opinion, that his treatise deserves to be attended to at a juncture, when the judges are not very favourably disposed to the rights and duties of jurymen. His idea of the importance of the trial by a jury, cannot be circulated too extensively.

The right of trial by jury is of infinite importance to the liberty of the subject. It cannot be guarded with too much vigilance, nor defended with too much ardour. No part of the power of juries should be given up to the claims, or usurpations, of any body of men whatever. The rights of jurymen should in all cases be resolutely asserted, whether they be attacked by open violence, or whether the arts of legal chicane be adopted, in order to render them useless and nugatory. But if juries should ever be tame and senseless enough to give up the right of determining the law, as well as the fact, in libel causes, the liberty of the press is then wholly at the discretion of the judges.

Blackstone says of the mode of trial by jury, that it 'was always so highly esteemed and valued by the people, that no conquest, no change of government, could ever prevail to abolish it;' and that in *Magna Charta* it is more than once insisted on as the principal bulwark of our liberties.' He also says, that 'it is the most transcendent privilege which any subject can enjoy, or wish for, that he cannot be affected either in his property his liberty, or his person, but by the unanimous consent of twelve of his neighbours and equals.' But if juries are ignorant of their own rights, and timid in the exercise of those powers that the constitution has given them, the value of this great privilege is exceedingly diminished. There can, however, be no ground for timidity in juries, in the upright discharge of the duties of their office: for, since the famous determination in *Bushel's case*, juries are in no danger of being fined or imprisoned, or suffering any other penalty in consequence of their verdicts, however contrary they may be to the direction of the court.

No parliament of this country has ever conferred upon the judges, a power of determining the matter of law in trials for libels, or the criminality or innocence of publications, independently of a jury. No evidence can be produced, that this is any part of the ancient common law of England. We may, therefore, venture to affirm, that it is not the law of the land; but is a mere assumption of some of the judges, calculated for the extension of their

their own jurisdiction, to the prejudice of that of juries, to the prejudice of the subject, and to the subversion of the freedom of the press.

It is manifest, that if the Star-chamber doctrines concerning libels are suffered to prevail, if juries are restrained from entering into the merits of such publications as are termed libels, and if prosecutions for them are frequent, there will be a total end to the freedom of the press in this country. Whether the people of England, after the blood and treasure that have been expended for the establishment of national liberty, will suffer themselves to be deprived of it by the tricks, the arts, and the chicanery of law, is a point to be determined by themselves. If they surrender up the freedom of the press, and the rights of juries, either to open violence, or to legal subtilty and craft, their other rights will inevitably follow. They will no longer hold their present rank among the nations of the world; and must bid an eternal farewell to the honour, the dignity, and the felicity of public freedom."

The praise which we have already bestowed upon the treatise before us, is sufficiently ample. The abilities of Dr. Towers are not of the first rate: his manner is rough and unrefined; and his diction is neither remarkable for energy nor elegance.

ART. XII. *Letters to Dr. Horsley, in Answer to his Animadversions on the History of the Corruptions of Christianity. With Additional Evidence that the Primitive Church was Unitarian.* By Joseph Priestley, L.L.D. F.R.S. 8vo. 2s. 6d. Johnson, 1783.

THERE is perhaps no evil in this sublunary state, that is not accompanied with its peculiar advantage. It was owing to circumstances, with which it is not necessary to trouble the reader, and by no means to design, that our account of this celebrated controversy was deferred beyond the time, in which it is customary to bring forward an abstract of new publications. The dispute is now, we believe, closed. We are placed upon an eminence, from which we may most advantageously discover the success and the miscarriages of either party. Controversy has this unpleasant circumstance attending it to the miscellaneous reader. He sees his author displaying all the ceremonies of triumph, pluming himself upon the decisive victory he has achieved; and he trembles to pronounce his verdict, uncertain whether, a few months hence, he shall not see this boasted victor stripped of his self-imputed honours, and turned out, naked as a gladiator, once more into the arena. Our situation enables us to remove this inconvenience, and to present to the public an impartial summary of the whole debate; and this we intend to perform in an uninterrupted series, in a review of three larger publications, which now lie before us.

The original and leading object of the controversy was, whether or not it could be proved, from the ancient fathers, or any other respectable evidence, that the sentiments of the Christian church, in the times immediately succeeding the apostolical, were unitarian. Few controversies have been so managed, as not to involve in their progress a considerable quantity of extraneous matter. And this was least of all to be expected in a controversy, where Dr. Priestley was one of the disputants. The exemplary zeal by which he is actuated, for what he esteems to be pure Christianity, and the easy and rapid manner in which his publications are composed, both of them afforded a strong presumption, that we should have much, perhaps not uninteresting digression. But, if we foresee aright, the limits of our undertaking will barely suffice for an accurate statement of the main topic of debate.

We must therefore, however reluctantly, refuse our attention to any fortuitous subjects of investigation. We shall even exclude all reasoning in regard to the more comprehensive inferences, that may be drawn from the several authorities. We shall simply extract the authorities themselves, and the leading arguments of the respective disputants, in regard to the sense to be put upon their language. Inferences the mind of every intelligent reader is capable of suggesting to itself. An entire mastery of the subject in debate, an easy recourse to the volumes that are cited, and a superior skill in the original languages, would be necessary to the suggesting authorities and their construction. These narrow limitations on one side, will, we hope, obtain for us a certain degree of liberty on the other. The disputants in the present case are men of undoubted genius, and, as will sufficiently appear in the course of our examination, no strangers upon certain occasions, to the nobler ornaments of composition. We shall therefore endeavour to relieve the severity of controversy, by alternately laying before our readers such passages, as shall appear best calculated to gratify the moralist, or excite the pleasures of the imagination.

The business of the present article shall be to select the authorities, upon which Dr. Priestley's hypothesis of the unitarianism of the primitive church is founded: in reviewing the reply of Dr. Horsley, we will state the arguments, by which the value of these authorities is attempted to be undermined, as well as the positive evidence, that has been adduced on the orthodox party: and, in the last place, we shall sum up the merits of the debate, and state such miscellaneous observations as have occurred to us in the progress of it. In filling up this outline we hope, not only to furnish the general reader, who goes no farther than reviews for his

information, with a tolerable idea of the controversy; but also to present those, who have accompanied the disputants in their enquiry, with a scheme, by which they may arrange the materials that have been collected, and form a more accurate and regular deduction from the whole.

The value of the point in debate is, we believe, pretty generally understood. If the primitive church were Socinian, this circumstance undoubtedly affords a very favourable plea to the advocate of the proper humanity of Christ, for putting that allegorical construction upon certain passages of scripture, which he may presume to have been affixed to them by the contemporaries of the apostles. If, on the contrary, the sentiments of the first Christians of whom we have any account, were such as are now esteemed orthodox, he must at least upon his hypothesis confess, that the propagators of our holy religion were the most obscure and cabalistical of all writers, since the persons, to whom their works were immediately addressed, and who cannot be proved to have had any prepossessions on this side to mislead them, understood their expressions in a sense the most remote from that which was intended. It must be acknowledged that the first question is, what is the apparent meaning of the books themselves, to which every body has access. But on whichever side the affair now in question be decided, it must remain an unanswerable difficulty to the opposite party. It is possible for it to be preponderated by the mass of less indirect evidence; nor will it be unexampled for the decision of a question to be upon the whole satisfactory, in the face of invincible objections. But, if the original subject be left in any important degree of suspense, the historical disquisition will then advance its claim to be heard, and may determine the balance.

The points asserted by Dr. Priestley in the course of the debate are as follow: that the first Christians, both Jews and Gentiles, of which ecclesiastical history has transmitted to us any account, were Unitarians; that many, probably the majority of them, disbelieved even the miraculous conception; that the Unitarians continued to be the majority, particularly of the unlearned Christians, for some centuries; that the Jewish church never abandoned their original sentiments; that the first persons among the orthodox, that corrupted the doctrine of the proper humanity of Christ, derived their corrupt opinions from the Platonic school; that they taught the doctrine, of the *logos*, or rationality of God occasionally becoming a person, and being again absorbed into the divinity; that Justin Martyr first taught the permanent personality of the *logos*; that this father and his fol-  
lowers

lowers represented the logos, as being made a person by the power and will of God, a little before, and in order to the creation of the world; that the Arian system, representing the suprahuman nature of Christ as a creature, the creator of the world, was a posterior invention; and that the Athanasian doctrine, which makes our Saviour and the Holy Spirit necessarily existent, property eternal, and in all respects equal to the Father, was subsequent to every one of these.

The question, respecting the time in which the Arian hypothesis was invented, though it be essential to Dr. Priestley's original scheme, has not been agitated in the present controversy. The author of the *History of the Corruptions of Christianity* has hitherto found no adversaries, but among the orthodox. The points, which have undergone the severest examination, have been those, which respect the numbers of the ancient Unitarians, and the character of those persons in the bosom of the church, who first in their writings taught the pre-existence of Christ.

The evidences, adduced by Dr. Priestley under the first head, are brought to show, 1. That the more ancient Unitarians were not treated as heretics. 2. That they are either implicitly or directly acknowledged to have been the majority of unlearned Christians. 3. That the ancient fathers were so conscious of this, that they have invented a particular hypothesis respecting the preaching of the apostles to account for it. 4. That the ancient Jewish church was universally Unitarian.

I.

1. Our author argues, that the ancient Unitarians were not treated as heretics, from the language of the general epistle of St. John. By the consent of all ecclesiastical history, there were two sects among the first Christians, whose creed disagreed with that of modern orthodoxy, the Gnostics and the Ebionites. But, by the description of such as "denied that Christ was come in the flesh," St. John pronounced the severest censure upon the Gnostics, while he has passed over the system of the Ebionites, equally ancient, in entire silence.

2. Hegeffippus, a Jewish Christian, who flourished about the year of our Lord 176, has left us a list of heretics, consisting of eleven articles, and inserted by Eusebius in his *Ecclesiastical History*, in which he not only makes no mention of the Ebionites, but says, that in his travels to Rome, where he spent some time, and visited several other sees, he found they all held the same doctrine that was taught in the law, by the prophets, and by our Lord.

3. The Ebionites are not reckoned heretics by Irenæus, who

who wrote a large treatise on the subject of heresies. A. D. 167.

4. They are not stigmatised by Clemens Alexandrinus, who has treated frequently and copiously of the same point. A. D. 192.

5. Epiphanius allows that the Gentile Unitarians were contemporary with the apostles, and that they received no peculiar appellation till he himself bestowed upon them that of Alogi. A. D. 368.

## II.

6. "For there are some of our race who acknowledge him to be the Christ, and yet maintain him to be a man born of a man. To whom I do not assent, though the majority should have told me that they were of the same opinion. For we are commanded by Christ himself, not to receive the doctrines of men, but those which were declared by the holy prophets, and inculcated by himself." Justin Martyr, *Dialogus cum Tryphone*. A. D. 140.

7. "For the simple, not to style them the ignorant and unlearned, who always make the majority of believers, because the rule of faith itself carries us away, from the many Gods of the heathen, to the one true God, not understanding that the unity of God is indeed to be believed, but with an œconomy, startle (*expavescunt*) at the œconomy. They take it for granted, that the number and disposition of the trinity is a division of the Unity. They pretend, that two, and even three are preached by us, and imagine that they themselves are the worshippers of one God. We, say they, hold the monarchy. Latins have caught up the word *monarchia*; Greeks will not understand *œconomia*." Tertullian, *ad Praxeam*. A. D. 192.

8. 'There are who partake of the word, which was in the beginning, the word that was with God, and the word that was God; such were Hosea, Isaiah, Jeremiah, and all who assert, that he was the word of the Lord, and the word that was with the Lord. But there are others, who know nothing but Jesus Christ, and him crucified, the word that was made flesh; thinking that they have every thing of the word, when they acknowledge Christ after the flesh. Such is the multitude of those who are called Christians.' Origen, *Commentaria*, A. D. 230.

9. 'It is a subject of grief to the defenders of our holy faith even at this day, that in condemning the blasphemies of these persons [the Unitarians] they give offence to the many, (*τοις πολλοις*) chiefly those of the lowest understanding. For things, that are sublime and difficult, must be received by faith in God. And upon this account, ignorant

ignorant people necessarily fall, unless they can be persuaded to rest in faith, and to avoid curious questions." Athanasius *de Incarnatione*. A. D. 326.

## III.

10. "Will they affirm that the apostles held the doctrine of Arius, because they say Christ was a man of Nazareth, and suffered on the cross? Or because they used these words were the apostles of opinion that Christ was only a man, and nothing else? By no means: this is not to be imagined. But this they did as *wise master builders, and stewards of the mysteries of God*; and they had this specious pretence for it. For the Jews of that age, being deceived themselves, and having deceived the Gentiles, thought that Christ was a mere man, only that he came of the seed of David, resembling other descendants of David, and did not believe either that he was God, or that the word was made flesh. On this account the blessed apostles, with *great prudence*, in the first place, taught what related to the humanity of our Saviour to the Jews; that having fully persuaded them, from his miraculous works, that Christ was come, they might afterwards bring them to the belief of his divinity, shewing that his works were not those of a man, but of God. For example, Peter having said that Christ was a man who had suffered, immediately added, *he is the prince of life*. In the gospel he confesses, *Thou art the Christ, the son of the living God*; and in his epistle he calls him the *bishop of souls*." Athanasius *de sententia Dionysii*. A. D. 326.

11. "One reason," says Chrysostom, "why Christ said so little of his own divinity, was on account of the weakness of his auditors. Whenever he spake of himself as any thing more than man, they were tumultuous, and offended; but when he spake with humility, and as a man, they ran to him, and received his words." Of this he gives many examples. "Our Saviour," he says, "never taught his own divinity in express words, but only by actions, leaving the fuller explication of it to his disciples. If," says he, "they (meaning the Jews) were so much offended at the addition of another law to their former, much more must they have been with the doctrine of his divinity."

Chrysostom ascribes the same caution to the apostles on this subject. He says that they concealed the doctrine of the miraculous conception, on account of the incredulity of the Jews with respect to it; and that when they began to preach the gospel, they insisted chiefly on the resurrection of Christ. With respect to the former (and the same may, no doubt, be applied to the latter) he says, he did not give "his own opinion only, but that which came by tradition from the fathers, and eminent men. He therefore would not have his hearers to be alarmed, or think his account of it extraordinary."

Thus, he says, that "it was not to give offence to the Jews, that Peter, in his first speech to them, did not say that *Christ* did the wonderful works of which he spake, but that *God* did them by him; that by speaking more modestly he might conciliate them to himself." The same caution he attributes to him, in not saying that *Christ*, but that *God* spake by the mouth of his  
" holy

"holy prophets, that by these means he might bring them gradually to the faith." A. D. 398.

## IV.

12. 'Those of the Jews, who believe that Jesus is the Christ, are called Ebionites.' Origen *contra Celsum*.

'And when you consider what belief they of the Jewish race, who believe in Jesus, entertain of the Redeemer; some thinking that he took his being from Mary and Joseph, some indeed from Mary only and the divine spirit, but still without any belief of his divinity: you will understand'---Ditto, *Commentaria*,

13. 'But concerning Christ, I cannot affirm, whether they [the Nazarenes] are involved in the above-stated crime of Cerinthus and Merinthus, and believe him to be a man born of a man; or avow, as the truth is, that he was begotten of Mary and the holy spirit.' Epiphanius, *Hæresis* 29. A. D. 368.

'Ebion borrowed his abominable rites from the Samaritans, his name from the Jews, his opinion from the Essenes, the Nazarenes and the Nazareans, and he desired to bear the appellation of a Christian.' 'For this Ebion was contemporary with these, [the Nazarenes] and sets out from the same principles with them; and first he asserted, that Christ was born of the commerce and seed of a man; namely Joseph, as we have already related. For agreeing in every respect with the rest, in this only he differed; that he adhered to the Jewish law with respect to the Sabbath, and Circumcision, add all other Things enjoined by the Jews and the Samaritans; and besides, he imitates the Samaritans in things not regarded by the Jews.' 'This man began to propagate his doctrine from the same country with the lawless Nazarenes; and, agreeing together, they communicated of their perverseness to each other.' Ditto, *Hæresis* 30.

14. "If this be true, we fall into the heresy of Cherintus and Ebion, who, believing in Christ, were anathematized by the fathers on this account *only*, that they mixed the ceremonies of the law with the gospel of Christ, and held to the new [dispensation] in such a manner as not to lose the old. What shall I say concerning the Ebionites, who pretend that they are christians? It is to this very day, in all the synagogues of the East, a heresy among the Jews, called that of the Minei, now condemned by the Pharisees, and commonly called Nazarenes; who believe in Christ, the son of God, born of the virgin Mary, and say that it was he who suffered under Pontius Pilate, and rose again; in whom also we believe. But while they wish to be both Jews and christians, they are neither Jews nor christians." Jerom, *Epistola ad Augustinum*. A. D. 378.

15. 'The Nazarenes are Jews, who respect Christ as a righteous man.' Theodoret, *apud Suicerum*. A. D. 425.

V.

16. 'Christ is the first production of the Father. Not as having been made; for God being an eternal mind, from the beginning had the *logos* in himself, being eternally rational (*λογικός*): but that the materials of nature yet being in chaos, waiting the operation of the active mind, and the dense being mingled with the rare, he went forth to be idea and energy upon them.' Athenagoras, *Apologia*. A. D. 177.

17. "Before all things God was alone. But even then he was not alone, for he had with him his own reason. For God is a rational being. This reason the Greek call *logos*, which word we render *sermo*, and that you may more easily understand this from yourself, consider that you, who are in the image of God; and like him a rational being, have also reason within yourself. Recollect, that, when you silently consult with yourself, it is by means of reason that you do it."—"You will say, but what is speech beside a word, a sound, something empty, unsubstantial, and incorporeal? But I say, that nothing empty and unsubstantial can proceed from God, because it does not proceed from what is itself unsubstantial, nor can that want substance which proceeds from so great a substance."—"Then did this speech assume its form and dress, its sound and voice, when God said, *Let there be light*. This is the perfect nativity of the word, when it proceeded from God. From this time he made him equal [or like, *παρὲν*] to himself, and by this procession he is made his son, first-born, begotten before all things, and only-begotten." Tertullian, *ad Praxeam*. A. D. 192.

18. "How did he beget him? (that is Christ.) The sacred scriptures inform us, that the son of God is the speech or reason of God, and the other angels the breath of God, (*spiritus Dei*.) But speech is breath, emitted together with a voice, expressive of some meaning; and, since speech and breath proceed from different principles, there is a great difference between the son of God and the other angels. For they are mere silent breathings, (*spiritus taciti*) because they were produced, not to teach the knowledge of God, but to minister. But he, being also a breathing, yet proceeding from the mouth of God with a voice and sound, is the Word; and this, because he was to be a teacher of divine wisdom."—"Our breathings are dissoluble, because we are mortal: but the breathings of God are permanent; they live and feel, because he is immortal,

"immortal, the author of life and sensation." Lactantius, *Institutiones*. A. D. 303.

Such is the general evidence which Dr. Priestley, either in his principal work, or in his subsequent defences of it, has adduced in support of his propositions. We do not pretend to have done any thing like detailing all the testimonies he has exhibited. But we have failed very unintentionally, if we shall be found to have kept back any thing of considerable moment. All that remains for us under this head is, to caution the inconsiderate reader against drawing any peremptory conclusion from *ex parte* documents, and to intreat him to suspend his judgment till he shall have seen, what we propose to lay before him in our next review, the arguments, by which the value of the above testimonies is endeavoured to be invalidated, and the direct evidence that has been produced in opposition to our author's hypothesis.

Though the controversy before us be certainly only of second rate importance, and though it deal much in dry, abstruse and unprofitable learning, yet the great and merited reputation of the disputants, particularly of Dr. Priestley, has drawn upon it an uncommon degree of attention. Indeed, whatever becomes of the present dispute, and however we decide upon his character as a divine, it must certainly be acknowledged that as a philosopher, and, what is much better, as a man, our author will reflect lasting honour on the age and country that produced him. Possessed of a more extensive share of learning than perhaps any other man living, endowed with the most undisputed and first-rate talents, and distinguished by an unparalleled rapidity of conception and facility of expression; these qualities are indeed accompanied with an answerable promptitude of feeling, which forms perhaps the weak side of this illustrious character. But, whatever may be decided respecting the style he has employed towards those who have insulted or offended him, and even in some cases where he had received no personal offence, certain it is that his natural temper and manners are perfectly mild, simple and unassuming. That disdain of literary reputation, by which he is animated in the pursuit of what he conceives to be the cause of rectitude and truth, is, in a moral view, as noble and as venerable, as it is singular. The members of our church, if it should be thought proper to dissuade them from the indiscriminate perusal of his theological works, may however safely and advantageously study his character, as a model of evangelical virtue. It is to a proverb difficult and ungraceful for an author to discourse of himself. But there is something so dignified, ingenuous and fair, in Dr. Priestley's manner of thinking, that it may be af-

firmed of him, that there is no subject of which he treats in so attractive and beautiful a manner.

'With respect to myself,' says he, in his Preface to the volume before us, 'I do not know that I can do any thing more. Being persuaded, as I am, from the study of the scriptures, that Christ is properly a man, I cannot cease to think so; nor can I possibly help the influence of that persuasion in my historical researches. Let other persons write as freely on their respective hypotheses as I have done on mine; and then indifferent persons, and especially younger persons, whose minds have not acquired the stiffness of ours, who are turned fifty, may derive benefit from it.'

'Firm as my persuasion now is concerning the proper humanity of Christ (a persuasion that has been the slow growth of years, and the result of much anxious and patient thinking) I do not know that, in the course of my enquiry, I have been under the influence of *prejudice* more than all other men naturally are. As to *reputation*, a man may distinguish himself just as much by the defence of old systems, as by the erection of new ones; but I have neither formed any new systems, nor have I particularly distinguished myself in the defence of old ones. When I first became an Arian, and afterwards a Socinian, I was only a convert, in company with many others; and was far from having any thoughts of troubling the world with publications on the subject. This I have been led to do by a series of events, of which I had no foresight, and of which I do not see the issue.'

'The conclusion that I have formed, with respect to the subject of this work, and my exertions in support of it, are, however, constantly ascribed by my opponents to a force of prejudice and prepossession, so strong as to pervert my judgment in the plainest of all cases. Of this I may not be a proper judge; but analogy may be some guide to myself as well as to others in this case.'

'Now, what appears to have been my disposition in other similar cases? Have I been particularly attached to *hypotheses* in philosophy, even to my own, which always create a stronger attachment than those of other persons? On the contrary, I will venture to say that no person is generally thought to be less so; nor has it been imagined that my pursuits have been at all defeated or injured, by any prepossession in favour of particular theories; and yet theories are as apt to mislead in philosophical as in any other subjects. I have always shewn the greatest readiness to abandon any hypothesis that I have advanced, and even defended, while I thought it defensible, the moment I have suspected it to be ill founded, whether the new facts that have refuted it were discovered by myself or others. My friends in general have blamed me for my extreme facility in this respect. And if I may judge of myself by my own feelings, after the closest examination that I can give myself, I am just the same with respect to theology.'

'In the course of my life I have held and defended opinions very different from those which I hold at present. Now, if my obstinacy in retaining and defending opinions had been so great as my opponents represent it, why did it not long ago put a stop to all my changes.'

changes, and fix me a Trinitarian, or an Arjan? Let those who have given stronger proofs of their minds being open to conviction than mine has been, throw the first stone at me.

‘ I am well aware of the nature and force of that opposition and obloquy to which I am exposing myself in consequence of writing my *History of the Corruptions of Christianity*, the most valuable, I trust, of all my publications; and especially in consequence of the pains that have been taken to magnify and expose a few inaccuracies; to which all works of a similar nature, have been, and ever must be subject. But I have the fullest persuasion that the real over-sights in it are of the smallest magnitude, and do not at all affect any one position or argument in my work, as I hope to satisfy all candid judges; and as to mere cavil and reproach, I thank God, I am well able to bear it.

‘ The odium I brought upon myself by maintaining the doctrines of *materialism* and *necessity*, without attempting to cover or soften terms of so frightful a sound, and without palliating any of their consequences, was unspeakably greater than what this business can bring upon me. At the beginning of that controversy I had few, very few indeed, of my nearest friends, who were with me in the argument. They, however, who knew me, knew my motives, and excused me; but the christian world in general regarded me with the greatest abhorrence. I was considered as an unprincipled infidel, either an atheist, or in league with atheists. In this light I was repeatedly exhibited in all the public papers; and the *Monthly Review*, and other *Reviews*, with all the similar publications of the day, joined in the popular cry. But a few years have seen the end of it. At least all that is left would not disturb the merest novice in these things. The consequence, which I now enjoy, is a great increase of materialists; not of atheistical ones, as some will still represent it, but of the most serious, the most rational, and consistent Christians.

‘ A similar issue I firmly expect from the present controversy, unpromising as it may appear in the eyes of some, who are struck with what is speciously and confidently urged. For my own part I truly rejoice in the present appearance of things; as I foresee that much good will arise from the attention that will by this means be drawn upon the subject; and as I hope I respect the hand of God in every thing, I thank him for leading me into this business; as I hope to have occasion to thank him, some years hence, for leading me through it, and with as much advantage as I have been led through the other.

‘ It is, indeed, my firm, and it is my joyful persuasion, that there is a wise Providence over-ruling all inquiries, as well as other events. The wisdom of God has appeared, as I have endeavoured to point out, even in the corruptions of christianity, and the spread of error; and it is equally conspicuous in the discovery and propagation of truth.

‘ I am far from thinking, that that great Being who superintends all things, guides my pen, any more than he does that of my fiercest opponent; but I believe that by means of our joint labours, and those

those of all who engage in theological controversy, which is eminently useful in rousing men to the utmost exertion of their faculties, he is promoting his own excellent purposes, and providing for the prevalence of truth; *in his own due time*; and in this general prospect we ought all equally to rejoice.

It becomes us, however, to consider, that they only will be entitled to praise, who join in carrying on the designs of Providence with *right views of their own*; who are actuated by a real love of truth, and also by that candour and benevolence, which a sense of our common difficulties in the investigation of truth most effectually inspires. A man who has never changed an opinion, cannot have much feeling of this difficulty; and therefore cannot be expected to have much candour, unless his disposition be uncommonly excellent. I ought to have more candour than many others, because I have felt more than many can pretend to have done, the force of those obstacles which retard our progress in the search of truth.

With much tranquillity, a tranquillity acquired by habit, but more approaching to a pleasing alacrity, than to any uneasy apprehension, I shall wait the issue of the present controversy; freely retracting whatever I shall be found to have advanced with too little consideration; moderating any thing on which I shall appear to have laid too much stress, and urging with the greatest freedom every new argument or illustration that may occur to me, till I shall have nothing of consequence to alledge. After this I shall no longer reply to particular opponents, but content myself with making such *corrections and improvements* either in my *History*, or my intended *View of the doctrine of the first ages of the christian church, concerning the person of Christ*, as I may see necessary; submitting every thing to the judgment of those who may think proper to give any attention to the subject.

It seldom happens, whether we chuse to ascribe the phenomenon to nature or to habit, that the same mind, which has obtained important success in the pursuit of speculative science, is qualified to produce the beauties of the imagination. Accordingly, though, from the solidity of his judgment, we are satisfied that our author is capable of exhibiting a much more polished and regular work, than any he has yet given to the public; yet certain it is, that in aiming at the height of sublimity, or the finer touches of passion, he would fail in the attempt. But there is an interesting language, that comes from the heart, and with which the fancy of the writer has nothing to do; and of this the extract we have produced indisputably shows Dr. Priestley to be master.

M.

## FOREIGN LITERATURE.

ART. XIII. *Histoire Naturelle des Mineraux. Par M. le Comte de Buffon, 2 tom. 4to. Paris, 1783.*

Buffon's *Natural History of Minerals*.

THIS work is well calculated to excite curiosity. Every one who has enquired, however superficially, concerning the productions of the material world, must be anxious to learn how this venerable historian of Nature has found the means of adapting his eloquence and his theories to the minutiae of mineralogy; for in his former volumes he had treated most of the general topics which alone would seem to allow his talents for fine writings much scope. Let us see how he has found or created space for the exertion of his genius. He begins with considering the cause of crystallization; or, as he denominates it, *la figuration*, a term new alike to the French and the English languages, and we think unnecessary, since it is not more expressive than the old one. And here, in the very front of his work, he again introduces to thy notice, be not startled, good reader! his organic molecules, or, as he now frequently chuses to call them, *organic parts*. He divides fossils into three classes, one comprehending such products of the primitive fire as have not changed their nature, viz. *roc vis*, quartz, jasper, feld-spath, schoerl, mica, sand-stone, porphyry, granite, with such substances of original or secondary formation as are not calcinable; and besides these, vitrifiable sand, clay, schist, slate, and whatever comes from the decomposition of primitive matters attenuated, dissolved, or any way altered by water: another containing bodies that have a second time undergone the action of fire: these two classes belong to inorganic nature (*la nature brute*) as they seldom or never bear any marks of organization; and a third and last class comprizing calcinable substances, vegetable earth, and every thing formed of the spoils of animals and vegetables by means of water; these are, the several modifications of calcareous earth, that thin stratum of mould which almost every where covers the surface of the globe; as also peat, fossil-wood, coal. In this class, observes the author, may be perceived every gradation between *brute matter* and organized substances; this intermediate matter, partly brute and partly organic, serves alike for the productions of Nature in her two empires of life and death, for vegetable mould and calcinable bodies contain far more organic particles than those substances which have been produced or changed by fire; these particles, ever active, have made deep impressions upon passive matter; they have elabo-

rated all its surfaces, and sometimes penetrated into it. Water developes, dilutes, transports and deposits these organic elements on brute matter: thus most regular fossils owe their form to the combination of this active matter with the water, which conveys it. The productions of organized Nature, which, in the state of life and vegetation, represent her power and constitute the ornament of the earth; continue after death to be the noblest part of formless Nature; the spoils of animals and vegetables preserve their active organic molecules which impart to passive matter the first rudiments of organization by bestowing on it an external figure. Every fossil form has been elaborated either by these molecules proceeding from decayed organized bodies, or by those which existed before their formation. Thus minerals, with a regular shape, are more or less connected with organic Nature, and there exist no substances totally brute, except those which bear no mark of crystallization, for, like every other property of matter, organization has its shades and degrees, of which the most general and most distinct characters, as well as the most evident results, are life in animals, vegetation in plants, and figuration in minerals."

After having made some remarks on the growth of organized bodies by intus-susception, and the enlargement of fossils by the juxta-position of regularly-shaped laminæ infinitely small and slender, he observes that the formation of each thin lamina. is a true lineament of organization which cannot be traced on the constituent parts of each mineral but by organic elements. Is it not likely, he continues, that Nature, which so often works matter in its three dimensions at once, should still more frequently labour it in two only, employing but a few organic molecules, which, being in this case overburthened with brute matter, can arrange the surface only, without being able to penetrate internally and elaborate the basis, and consequently to inform the mass either with vegetable or animal life. And although this task be simpler than the former, since it is more easy to *effleurer* (how shall we translate this word?) matter in two dimensions than to work it in all at once, yet Nature employs the same means and the same agents. The penetrating power of attraction, combined with the expansive force of heat, produces the organic molecules, and sets brute matter in motion, determining it to such or such a form, as well internally as externally, when it is wrought in all dimensions at the same time; and thus are formed the germs of animals and vegetables: but as in fossils every lamina is wrought but in two dimensions by a certain number of molecules, its surface only can receive any regular shape, which

elaboration of shape is undeniably a first line of organization, as it is the only one observable in fossils; now every atom having once received this figure, they all are brought together by dint of their respective affinity, which depends more on shape than on mass; these atoms having all the same form soon come to constitute a sensible body, still of like shape as the prisms of crystal, the rhombs of calcareous spar, the cubes of sea salt, &c."

Such is this theory of crystallization; and while we admire the author's address in accommodating the notions, or rather the terms (for it may be doubted whether all his terms represent ideas) of his theories respecting animals and vegetables to the fossil kingdom, we shall not affect to examine his opinions logically; we shall leave it to his readers to enquire what experimental proof he can adduce of the presence of organic molecules in crystals, and of their absence from the same body in a rude shape: we need not take the trouble to remind them how experience has shewn that almost any substance may be obtained in a regular form by proper management. Such considerations ought to be as far removed from the perusal of M. Buffon's theories as of poetical fictions.

After this view of the general theory, let us take a short survey of the most remarkable particulars. As the author proposes to consider fossils in the order of their antiquity, his notions concerning the formation of the earth lead him, as we have already stated, to treat first of the products of the original fusion, and then of its various modifications in succession. The glassy fracture, hardness and infusibility of quartz shew it to have been the primordial glass, and to be the matter of which the solid nucleus of the earth consists; but as it cooled it must have exfoliated in \_\_\_\_\_, and become cracked and tarnished on the surface, hence mica; iron the most refractory of the metals, next was precipitated from the atmosphere, and occupied some of those cavities which were formed on the surface of the cooling mass; this metal, discolouring the primitive quartz, formed jasper, as also feldspath \* schœrls, which have in like manner quartz for their basis, but were more modified by the condensed impurities.

Quartz is found in three different states; first, in large masses, hard, and without moisture, produced by the primitive vitrification. Secondly, in small pieces that flew off in the first era; during refrigeration; in this form it enters in-

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\* See his *Epoques de la Nature.*

to the composition of granit, &c.; and, thirdly, as altered by vapours of the earth, or the infiltration of water. Primitive quartz is dry to the touch, that which is altered is softer, and what serves as a matrix for metals is generally unctuous.

Jasper differs from quartz in being more opaque, and having a fracture less smooth is found more rarely; because metals exist in few places only. Account of a curious mountain in Lorraine, which exhibits jasper running in undulating veins among quartz; these veins represent the funnels through which the metallic exhalations arose, for they are of various colours, and the quartz seems to pass gradually into jasper.

Mica is cotemporary with the two former primitive glasses, but is never found in large masses. Talc differs from it in being softer to the touch, and in being found in larger laminae, and sometimes in strata. All talc, however, was once mica; it has only been more exposed to the action of water, whence its unctuousity. Mica formed originally the external crust of the globe, under which quartz and jasper were annealed, and which being itself suddenly exposed to the influence of cold, was split into spangles.

Feld-spath and schoerl, continuing longer in a state of fusion, received more heterogeneous substances, some of which were saline, as they condensed; whence their fusibility. The fracture of the former spathaceous, it is no where found in great masses. Schoerl is itself a feld-spath, in which quartz the common base is mixed with more extraneous matters.

We have, in the next place, an enumeration of the compounds formed by these original glasses. Porphyry is said to consist only of jasper, feld-spath, and schoerl. It is compared with granit; notice is taken of the superior duration of monuments of porphyry above those of granit. A description is given of the various sorts, together with severe criticisms on Mr. Forster's enumeration of those of Italy. A distinction is made between porphyries of primitive and secondary formation.

M. Buffon attempts to explain the formation of granit from the hypotheses already mentioned, together with the fusibility of feld-spath and schoerl. When the scales and fragments of the first glasses had exfoliated, and lay loose upon the surface in a solid, or nearly solid state, the two last ran between their interstices, and bound them together like a cement. In this article a curious observation is brought forward, which, according to the author, has been entirely neglected by other mineralogists, and which, it must be own-

ed, casts some gloss of speciousness over some of his suppositions. When excavations are made in a mountain, of which the top and sides are of granit, the granit does not become more beautiful and solid as we descend deeper, but changes its appearance insensibly, till it is at last lost in a rock of a quartzéous nature. To those who attribute the formation of all granits to water, it is objected that they do but remove the question a little farther back; for it will still be enquired what agent wrought, and what quarry furnished the fragments which constitute granit; hence they will be obliged to seek for the origin of the great masses, whence the fragments were detached, since water cannot produce them. This objection, if it shall be determined on weighing the opposite probabilities, that granits are the product of aqueous crystallization, will easily be answered; for every discovery of man does but put back the chief question. Religion, not philosophy, unfolds ultimate causes.

This article is animated with all the spirit of Buffon. It shews that old age has not clouded his imagination nor enfeebled his eloquence.

He next considers sand-stone, which is composed of small grains of quartz joined together by the intervention of water. The cement which connects them may be conveyed in two ways, by water oozing through, or by vapour, tho' in some of the instances quoted in support of this assertion, as in those from M. Laffone, the induration seems to have been occasioned by the air and not by the accession of any cement. Pure sand-stone consists of quartz only; the other sorts are contaminated by metallic, and still more frequently by calcareous admixtures; position of the great masses of sand-stone; remarkable instance of sand, conveyed no doubt in vapour, penetrating through glass; varieties of sand-stone; different colours it assumes; the newly discovered crystals always contain a great deal of calcareous earth, whence their rhomboidal form; such are the other principal topics discussed in this chapter, wherein the author may fairly be said to have struck entertainment out of flint.

Clay and *glaise*, or impure clay, derive their origin from vitreous substances mollified and attenuated by the action of the moist elements. Clay, either in its proper form or that of slate and schist, ought to be regarded as the first earth: the strata that were first deposited by the waters, consist of this earth; the irregularity of its strata are owing to this early origin; for they rested upon the vaults of caverns, which afterwards fell in. The different sorts of clay are described, and the causes of the difference assigned. The following observation is brought to shew the influence of clayey strata

on vegetation. "In summers remarkably dry, such as was that of 1778, trees lose almost all their foliage very early in September, in soils of sand, chalk, tufa, and compounds of these, whereas in countries lying upon clay, they preserve their verdure and leaves; it is not even necessary that the clay should be immediately under the vegetable earth, for in my garden, where the mould, which is three or four feet in depth, rests upon a bed of calcareous earth, fifty-four feet thick, the trees were as green after two months of drought as those in the valley; this happened because the lime-stone resting upon clay, allows the watery exhalations to arise thro' its perpendicular fissure, which exhalations constantly moisten the mould at the surface."

In the following articles, in which modifications of calcareous earth are described, their origin is imputed to the collected fragments (*destrimens*) of marine productions. That common but puzzling phenomenon, the presence of pieces and strata of *styx*, is thus explained: "the cretaceous powder was mixed with vitreous and siliceous particles, at the time it was transported and deposited by the waters; after the formation of these calcareous strata thus mixed with siliceous molecules, the water penetrating through them, took up these particles and deposited them between the strata, where their affinity united them, and where they moulded by the cavities and intervals in the strata." Calcareous matters, of primary and secondary formation, may be distinguished by the absence of shells and impressions of shells from the latter, by their position at the foot of the hills of which the ancient beds having been attached by frost and water, have afforded powder and gravel for the currents to carry away and stratify. Three kinds of strata formed at different periods and by different causes are defined; 1. The primitive, containing sea-shells. 2. The second, containing river or terrestrial shells, and, 3. those which exhibit no traces of shells, but are formed of the fragments of the two former. By these suppositions M. de Luc's objections to the origin of calcareous matters, as above assigned, seem to us in a great measure to be removed. Several marks are there given, by which, if they be just, an ancient stratum may be easily recognized. We have afterwards an account of those quarries which afford stone, that is liable to receive damage with the cause of this phenomenon, an account of the petrifying juice, which is nothing but very small particles carried by water and deposited in the interstices of the grains, and the different appearances of the beds as they lie higher or lower, with the reasons of the difference. All alabaster has been formed by depositions of particles carried away

from higher strata by water; under this denomination are ranked osteocolla and incrustations in general. With respect to marbles, "all that has been said of primary or secondary lime-stones may be applied to them; Nature formed them in the same way; the first piled up heaps of shells and madre-pores; these she afterwards reduced to sand or gravel, which were deposited in horizontal beds. They acquired their first degree of consistence from their mutual attraction, which was afterwards greatly augmented in the lower strata by the infiltration of petrifying juice incessantly dripping from those placed above. - Thus it happened that the hardest lime-stone as well as marbles always lie lowermost, and the greater thickness there is of strata above, the denser are those that are situated below." These chapters, and the following on gypsum and compounds of calcareous and vitreous earths, abound with new, ingenious, and apparently just observations. A distinction between gypsum and plaster of Paris is founded, with whatever propriety, on the presence of marine and nitrous acids, besides the vitriolic, in the latter. Some experiments of a M. Nadaulf are quoted, in support of this opinion, but they do not seem to have been so conducted as that a cautious reasoner would venture to deduce a conclusion from them.

Vegetable earth is found in two states, viz. in that of mould and of mud. The stratum of mould is always thicker in uncultivated than cultivated spots. This earth produces most regularly shaped fossils, and even the diamond itself. The granular and marshy ores of iron and martial pyrites derive their origin from mud; here the author's reasoning is unusually lame and unsatisfactory.

The first volume concludes with the history of pit-coal, which is given at great length as it occupies above a hundred pages. Pit-coal is said to be entirely formed of the solid fragments and liquid oil of vegetables, indurated by the admixture of acids. From peat recent and without mixture of bitumen one may proceed to such as is older and bituminous, and from wood converted into coal (*charbonné*) to real coal: consequently coal is nothing but vegetables preserved by bitumen. After having combated the opinions of two French authors, on the origin of coal, M. Buffon proceeds thus, "in order the better to understand the production of coal, and unfold its composition, it is necessary to trace the decay of vegetable substances both in the air and under water: when lying on the ground, they ferment; and if the accumulation be large, they will take fire, and the residuum will be no longer combustible, after this dissipation of the igneous particles. But under water the

the decomposition is far slower, the fermentation insensible, and the vegetable substances will long, perhaps for ever, preserve the combustible principles, which they would soon have lost if they had lain in the air. Peat exhibits this first decomposition of vegetables under water, as it does not in general contain any bitumen and yet will take fire, as also do those black shining specimens of fossil wood, which are so decayed as not to be distinguishable, and yet have retained enough of their inflammable principles to burn, but afford no odour of bitumen. But when this wood has been long buried or under water, it becomes bituminous by the combination of acid with its oil. And if it happens to be under strata containing pyrites or vitriolic acid, it becomes pyritous, and yields in burning a strong smell of sulphur.

“ If we trace this decay of vegetables upon land, we shall find that plants and tender kinds of wood afford a black mould, just like that which is often found in their strata above coal-mines; while the harder sorts of wood, as oak and beech, retain their solidity, and form strata of fossil wood frequently to be seen over coal-mines. In short, this mould in time becomes mud or vegetable earth, both which, if they decay slowly, will retain part of their combustible principles: the mould, as it is converted into mud, is turned red or yellow by the *dissolution of the iron, which it contains*: it also becomes unctuous and ductile in consequence of the developement of its oil; now all mould as well as mud retain more or less combustible particles, and what is at this day found in the form of peat, fossil-wood, and pit-coal, is nothing but ancient strata of trees, mould and mud.”

Having in this manner considered the nature of coal, investigated its origin, and at the same time shewn that its formation is posterior to the existence of vegetables, the author examines the situation and extent of its veins, and enumerates the places where it is found. He concludes with some observations on its uses and preparations.

We have not room, at present, to accompany him through the second volume. We have been diffuse in our abridgement of the first, on account of the respect with which all M. Buffon's opinions are received in his own country, where we have no doubt but the present work, like his preceding productions, will become a standard book, to be quoted and commented on by French authors, who seem in many instances, by a strange infatuation, to prefer his authority to the proofs of other writers.

The general reflections that have occurred to us during our perusal of the present treatise, must likewise be deferred to a future number.

MONTHLY CATALOGUE.

[For JANUARY 1785.]

MISCELLANEOUS.

Art. 14. *The Dramatic History of Master Edward, Miss Ann, and Others, the Extraordinaries of these Times.* Collected from Zaphaniel's Original Papers, by George Alexander Stevens, Author of the celebrated Lecture upon Heads. To which are prefixed, Memoirs of the Life of the Author. A new Edition, illustrated with Copper-plates, 12mo. 4s. Murray. 1785.

It would be inconsistent with the plan of our work to bestow a very large attention upon a performance long since published, and now revived. The persons alluded to in the title are Mr. Shuter and Miss Nancy Dawson. The reputation of the author is sufficiently known, and he has drawn a numerus train of admirers. While his compositions bid defiance to all the laws of systematical criticism; it is impossible to deny him the praise of humour and originality. To the edition before us is now prefixed a sketch of the history of the author.

Art. 15. *An authentic Letter from a disconsolate Member of Parliament to his unfortunate Son, lately convicted of robbing the Post Office;* London. 1s. 6d. Doddsley. 1784.

The late abuse of *franking* is exposed in this publication with a good-humoured severity. There is a good deal of wit, much general, and some personal satire in this performance; which, upon the whole, rises above the mediocrity of the general run of such temporary *jeux d'esprit*.

Art. 16. *The Spartan Manual, or Tablet of Morality:* being a genuine Collection of the Apophegms, Maxims, and Precepts of the Philosophers, Heroes, and other great and celebrated Characters of Antiquity; under proper Heads. For the Improvement of Youth, and the promoting of wisdom and virtue, 12mo. Dilly. London.

This little work is published with the view of advancing the interests of virtue and morality. Its design, accordingly, is to be commended. But its execution is greatly defective; and the vanity of the compiler in his introduction does not serve to impress the reader with any favourable opinion of him. He conceives too extravagantly of his piece, when he affirms that nothing of the kind ever possessed so high a title to credit and authority. The sentences and maxims he holds out, have no doubt, the sanction of antiquity. But antiquity was not always in the right; and, if he had been really earned, he might, with the greatest ease, have extracted something more perfect from the stores of ancient wisdom.

Art. 17. *Thoughts on the Slavery of the Negroes.* 8vo. 6d. Philips. 1784.

This little tract, in which the author very feelingly and ably pleads the cause of the oppressed negroes, appears to be a short abridgment

abridgment of an essay on the treatment and conversion of African slaves in the British sugar colonies, by Mr. Ramsay.

Art. 18. *Letters of Neptune and Græchus*, addressed to the P— of W—, and other distinguished Characters; now first collected from their original Publication in the Morning Post. The Second Edition, 1s. 6d. M. Smith. 1784.

These are bold writers; but the licence of the press is now a security for any attempt. If the royal personage deserves the censure here insinuated, he cannot do better than take advice, which, to do the writer justice, is conveyed in an elegant, nervous, and spirited style.

Art. 19. *The Looking Glass*: containing select Fables of La Fontaine, imitated in English: with additional Thoughts. Walter. 1784.

These imitations are in easy flowing verse, and are not destitute of humour, but why drag in the ugly politics of the day?

Art. 20. *A new Vocabulary of the most difficult Words in the English Language*; teaching to pronounce them with Ease and Propriety; shewing their various Significations, and where necessary, are spelled so as to indicate the true Articulation: also, Names of Persons and Places, more particularly those in the New Testament: together with several common Phrases from the Latin and French, translated into English. The whole accented and arranged in Alphabetical order, and interspersed with Apophthegms, Ancient and Modern, tending to promote Virtue and Knowledge. Wherein is a new method of calculating the Sun's diameter, whereby his horizontal Parallax is determined; and a Plate annexed, by which may be discovered the Magnitude of the Sun compared with the Earth. Compiled and calculated by William Fry, Teacher of Languages and Mathematical Sciences, 12mo. 2s. 6d. Author, St. Martin's le Grand. 1784.

Happily the bum-brusher has so fully displayed his acquaintance with grammatical propriety, and indeed his universal science, in his everlasting title-page, as to render all further critique unnecessary.

Art. 21. *An Essay on Draining and Improving Peat Bogs*; in which their Nature and Properties are fully considered. By Mr. Nicholas Turner, of Bignor, Suffex. 8vo. 3s. Baldwin. 1784.

Mr. Turner having, in a Preface, touched on the importance and history of agriculture, with equal modesty and conciseness, proceeds to describe the nature, and to demonstrate the advantages of draining peat bogs. Peat, he shews, is a vegetable matter, and in a living state. It originates, he thinks, from waters impregnated with bitumen, and that the vegetable part of the peat is a species of marsh moss, which grows spontaneously in waters thus impregnated. Having analyzed the principles of which that substance is composed, he shews the various purposes to which it may be applied, as fuel, and as manure. He proceeds to shew the manner, and to estimate the advantages of draining peat-bogs, which are indeed immense. This pamphlet undoubtedly deserves the attention of landholders in marshy countries.

Art. 22. *Some Hints in regard to the better Management of the Poor*: in a Letter to a noble Lord. Cadell. 1s. 1784.

These hints deserve attention. No abuses are so notorious as those here complained of. The writer proposes perpetual Guardians of the poor, in lieu of those who take it by rotation, as wardens, &c.

Art. 23. *Remarks concerning the Government and the Laws of the United States of America*: In Four Letters addressed to Mr. Adams, Minister Plenipotentiary from the United States of America to those of Holland; and one of the Negotiators for the purpose of concluding a General Peace, from the French of the Abbé de Mably: With Notes by the Translator. 8vo. 4s. Debrett. 1784.

We can bestow no applause upon this version. The notes, like the text, generally originate in a misunderstanding of the sense of the author. There is a strange affectation and an unintelligible splendour in the style, which prove, that the manufacturer should never be employed but upon the fruits of his own invention, and never write a period that does not close with a note of admiration.

Art. 24. *Considerations on the National Debt, and Net Produce of the Revenue*: with a Plan for consolidating into one Rate the Land and all other Taxes, &c. By a Merchant of London, Dilly, 1s. 6d. 1784.

This writer calculated that the interest of the national debt when the whole is funded, which is to be paid annually, is nine millions, that the peace establishment, civil list, &c. make six millions more, to pay which we cannot at present command more than 14,268,196l. but by consolidating all the taxes, customs, excise, &c. into one rate, we raise upwards of *seventeen millions*. The scheme is drawn up with care, and appears to us to be plausible. The one rate is on windows.

Art. 25. *Tales of the Castle: or, Stories of Instruction and Delight*. Being les Veillées du Chateau. Written in French by Madame la Comtesse de Genlis, Author of the Theatre of Education, Adela and Theodore, &c. Translated into English, by Thomas Holcroft. 5 vols. 12mo. 17s. 6d. Robinson, 1785.\*

We discern traces of Mr. Holcroft's improvement in the facility and judgment, with which the idioms of the two languages are assimilated to each other, in the volumes before us. But we can scarcely restrain our regret at seeing a writer qualified to instruct and amuse the public from his native stores, thus condemned to the tedious and degrading task of translation.

Art. 26. *The Casket; or Double Discovery: a Novel*. By the Author of High Life. 2 vols. 12mo. 6s. Lowndes, 1785.

"The reader must not expect a Clarissa, with her humble servant Esquire Lovelace, the imaginary beings of romance. The character of the present volumes are mere plain, downright English." Such is the author's bill of fare. To this we have only to

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\* For our account of the original, see vol. iv. p. 213.

say, that there is more penetration and valuable knowledge of human nature, in a line of the characters of *Lovelace* and *Clarissa*, than the present writer and fifty such authors will ever be able to exhibit in the course of their lives.

Art. 27. *Bannister's Reports*; or a Series of Adjudications before Lord Chief Justice *Joker*, in his Majesty's High Courts of Wit, Humour, and Fun. Published without authority of the respective Courts, 12mo. 1s. 6d. Fielding. 1735.

Many a serious truth is betrayed by the inadvertence of the man it hurts. Certain it is, that the genuine powers of wit and humour could never have been prevailed upon to *authorise* such a vile collection of ribaldry, nonsense, and absurdities.

Art. 28. *The Emperor's Claims*; being a Description of the City of Antwerp, and the river Scheldt. With a concise History of the Austrian Netherlands. Together with Extracts from the Articles of the Treaty of Munster, and those of the Barrier Treaty, whereby the Dutch found their Right to the Blocking up of the Scheldt. Interpersed with Remarks on the Rise and Fall of the Trade of Antwerp; and every Thing tending to elucidate the present Subject of Dispute between the Emperor and the Dutch. With a Preface, containing different Views of the Emperor's Designs, and an Admonition to the British Government relative to their Behaviour in the Contest. Adorned with an elegant Map of the river Scheldt; a View of the City of Antwerp, and all the adjacent Imperial and Dutch Territories. Dedicated to the Emperor. 8vo. 2s. 6d. Stockdale. 1785.

A petty compilation, drawn up in a most illiterate style, and sold at more than double the price usually affixed to the same number of pages.

Art. 29. *A Letter from a Medical Gentleman in Town to his Friend in the Country*; containing an authentic Account of the Difference between the Medical Society of Crane-court, and Dr. Whitehead, &c. 8vo. 6d. March. 1784.

If this be the true state of the case, Dr. Whitehead is a much injured character, and it would be prudent in the Society to give a public vindication of their conduct.

## For the ENGLISH REVIEW.

POLITICAL STATE of EUROPE, for the year 1784.

### GREAT BRITAIN.

This year presents to the political observer, Great Britain in a state of entire separation from America; surveying the ground, on which she now stands, anxious to preserve and secure what yet remains of her foreign possessions, and to make up for past profusion by future economy. The mode by which these objects might be best accomplished, became a subject of contention in parliament, displayed the views of different factions, alarmed all good men for

a time, but finally proved the excellence of the British constitution.

The frequent and quick changes of ministry, the political divisions which continually retarded, and too often obstructed the best laid designs, the want of vigour and unanimity in the public councils, in a word, the feebleness of government, had sufficiently instructed the leaders of opposite parties in the state, that permanency in office could not be expected from any other system of conduct than a comprehensive coalition. Coalition, too, in the sight of many well-meaning men, seemed necessary for conducting with expedition and effect the great business of the nation. This was the ground on which Lord North and Mr. Fox publicly defended the novelty of their political concord: ground on which it might indeed have been defended by abilities inferior to theirs, if the measures they concerted had not quickly betrayed a design to hold and perpetuate their power independently of any controul that could be reasonably expected to exist amidst the present corruption of manners. The public eye penetrated their artful project. Even of those who had approved of their junction, not a few were of opinion that the mischiefs that had flowed from their discord were yet less than the dangers threatened by their union.

The history of the Saracens, of Venice, of Portugal, of Holland, and of England, proves that whatever nation possesses the commerce of the East, possesses also a superiority in respect of wealth and naval greatness. Similar advantages, it was obvious, would accrue to whatever faction should be able to grasp the riches and the patronage of India. "Give me," said Archimedes, "a base on which to fix my foot, and I will wield this world at pleasure." With the treasures of Bengal it seemed not impossible to manage the Commons of England. With one foot on Indostan it seemed not impossible for a man of subtle and of daring genius to move or controul Great Britain with the other.

Ever since the establishment of the Hanoverian succession, the House of Commons had appeared to every eye as the preponderating branch in the British government. The confidence of the Commons could exalt the opponent, or degrade the favourite of the court from the highest offices. The new allies possessed abilities, eloquence, and numerous adherents fixed to their political principles by public professions, and attached to their persons by long habits of friendship. Hereditary wealth and honours, too, were on their side, and seemed to consolidate all their advantages into one aristocratical phalanx. Fortified by talents, by numbers, and by noble names, Mr. Fox, with the privacy and approbation of Lord North, fabricated a bill for regulating the commerce, and governing the territorial property of Great Britain in India, which indeed had a vigour in it well adapted to the purpose of retaining our foreign possessions in subjection, but ill calculated to maintain internal liberty. The powers of coercion, and prompt execution vested in a council for the government of India, were well suited to that object: but as that council was to be chosen by a majority in the House of Commons, and to be responsible only to those who chose them—and as the members of that council were to hold their offices at least for

four years (a space that must bring on a new parliament) a foundation was laid for a collusion which would infallibly have trampled on all the forms of government, and have set the power of the laws at defiance. The patronage annexed to the government of our dominions in the East, is immense. It is computed even to exceed that of the executive government of Great Britain. A power of nominating persons to fill offices, and to hold contracts, would have bestowed on the commissioners for governing India, the means of a most extensive influence, which would have been exerted agreeable to the inclinations of that majority in the House of Commons, who were at once their creators and their judges; while rich presents, and seats in parliament purchased by their Asiatic clients, would have swelled the tide of corruption, and rendered it, in the end, irresistible.

So bold an innovation alarmed the jealousy of five distinct orders of men in the British government. 1. The Royal Family: 2. The House of Peers: 3. The Ancient Landholders; 4. Corporations: 5. What may be called a composite order, an order formed out of different classes of men, and comprehending all true friends to our civil constitution. The Royal Line could not behold with indifference encroachments so striking in their resemblance to those which made the crown totter and fall from the head of the first Charles. The peers were interested in maintaining that political equilibrium on which their own privileges and advantages all depend. For whichever of the other two branches of the constitution arises, they are sure proportionally to fall. If the crown becomes absolute, they will be enslaved together with the rest of their fellow-citizens. If the executive power be seized by the Commons, the House of Peers, as formerly, will perhaps be voted, and certainly considered as useless.

As the elevation of the Commons would depress the House of Peers, so the sudden riches and splendour of the numerous creatures of administration in India would introduce into Parliament a new and formidable interest; an interest which would neither depend on landed property, nor on that regular industry and commerce whence landed property derives its principal value. Hence it was natural, as was observed in the House of Peers by Lord Gower, that the ancient landholders should regard with mortification and concern, a parliamentary interest hitherto unknown to the constitution. The inhabitants, too, of towns and boroughs, enjoying privileges and immunities; members of universities; all who possessed chartered rights; and even the church herself; was not a little alarmed at that spirit which violated the public faith to the East India Company, burst open the doors of their warehouses, arrested their ships, seized their papers, their money, and their goods. The East India Company themselves, above all others, were alarmed at the denunciation of such arbitrary proceedings. What though a distinction was made in words, between robbery and sequestration? From their own history they were taught that there is sometimes no difference between the administration of estates and the legal possession of them. It is in the usurped character of administrators for the princes of Asia, that they have acquired all their wealth and dominions.

But, besides those peculiar interests which operated against Mr. Fox's East India Bill, there was a general interest in the nation to preserve

preserve inviolate the best system of liberty that was ever yet reduced to practice. Although the valour of Great Britain in every instance, and her military skill in some, were as conspicuous in her late struggle with her confederated foes as they ever had been in any former period, yet through dissensions in her councils, timidity on the part of her ministers, and weakness or treachery on that of her commanders, she suffered on the whole in the eyes of the nations, defeat and humiliation. The slaves to despots on the continent of Europe, confounding the interests of a free people with victory, and the glory of arms, visiting on individuals the iniquities and follies of the rulers of their nation, began to regard an Englishman with diminished respect: as if millions of free men had suffered real loss and disgrace by failure in attempts where success would have shed glory only on the few who made them. But the real glory, as well as interest of a nation, is the enjoyment of liberty, and of the greatest portion of happiness that is possible to be extended to every individual in the state. The people of England, on the miscarriage of their naval and military plans, felt not any degradation of character, nor sunk into that languid dejection which is visible after unsuccessful wars in arbitrary governments. Part of the nation was roused by the public misfortunes, to watch that ministerial influence to which, in the judgment of many, they were to be ascribed, demanded; and continue to demand, a Reformation of Parliament; and part oppose all such innovations as dangerous: but in both we discern a noble zeal for the preservation of that balance in the constitution on which liberty depends. This spirit of freedom, this jealousy of encroachment on the distinct provinces of the different branches of government, which had equally appeared, though in a different manner, in opposite parties in the state, blazed forth on the discussion of Mr. Fox's East India Bill in parliament, with a light and energy which not only gave a check to the progress of his scheme, but which, by illustrating the principles of the constitution, and exhibiting a pleasing proof of the vigilance of the nation, and of public virtue, will tend to discourage similar attempts in future.

The great enemy to dark intrigue is that quick communication of sentiments and designs which springs from the press, from public roads, and from commercial intercourse. In barbarous and uncultivated countries, political revolutions are neither unfrequent nor difficult. Ignorance and the face of the country give efficacy and advantage to the monarchical principle of governing mankind by dividing them. In the city of Moscow, at the ends of all the great streets, are gates, which being suddenly shut in cases of tumult and insurrection, by cutting off the communication of the people, serve as engines both of good order and of tyranny. There is not in the world a livelier representation, at once of the nature and the means of liberty and of oppression. Destroy the gates interspersed in the ancient capital of Russia, and a numerous, and quick people, headed by chieftains among the old nobility, who make that the place of their residence, would find occasion of disputing the mandates from the court of Petersburg. Neither in the English capital, nor in any of its great cities, nor on the roads, are any obstructions to be found to a free intercourse among the people. The press is free, pregnant, and productive; posts are established between London and every

every village of any note in Britain; improvements have been made, and are still making, in travelling; and the number of readers is greater in the present, than in any former period of the English history. Accordingly, on no occasion of political contest, do we find so great a number of addresses to the throne, presented within so short a time, as flowed from all quarters of the kingdom on occasion of that contest which arose on the parliamentary discussion of Mr. Fox's India Bill. That bill was rejected by the House of Peers; and the ministers, who had framed and supported it were dismissed from their offices. Their dismissal they affected, at first, to treat with ridicule, as a vain and impotent expression of resentment. They boasted that they remained an unbroken body—That they themselves, with their adherents, had all resigned as one man—And that an administration formed in opposition to their power, could not last for three days. Mr. Fox said that the new ministry had placed themselves on the treasury-bench, like so many children, without once reflecting on the means by which they might be supported in their new stations. He affirmed that they had not any rational, nor indeed any plan whatever; but trusted entirely for their stability, to time and accidents. With such ideas of the omnipotence of the House of Commons, the leaders of the coalition, on the defeat of their East-India Bill, immediately proposed to revive it, with some minute alterations, after the example of the Long Parliament in 1641, in the bill respecting the bishops, for the express purpose of compelling the House of Lords and the King to pass it; that is, after the example of those times, to invest the House of Commons, exclusively of the House of Lords, and of the King, with the real, effective, legislative authority. In the mean time one threatening vote was passed by the Commons after another. They seemed desirous of having it understood that they intended to proceed to an open resistance to Executive Government. And this, perhaps, they would have done, if their verbal resolutions, had been rendered effective by the approbation and support of their constituents.

In the midst of these alarms, the minister of the Crown, though repeatedly foiled in the House of Commons, steadily held the helm, in silent expectation that the breath of popular favour would swell the sails, and give motion to the grand machine of Government. That animating breeze was heard and felt throughout the whole kingdom. The supplies were voted, the mutiny-bill was prolonged, and all the threats of coalition, and pageantry of menacing resolutions, evaporated, at last, in an angry remonstrance addressed to their insulted sovereign.

Thus the Crown was able to maintain its constitutional prerogative; and the faction that aspired to the government of a democracy, suffered defeat and disgrace. This event, which was matter of general exultation throughout Great Britain, became a subject of alarm to many whose public virtue could not be called in question. "The errors of one parliament, said those men, may be corrected in another: but the throne is never vacant: every precedent in favour of the Crown acquires the authority of a law; and when an example is once set of governing in contempt of the House of Commons,

Commons, it will soon be followed by other examples of the same kind. For a breach is made in the barrier that protected the privileges of the people, which will be widened by a constant stream of royal influence, till at last, an irresistible torrent of despotic power shall level in Great Britain, as in other European kingdoms, all the bulwarks of liberty, and bury all ranks and orders of men in a general deluge of absolute monarchy."

Had the Crown, in reality, by its own native vigour, and without any adventitious power, triumphed over a majority in the House of Commons contending in a good cause, and the real interests and rights of the people, the apprehensions of those men would have been too well founded, and the year 1784 would have doubtless given birth to the most gloomy æra in the annals of England and of Freedom. But neither did the Crown defeat the views of a combined majority in the House of Commons by its own vigour, and without any adventitious power; nor did that majority contend for the interests and rights of the people. A powerful faction invaded at once the rights of the Crown and the privileges of their fellow-citizens. They grasped at the executive as well as legislative government of India; they seized the property of the East-India Company; they disputed with the Crown the power of appointing the great officers of state. These encroachments would have led to others—The fertile genius of a bold and necessitous leader, of necessitous and desperate men, would have discovered new subjects of rapacity, and new objects of ambition—The sceptre shook in the hands of the sovereign, and it would have fallen to the ground had it not been supported by the affection, the good sense, and the confidence of his people. Thus the people are, in reality, a fourth estate of the kingdom, different from King, Lords, and their own representatives in parliament: for these last, as well as the other two branches of the legislature, have on many occasions, an interest, in this age of systematized corruption, different from that of their constituents. There is in the British, as there was in the Roman government, a power of appealing to the people, and it is, it seems, equally decisive. There is not therefore any danger that can arise from the check that has been lately given to the exceeding power of the House of Commons, since that check was necessary to the preservation of the political balance; and since it was given, not by the royal prerogative alone, but by the royal prerogative approved and supported by the general voice of the nation.

*[To be continued in our next.]*

*Our correspondent who wishes for a continuation of our Review of Blackstone's Commentaries, shall be indulged in a future number.*

*Knox's Essays on Education was published long before the commencement of our Journal.*

*It having been suggested that THE NAMES on our cover had subjected the gentlemen to many reflections for articles which they never wrote, they are for these, and other obvious reasons, withdrawn.*

*With the present number is given the Title, Contents and Index for vol. iv.*

*\* \* \* Communications for THE ENGLISH REVIEW are requested to be sent to Mr. MURRAY, No. 32, Fleet-street, London, where subscribers for this monthly performance are desired to give in their names.*

T H E

# ENGLISH REVIEW.

For FEBRUARY, 1785.

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*An Apology for the Life of George Ann Bellamy, late of Covent Garden Theatre.* Written by Herself. To which is annexed her original Letter to John Calcraft, Esq; advertised to be published in October 1767, but which was then violently suppressed. 12mo. 5 vols. 45s. sewed. Bell. London.

**T**HIS performance is interesting and curious upon many accounts. It contains without disguise the life of a woman who was beautiful and well educated; who has distinguished herself as a capital actress; and whose adventures have been various and singular. This history, too, is the more alluring and valuable, as it is written by Mrs. Bellamy herself. Hence those frequent bursts of tenderness, anxiety, and passion which captivate the reader so much; and which, throughout these volumes, prolong an agitation that is at once melancholy and pleasing. Mrs. Bellamy knows how to communicate the exquisite tone of her feelings: We enter into and go along with her sorrows; and the tender sympathy she excites has the power to detract from the disapprobation that ought to accompany the detail of her errors.

The vanity of beauty, the eclat of general admiration; the flattery and blandishments of men of high rank and fortune, the love of pleasure, and the pride of luxury and voluptuousness, are the topics which most naturally apologize for female frailty: and in the present case there were superadded a sensibility of soul, and a fineness of passion that were the most feelingly alive. But while the weakness of nature pleads forcibly for Mrs. Bellamy, the extreme candour with which she describes her faults serves

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also to alleviate the impression of them; and in a moral view the pictures she draws may be highly beneficial. They may instruct the young and thoughtless of her own sex to fly from the flattering shore of vanity, dissipation, and illicit love, by exhibiting the misery and wretchedness they are otherwise so certainly to encounter.

To give an abridgment of the adventures of Mrs. Bellamy would not suit the boundaries of our journal; but it becomes us to illustrate to our readers by some short extracts the nature of the entertainment and instruction that are to be found in the volumes before us.

Mrs. Bellamy was invited by Mr. Rich to play the character of Monimia when she was just fourteen.

'The curtain,' says she, 'drew up to a splendid audience, which seldom happened at Covent-Garden Theatre, except when a new or revived pantomime was represented.

'It is impossible to describe my sensations on my first entrance. I was so much dazzled by the lights, and stunned by the repeated plaudits, that I was for some time deprived both of memory and voice. I stood like a statue. Till compassion for my youth, and probably some prepossession for my figure and *dress*, which was *simply elegant*, a circumstance, not very customary, induced a gentleman, who was dictator to the pit, and therefore ludicrously denominated Mr. Town, to call out, and order the curtain to be dropped, till I could recover my confusion.

'This caused Mr. Quin to exult so much, that Mr. Rich intreated me in the most earnest manner to exert my powers. But his intreaties were ineffectual. For when I made the next attempt, my apprehensions so totally overpowered me, that I could scarcely be heard in the side-boxes. The applause, indeed, was so universal, during the first act, for what did not reach the ears of the audience, that had I possessed my full powers of emotion, they could not have profited by them.

'The manager, having pledged himself for my success, he had planted all his friends in different parts of the house, to insure it. But when he found that I was unable to raise my spirits, he was as distracted as if his own fate, and that of his theatre, had depended upon it. He once more had recourse to persuasion and encouragement; but nothing could rouse me from my stupidity, till the fourth act. This was the critical period which was to determine my fate. By this criterion was I, as an actress, to stand or fall. When, to the astonishment of the audience, the surprize of the performers, and the exultation of the manager, I felt myself suddenly inspired. I blazed out at once with meridian splendour; and I acquitted myself throughout the whole of this most arduous part of the character, in which even many veterans have failed, with the greatest ecstacy.

'Mr. Quin was so *fascinated* (as he expressed himself) at this unexpected exertion, that he waited behind the scenes till the conclusion of the act; when lifting me up from the ground, he exclaimed aloud, "Thou art a divine creature, and the true spirit is in thee."

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The audience, likewise, honoured me with the marks of their approbation. As for Mr. Rich, he expressed as much triumph upon this occasion, as he usually did on the success of one of his darling pantomimes.

'The performers, who, half an hour before, had looked upon me as an object of pity, now crowded around me to load me with compliments of gratulation. And Mr. Quin, in order to compensate for the contempt with which he had treated me, was warmer, if possible, in his eulogiums; than he had been in his sarcasms. This, I own, appears to be a bold assertion, as the pungent salt of his satire often got the better of the goodness of his heart; which I have reason to think one of the best that ever inhabited mortal's bosom.

'The novelty of such success attending a *child* (for from my appearance I could not be judged to be so old as I really was) against the united force of a Garrick and a Cibber, attracted the notice of the public so much, that the piece was performed three nights successively. This was a singular circumstance at that time, as the Orphan was an old play, much hackneyed, and supported only by one character. For though Mr. Quin was most justly celebrated, as I have already observed, in every character which his figure and time of life suited, yet as he was now near sixty, and rather corpulent, he certainly was a very unfit brother for a girl of my age. So flattering a reception, it may naturally be supposed elated a heart rendered vain by praises surpassing my most sanguine expectations.'

The friendship which grew up between Mrs. Bellamy and Mr. Quin was of the virtuous kind; and among many particulars which she furnishes of this distinguished character, she gives us the following one which cannot be sufficiently admired.

'During the time he [Quin] had the chief direction at Covent Garden Theatre, he revived "The Maid's Tragedy," written by Beaumont and Fletcher. In it he played the character of Melanthus, Mrs. Pritchard Evandra, and myself Aspasia. One day, after the rehearsal was finished, he desired to speak with me in his dressing-room. As he had always carefully avoided seeing me alone, I was not a little surprized at so unexpected an invitation. My apprehensions even made me fear that I had, by some means or other, offended a man; whom I really loved as a father. My fears, however, were not of long duration: For as soon as I had entered his dressing-room, he took me by the hand, with a smile of ineffable benignity, and thus addressed me: "My dear girl! you are vastly followed, I hear. Do not let the love of finery, or any other inducement, prevail upon you to commit an indiscretion. Men in general are rascals. You are young and engaging, and therefore ought to be doubly cautious. If you want any thing in my power, which money can purchase, come to me, and say, "James Quin, give me such a thing," and my purse shall be always at your service." The tear of gratitude stood in my eye, at this noble instance of generosity; and his own glistened with that of humanity and self-approbation.'

Of Lord Digby Mrs. Bellamy gives an account that is not more singular than agreeable.

‘Lord Digby having been indisposed, he resided for some days at Mr. Calcraft’s house, lest his mother, whose affection for him was unbounded, might be too much alarmed. But he removed, as soon as possible, to enjoy, what he preferred to all human enjoyments, the felicity of making a mother happy. Having the most tender affection for his mother and brothers, he lived with them in a moderate regular manner, without indulging himself in those excesses the juvenile part of the nobility generally run into. As this young nobleman might be truly denominated a miracle of nature, a *rara avis*, from the many great and good qualities he possessed, I must here dwell a little on his character, and give you an anecdote or two of him that greatly redound to his honour.

‘With a most beautiful figure, he was blessed with the best of hearts. He was generous, without being ostentatious; and, though he had travelled, modest to a degree. He spoke little, but what he said, declared that he possessed great good sense. He was never known to say an unkind thing, nor to be guilty of an unkind action, to any person whatever. His lordship’s mother and my valuable friend, Mr. Fox, were twins; and the affection which subsisted between them was as uncommon as the circumstances of their birth.

‘Lord Digby came often to Parliament-street, and as I had by this means an opportunity of observing his conduct, I could not help remarking a singular alteration in his demeanour and dress, which took place during the great festivals. At Christmas and Easter he was more than usually grave, and then always had on an old shabby blue coat. I was led, as well as many others, to conclude, that it was some affair of the heart which caused this periodical singularity. And this was no improbable supposition.

‘Mr. Fox, who had great curiosity, wished much to find out his nephew’s motive for appearing at times in this manner, as, in general, he was esteemed more than a well-dressed man. Upon his expressing an inclination for that purpose, Major Vaughan and another gentleman undertook to watch his lordship’s motions. They accordingly set out; and observing him to go towards St. George’s Fields, they followed him at a distance, till they lost sight of him near the Marshalsea prison.

‘Wondering what could carry a person of his lordship’s rank and fortune to such a place, they enquired of the turnkey, if a gentleman, describing him, had not entered the prison. “Yes, Masters!” exclaimed the fellow with an oath; “but he is not a man; he is an angel. For he comes here twice a year, sometimes oftener, and sets a number of prisoners free. And he not only does this, but he gives them sufficient to support themselves and their families till they can find employment.” “This,” continued the man, “is one of his extraordinary visits. He has but a few to take out to-day.” “Do you know who the gentleman is?” enquired the major. “We none of us know him by any other marks,” replied the man, “but by his humanity and his blue coat.”

‘The gentlemen having gained this intelligence, immediately returned,

turned, and gave an account of it to Mr. Fox. As no man possessed more humanity, (of which I have already given a proof) than the Secretary at War, the recital afforded him exquisite pleasure. But fearing his nephew might be displeased at the illicit manner in which the information had been obtained, he requested that we would keep the knowledge of it a profound secret.

‘I could not resist my curiosity of making further enquiries relative to an affair from which I reaped so much satisfaction. I, accordingly, the next time his lordship had his alms-giving coat on, asked him what occasioned his wearing that singular dress? With a smile of ineffable sweetness he told me, that my curiosity should soon be gratified; for, as we were *congenial souls*, he would take me with him when he next visited the place to which his coat was adapted. A compliment more truly flattering, and more acceptable to me than any I ever had, or could receive.

‘The night before his intended visit, his lordship requested that I would be in readiness to go with him the next morning. We then went together to that receptacle of misery which he had so often visited, to the consolation of its inhabitants. His lordship would not suffer me to enter the gate, lest the noisomeness of the place should prove disagreeable to me; but he ordered the coachman to drive to the George Inn in the Borough, where a dinner was ordered for the happy wretches he was about to liberate. Here I had the pleasure of seeing near thirty persons, rescued from the jaws of a loathsome prison, at an inclement season of the year, it being Christmas; and not only released from their confinement, but restored to their families and friends, with some provision from his lordship’s bounty for their immediate support.—I will not pretend to describe the grateful tribute his lordship received upon the occasion from the band he had just set free; nor the satisfaction he reaped from the generous deed. I participated in the heavenly pleasure; and never was witness to a more delightful scene.

‘How shall I tell the sequel of the tale!—But it must be told.—Yet whilst I do it, I am almost ready to accuse Heaven of unkindness in untimely cutting off so fair, so sweet a flower: the pride of the English garden. His lordship went some few months after these beneficent acts, to visit his estates in Ireland. Where, being obliged, by the mistaken hospitality of the country, to drink more than he was accustomed to do, and that at a time when he was indisposed from a violent cold, a fever, attended with a putrid sore throat, was the fatal consequence. And — *drop not thou selfish tear!* — my amiable young friend was removed to those realms, where alone his expanded heart could find its benevolent propensities indulged and rewarded.

‘By the death of this valuable young nobleman, the poor were deprived of a generous benefactor, his acquaintance of a desirable companion, and the community of one of its brightest ornaments. But to no one was his loss more grievous than to Major Vaughan; to whom he was an unknown patron. The Major regularly received a benefaction of fifty pounds every quarter, which he concluded to come from Earl Fitzwilliam; that nobleman, with whom he had been bred up, having always held him in great esteem. But,

upon the death of Lord Digby, the bounty was found to flow from his liberal purse.

As Mrs. Bellamy was much acquainted in high life, she was no indifferent observer of political affairs. She has ventured to use her pencil in delineations of the famous Lord Holland and the no less celebrated Lord Chatham.

‘I will here attempt to give you the political characters of those two great competitors for glory, Mr. Fox and Mr. Pitt. Their qualifications were as different as their persons. Mr. Pitt’s abilities, as an orator, were undoubtedly astonishing. Yet, at times, put the matter he had uttered upon paper, and it appeared superficial; and it was often satirical to a degree of abuse. His person claimed your admiration. With an elegance and grace which led your mind captive while he spoke, and with eyes that darted fire, he generally began low; but at length gradually worked himself up, as well as his auditors, to a strain of enthusiasm. His voice was powerful, and at the same time melodious; particularly the middle pitch of it, which secured articulation, and prevented the last word from being lost. He was likewise one of the best *actors* I ever saw. I will not even except Garrick. To evince which, I will relate a scene I had the pleasure of being a witness to.

‘An honourable relation of Mr. Pitt’s generally thought fit, during the time he was Chancellor of the Exchequer, to entertain the House of Commons with sounding forth his own praise. This egotist one day spoke an euloge on himself, in which he too frequently repeated the word *where*. Mr. Pitt’s patience being exhausted, he rose from his seat with inexpressible grace, and seemed to be making his way out of the house. But stopping short, when he came close to the minister, who was still speaking, he *sang* aloud, with great humour, ‘Gentle shepherd, tell me *where*, tell me *where*; gentle shepherd, tell me *where*.’ And he continued to do so till he reached the lobby. This occasioned an universal laugh; and the right honourable speaker retained the nickname of *Gentle Shepherd* for the remainder of his life. Whether it was from indisposition, or to convince his hearers, that he could lead them with one hand, I know not; but Mr. Pitt often had his left hand in a sling. The natural grace he possessed, and the acquirements he was master of, put it however out of the power of any situation or attitude to render him unpleasant.

‘His cotemporary, Mr. Fox, neither equalled him in voice, manner, or person. But he greatly surpassed him in solid judgement, quick discernment, and an unbiassed, unalterable *amor patriæ*. As he did not deal so much in the flowers of rhetoric as Mr. Pitt, his speeches did not strike so forcibly, till considered. But they were founded on the firmest basis, *truth*. His voice was sonorous, but his delivery, at times, was not so pleasing as it was at others.’

We shall now submit to our readers the account given by Mrs. Bellamy of her attempt to destroy herself, at a period when she was in the greatest extremity of want and wretchedness.

'Unhappiness in this moment of despair, every spark of that virtuous confidence in heaven, so forcibly recommended in the following lines, was extinguished in my bosom.

- 'Tho' plung'd in ill, and exercised in care,
- 'Yet never let the noble mind despair:
- 'When press'd by dangers, and beset with foes,
- 'The gods their timely succour interpose;
- 'And when our virtue sinks, o'erwhelm'd with grief,
- 'By unforeseen expedients bring relief.'

'Inspired by the black ideas which had got possession of my mind, I, one night, left the house between nine and ten o'clock. As there was a door which led from the garden into the road, I went out unperceived; for I had not resolution to speak to my faithful attendant, whose anxious eye might have discovered the direful purpose of my heart impressed upon my countenance.

'Having affected, unobserved, my elopement, I wandered about the road and fields, till the clock was upon the point of striking eleven; and then made my way towards Westminster bridge. I continued to rove about till that hour, as there was then a probability that I should not be interrupted by any passengers from carrying my desperate design into execution. Indeed I was not without hopes of meeting in St. George's Fields with some Freebooter, who would have prevented the deed of desperation I was about to perpetrate, by taking a life I was weary of. Nor would this have been an improbable expectation, had I met with any of those lawless plunderers, that oftentimes frequent those parts; for their disappointment from finding me penniless, might have excited them to murder me. A consummation I then devoutly wished.

'Having reached the Bridge, I descended the steps of the landing place, with a sad and solemn pace, and sat me down on the lowest stair, impatiently waiting for the tide to cover me. My desperation, though resolute, was not of that violent kind as to urge me to take the fatal plunge. As I sat, I fervently recommended my spirit to that Being I was going to offend in so unwarrantable a manner, by not bearing patiently the afflictions he was pleased I should suffer. I even dared to harbour the thought that a divine impulse had given rise to the idea; as if 'the Everlasting had not fixed his canon 'gainst self-slaughter!'

'The moon beamed faintly through the clouds, and gave just light enough to distinguish any passenger who might cross the bridge; but as I was in mourning, there was not any great probability of my being discerned and interrupted. I had taken off my bonnet, and apron, and laid them beside me upon the stairs; and leaning my head upon my hands, remained lost in thought, and almost stupified by sorrow and the reflections which crowded upon my mind.

'Here pause a moment, and admire with me the strange vicissitudes of life. Behold your once lively friend, reduced from the enjoyment of ease, affluence, esteem, and renown in her profession, to the most desperate state that human wretchedness will admit of—a prey to penury, grief, contumely, and despair—standing tiptoe on the verge of this world, and impiously daring to rush, *unbidden*, into the presence

sence of her Creator—I shudder at the recollection—Let me draw a veil across it and proceed.

‘In the pensive posture, just described, did I sit, for some minutes, watching the gently swelling tide, and blaming its tardy approach. When it pleased ‘the unseen power (to express myself in the words of Thomson) that rules the illimitable world, that guides its motions, from the brightest star, to the least dust of this sin-tainted mold,’ to interfere and snatch me from destruction.

‘I was suddenly roused from my awful reverie; by the voice of a woman at some little distance, addressing her child; as appeared from what followed, for they were neither of them visible. In a soft plaintive tone she said, ‘How, my dear, can you cry to me for bread, when you know I have not even a morsel to carry your dying father?’ She then exclaimed, in all the bitterness of woe, ‘My God! my God! what wretchedness can compare to mine! *But thy Almighty will be done.*’

‘The concluding words of the woman’s pathetic exclamation communicated instantaneously, like the electric spark, to my desponding heart. I felt the full force of the divine admonition. And struck with horror at the crime I had intentionally committed, I burst into tears; repeating in a sincere ejaculation, the pious sentence she had uttered, ‘*Thy Almighty will be done!*’

‘As I put my hand into my pocket to take out my handkerchief in order to dry my tears, I felt some halfpence there which I did not know I was possessed of. And now my native humanity, which had been depressed, as well as every other good propensity, by despair, found means to resume its power in my mind. Impelled by its pleasing influence, I hastily run up the steps, and having discovered my hitherto invisible mistress, gave them to her. I received in return a thousand blessings; to which I rather thought she had a right from me, for having been the means of obstructing my dire intents.

I now returned to the place where the impious scene was to have been acted, and humbly adored that Being who had by such an eventual circumstance counteracted it. And for the first and last time in my life felt a sensation of happiness from finding there were persons in the world more wretched than myself. I dare say my much respected Thomson’s description of the miseries of human life will here occur to your recollection as they do to mine on a review of the incident.

‘Ah little do the gay, licentious, proud,  
 ‘Whom pleasure, power, and affluence surround;  
 ‘They who their thoughtless hours in giddy mirth,  
 ‘And wanton, often cruel, riot waste;  
 ‘Ah little think they, while they dance along,  
 ‘How many feel, this very moment, death,  
 ‘And all the sad variety of pain:  
 ‘How many sink in the devouring flood,  
 ‘Or more devouring flame: how many bleed  
 ‘By shameful variance betwixt man and man;  
 ‘How many pine in want, and dungeon glooms;  
 ‘Shut from the common air, and common use,  
 ‘Of their own limbs: how many drink the cup  
 ‘Of baleful grief, or eat the bitter bread of misery.—

‘I am apprehensive I shall tire you with this melancholy account of the extreme of despair into which your poor fallen friend was thus plunged. And yet, I flatter myself, that an event so interesting to me, will not be considered as uninteresting to you. I will, however, think about bringing it to a conclusion; and with it conclude this proportionable long letter.

‘Whilst I compared my own situation with that of the poor woman, whose starving child and dying husband occasioned her to vent so pungently her grief, I received great satisfaction from considering that all those who were dear to me, as well from affection as the ties of blood, were in prosperous circumstances. I had no one to care for, but the poor girl whose affection kept her with me, and whom I regarded as my child. Having therefore adored the great Source of Good, for my recent deliverance from the fatal effects of my despondency, I prayed that he would pardon the atrocious attempt; and concluded my petition with begging that he would grant me power to assist her, and make her future days more comfortable.

‘Having done this, I remounted the steps, and found my mind inexpressibly relieved. The gloom which had so lately overwhelmed it, was in an instant cleared away, and a tranquillity, I had long been a stranger to, succeeded it. Such a sudden transition from the blackest despair to peace and hope, I was well assured could only have been effected by some invisible agent; for I never felt such a ray of comfort diffuse itself through my heart, since those blessed days of innocence I spent in my much regretted convent. ‘It came o’er my mind,’ (as the immortal bard describes the power of music) ‘like the sweet South that breathes upon a bank of violets, stealing and giving odour.’

These short but interesting extracts may afford to our readers a specimen upon which they may judge for themselves of the ability and talents of Mrs. Bellamy. In our opinion her capacity is very considerable; and we are disposed to acknowledge that her composition is generally natural and easy; and on particular occasions solemn and forcible.

What we least approve of is her Letter to Mr. Calcraft. For though this gentleman might have been as unworthy as he is represented, it was not right to address him in a style so full of bitterness and asperity.

In the course of her Narrative there are recorded many theatrical anecdotes with great liveliness of description. Her work also contains many curious notices of persons not more illustrious by their rank than their consequence: And, upon the whole the checkered tenor of her life exhibits many an useful lesson of virtue. Her character like that of every other mortal is mixed; and the calamities she suffered often sprung from the amiable source of her benevolence. If she has lost herself on the stream of unlawful pleasure, she was able to preserve uniformly the happy qualities of sincerity and gratitude. If she has felt the pangs of neglect and want, she can recollect the season when her heart melted with miseries

not her own, and her hand supplied with liberality the wretchedness, which in the sunshine of her fortune she never dreamed that she was to know. Under the recollection of happier hours, and with a mind formed for elegant desires, she is at this moment an object for lamentation; and while in our literary capacity we are called upon to characterise her writings, we cannot resist the opportunity of pointing out her sale to the rich and fortunate. While they recollect her distress they may indulge in the luxury of relieving it.

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ART. II. *The History of Greece.* By William Mitford, Esq. The first Volume, London. 4to. 16s. Boards. Murray.

[Concluded from our last.]

IN his fifth chapter Mr. Mitford exhibits a very curious and interesting account of the legislation of Lycurgus. The establishment of a senate by this singular statesman, his division of property, his prohibition of the use of gold and silver, his ordination that the Spartans should eat at public tables only, and his other extraordinary regulations attract the particular attention of our author, and are investigated with a high historical accuracy. We conceive, however, that his opinion of Lycurgus is by far too favourable; and we must think that no politician, from the mere ascendancy of his genius, could produce such a form of government as prevailed at Sparta. The situation of his country directed Lycurgus, and pointed out more than speculation and theory the objects he pursued. The condition of land in simple nations before the establishment of property, has an affinity to that state of equality which Lycurgus was so industrious to establish, and while the manners of an early society suggested his plan, they facilitated its execution. The love of liberty, which is also so strongly characteristic of such times, taught him to foster the spirit of independence; and by the turbulence of the people to check the prerogatives of the crown. He led his fellow citizens by their opinions; and did not mould them to his preconceived views. He acted from circumstances which he observed; and did not by the mere force of genius bend a nation to his wishes.

Upon the subject of the Lacedæmonian army, Mr. Mitford is ingenious and intelligent.

There remain to us two accounts of the composition of the Lacedæmonian Army, from authors both living when Sparta was in its highest glory, both military men, both of great abilities, and both possessing means of information such as few, not themselves Lacedæmonians, could obtain. In general they agree; but on some essential points they differ, in a manner not to be accounted for but by the supposition of some error in the transcription of their works. According

According to Xenophon, the legislator distributed the Lacedæmonian forces into six divisions of foot and as many of horse; each of these divisions in either service having the title of *Mora*. The officers of each *Mora* of Infantry, he says, were one Polemarch, four Lochages, eight Pentecosters, and sixteen Enomotarchs; but the number of soldiers he leaves unmentioned. Thucydides, without noticing the *Mora*, describes the Lacedæmonian infantry thus: 'Each *Lochus* consisted of four *Pentecostyes*, and each *pentecostys* of four *Enomoties*: four men fought in the front of each *enomoty*: the depth of the files was varied according to circumstances at the discretion of the lochage; but the ordinary depth was eight men.' Thus the *enomoty* would consist of thirty-two men, the *pentecostys* of a hundred and twenty-eight, the *lochus* of five hundred and twelve, and a *mora* composed of four *lochi* would be two thousand and forty-eight. But, according to Xenophon, if the *enomoty* was of thirty-two men, and it appears nearly certain that it was not of more, the *pentecostys* would be but sixty-four, the *lochus* a hundred and twenty-eight, the *mora* only five hundred and twelve, and the whole Lacedæmonian infantry three thousand and seventy-two. We are, however, informed by Plutarch, that by the division of lands in Laconia only, before the acquisition of Messenia, thirty-nine thousand families were provided for. The Lacedæmonians were not generally admitted to the honour of going upon service beyond the bounds of Laconia till after the age of thirty: yet, as the proportion of cavalry was very small, and every Lacedæmonian was a soldier, we cannot reckon the infantry much fewer than forty thousand. In the Persian war we shall find ten thousand employed in one army beyond Peloponnesus, when a considerable force besides was on distant service with the fleet, and while an enemy within Peloponnesus would make a powerful defence necessary at home. Thus it appears scarcely dubious but there must be some mistake in the copies of Xenophon. I have thought it nevertheless proper to be so particular in a detail which cannot completely satisfy, not only because of the well-earned fame of the Spartan military, but also because of the high character of the authors of these differing accounts, and farther because the impossibility to reconcile them will at least apologize for deficiencies which may appear hereafter in relating operations of the Lacedæmonian forces. For the military reader will have observed, that the difference is not merely in names and numbers, but materially regards the composition of the Lacedæmonian armies. This, according to Thucydides, was formed with the utmost simplicity, from the file of eight men, by an arithmetical progression of fours; and probably for some purposes the file itself was divided into four quarter-files. But the half-file was of four men, which, doubled, became a file. Four files then made the *enomoty*, four *enomoties* the *pentecostys*, four *pentecostyes* the *lochus*, and, according to Xenophon, four *lochi* the *mora*, which was thus analogous to the modern brigade of four battalions. Xenophon farther informs us, that the *mora* was the proper command of the polemarch. From both writers it appears that the polemarchs were general officers, subordinate only to the kings; and this seems farther proof that Thucydides's account of the composition of the *lochus*, and the calculation founded upon it of the strength of the *mora*, are just.

Subordination, in the Lacedæmonian discipline, as Thucydides in pointed terms remarks, was simple in principle but multiplied in degrees, so that responsibility for due execution of orders was widely extended; the proportion of those who had no command being comparatively very small. Upon the whole, indeed, there appears great analogy between the composition of the Lacedæmonian army and that of the modern European, particularly the English, whether we take the lochus of Thucydides, or the mora of Xenophon, as a battalion. The resemblance in the formation was closer till of very late years, when the deep files of the old discipline have been totally rejected. Like the company, or subdivision of our battalions, the enomoty appears also to have been the Principle of Motion in the Lacedæmonian forces. Whatever change was to be made in the extent of the line, in the depth of the files, or in the position of the front, the evolution seems to have been performed within each enomoty by itself; the just reference of these primary constituent bodies to one another, and to the whole, being a second business. Farther than this, for want of accurate knowledge of the technical phrases, it is hazardous to attempt explanation of those evolutions of the Lacedæmonian troops which Xenophon has even minutely described, and concerning which his applause highly excites curiosity. Some other circumstances, however, he has related in terms sufficiently clear. Lycurgus, he says, on account of the weakness of angles, directed the circular form for incampment; unless where a mountain, a river, or some other accident of the ground afforded security. A camp-guard was mounted daily; precisely, it should seem, analogous to the modern quarter-guard and rear-guard, to keep order within the camp. A different guard for the same purpose was mounted by night. For security against the enemy out-sentries and vedettes were posted. An advanced guard of horse always preceded the march of the army. Xenophon has thought it worth while particularly to mention that the Lacedæmonians wore a scarlet uniform, and the origin of this he refers to Lycurgus. The Lacedæmonian troops were always singularly well provided with all kinds of useful baggage and camp-necessaries, and a large proportion of Helot servants, laborers, and artificers attended, with waggons and beasts of burthen. It appears, indeed, to have been a principle of the Lacedæmonian service, that the soldier should be as much as possible at ease when off duty, and should have no business but that of arms.

In his sixth chapter our author holds out to his reader a summary view of a state of the northern provinces of Greece, and of the establishment of the early Grecian colonies; with the history of Athens from the Trojan war to the first public transactions with Persia. Here our author discovers his usual judgment and learning; and it is observable that he has applied them with the happiest success in explaining the forms of the Athenian commonwealth.

His seventh chapter is employed in detailing a view of the nations politically connected with Greece; and it will be allowed, that he has drawn very masterly descriptions of the Lydians, Scythians, Assyrians, and Persians. Concerning

the constitution of the Persian empire he makes the following observations.

'We find that the whole empire was divided into large provinces called satrapies, each under the superintendency of a great officer intitled satrap, to whom all governors of towns and smaller districts were responsible; but without being dependant on him for their appointment or removal, which were immediate from the monarch. Thus the superior and inferior governors were each a check upon the other. That the affairs of the empire might be administered with regularity and certain dispatch, and that information might constantly and speedily pass between the capital and the remotest provinces, an establishment was made, imperfectly resembling the modern post: the business of government alone was its object, without any regard to commercial intercourse, or the convenience of individuals. This appears, however, to have been the first model of that institution which now, through the liberal system of European politics, and the ascendancy which Europe has acquired in the affairs of the world, extends communication so wonderfully over the globe. The Persian laws were probably few and simple; more in the nature of fundamental maxims than of a finished system of jurisprudence. That inflexible rule that the laws were never in any point to be altered, might thus be a salutary restraint upon despotism, without preventing entirely the adapting of practice to changes of times and circumstances. Darius regulated the revenue of his empire, composed of the richest kingdoms in the world. In apportioning the imposts and directing their collection, he has shown great abilities and great moderation; yet so difficult is it for rulers to avoid censure whenever private convenience must yield in the least to public necessity, the Persians, forming a comparison of their three first emperors, called Cyrus the father, Cambyzes the master, Darius the broker of the empire. Master, it must be observed, among the ancients implied the relation, not as with us, to hired servants, but to slaves.

'The Persians were by nothing more remarkable or more honorably distinguished from surrounding nations and particularly from the Greeks, than by their religion. It was beyond the purpose of a Grecian history to enlarge upon the theology of Zoroaster, which, as a most ingenious and indefatigable inquirer has observed, 'was darkly comprehended by foreigners, and even by the far greater number of his disciples.' It were equally beyond our object here to discuss the much disputed questions, When Zoroaster lived, and whether he was really the founder of the religion, the author of its sublime precepts and enlarged view of the divine nature, or only the regulator of the Magian worship, and institutor of the innumerable ceremonies with which it was incumbered and disgraced. It may however be proper to advert briefly to the strong contrast between the Persian religion and the Greek, which, as the same able writer remarks, was such that it could not escape the most careless observer. It appears to have struck forcibly the inquisitive mind of Herodotus, who, with all the prejudices of polytheism about him, has in a few words marked it so accurately that, after every subsequent account of ancient authors, and every discussion of modern, very nice distinction is

necessary

necessary to convict him of any error. 'These,' says Herodotus, 'I have found to be the tenets of the Persians. They hold it unlawful to erect images, temples, and altars, and impute to folly such practices in others: because as it appears to me, they do not, like the Greeks, think the gods of the same nature or from the same origin with men. The summits of mountains they esteem the places most proper for sacrifice to the supreme Deity; and the whole circle of the heavens they call God. They sacrifice besides to the sun, the moon, the earth, fire, water, and the winds. In addressing the deity it is forbidden to petition for blessings to themselves individually; the prayer must extend to the whole Persian nation.' Such are the religious tenets which have always been attributed to the Persians. But the Persians themselves of every age, as the historian of the Roman empire proceeds to observe, have denied that they extend divine honors beyond the One Supreme Being, and have explained the equivocal conduct which has given occasion to strangers continually to charge them with polytheism: 'The elements, and more particularly Fire, Light, and the Sun, were the objects of their religious reverence, because they considered them as the purest symbols, the noblest productions, and the most powerful agents of the Divine Power and Nature.'

Mr. Mitford in his eighth chapter exhibits the history of Greece during the reign of Darius King of Persia. In his ninth chapter he continues his history from the accession of Xerxes to the throne of Persia till the conclusion of the first campaign of that monarch's expedition against Greece. And in his tenth and concluding chapter, he proceeds from the battle of Salamis to the conclusion of the Persian invasion.

Before we submit to our readers a characteristical opinion of the merit of Mr. Mitford, we shall here lay before them another extract from his performance. He thus describes the battle of Marathon.

'The Persian generals, guided by Hippias, had chosen their place of debarkation on the eastern coast of Attica, near Marathon. Here on landing they were at once in a plain in which cavalry might act; and the way to Athens, between the mountains Pentelicus and Brielissus, was less difficult than any other across the heights which at some distance surrounded that city. The intire command which they possessed of the sea, made it necessary for Miltiades to wait for intelligence where they would make their descent. They had thus debarked their whole force without obstruction, and were already in possession of the plain, when the Athenian army appeared upon the hills above. But this plain was narrow: pressed between the sea eastward, and the hills westward, and closed at each extremity, on the north by a marsh, on the south by the hills verging round and meeting the sea. Miltiades, on view of the ground and of the enemy, determined to attack. The first object in ingaging Asiatic armies was to resist or to render useless their numerous and excellent cavalry: the next to prevent them from profiting by their superior skill in the use of missile weapons. The former might have been obtained by waiting among the hills: but there the heavy-armed Greeks would

have been helpless against the Persian archers; whose fleet, whose numbers, and whose weapons would enable them to attack on any side, or on all sides, or, avoiding them intirely, to proceed to Athens. It was in a plain only that they could be forced to that mode of engagement in which the Greeks had greater practice, and for which their arms were superiorly adapted; and the narrow plain of Marathon was peculiarly favourable. Confined however as the ground was, the Athenian numbers were still insufficient to form a line equal to that of the enemy, and at the same time in all points competently strong. Deciding therefore instantly his choice of difficulties, Miltiades extended his front by weakening his center. Daring valor indeed, guided by a discernment capable of profiting from every momentary opportunity, could alone balance the many disadvantages of his circumstances. Finding then his troops animated as he wished, he issued a sudden order to lay aside missile weapons, to advance running down the hill, and engage at once in close fight. The order was obeyed with the utmost alacrity. The Persians, more accustomed to give than to receive the attack, beheld at first, with a disposition to ridicule, this, as it appeared, mad onset. The effect of the shock however proved the wisdom with which it had been concerted. The Asiatic horse, formidable in champaign countries by their rapid evolutions, but in this confined plain incumbered with their own numerous infantry, were at a loss how to act. Of the infantry that of proper Persia almost alone had reputation for close fight. The rest, accustomed chiefly to the use of missile weapons, was, by the rapidity of the Athenian charge, not less disconcerted than the horse. The contest was however long. The Persian infantry, successors of those troops who, under the great Cyrus, had conquered Asia, being posted in the center of their army, stood the vehemence of the onset, broke the weak part of the Athenian line, and pursued far into the country. The Athenians, after great efforts, put both the Persian wings to flight; and had the prudence not to follow. Joining their divided forces, they met the conquering center of the Persian army returning weary from pursuit; defeated it, followed to the shore, and amid the confusion of embarkation made a terrible slaughter. They took seven galleys. The Persians lost in all six thousand four hundred men. Of the Athenians only one hundred and ninety-two fell; but among them were the polemarch Callimachus, Stesileos one of the ten generals, Cynægeirus, brother of the poet Æschylus, and other men of rank who had been earnest to set an example of valour on this trying occasion. The highest praise of valour however was very equally earned by the whole army, whose just eulogy will perhaps best be estimated from an observation of the original historian: 'The Athenians who fought at Marathon,' says Herodotus, 'were the first among the Greeks known to have used running for the purpose of coming at once to close fight; and they were the first who withstood (in the field) even the light of the Median dress, and of the men who wear it; for hitherto the very name of Medes and Persians had been a terror to the Greeks.'

It appears to us, that Mr. Mitford is sufficiently acquainted with all the duties of an historian; and that he has been painfully studious to exercise them. His knowledge of the

authors of antiquity is profound ; and he has consulted the Greek writers with an industry and skill that are very uncommon. His information has every where the claim of exactness ; and he has distinguished himself by the seriousness and gravity which become so well the historian. His impartiality and candour are exemplary ; and his judgment is correct. His book, however, is not to be classed in the noblest order of historical compositions. His ability is more to be admired than his genius ; his learning more than his penetration. His manner is equal and uniform. His diction, though full and sometimes harmonious, is deficient in dignity ; and we nowhere perceive in it that splendour which befits occasionally the historic muse. He excels in description, and fights his battles with a propriety that discovers a knowledge in military affairs. Good sense and erudition are his leading and peculiar characteristics ; and, while he wants the bold and shining prerogatives of high genius, he is free from their excesses. He has no affectation of paradox, no contempt of religion, no unnatural and fastidious refinement. Anxious for the truth, he has attained it. Laborious, persevering, and intelligent, he is a sagacious and instructive guide. And, it may be affirmed without the suspicion of flattery, that no author in the English language has yet exhibited a more perfect performance on any topic of the Grecian story. It is to be hoped, accordingly, that he will continue his researches, and complete the undertaking he has begun with so much success.

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ART. III. *A Treatise on the Rectilinear Motion and Rotation of Bodies, &c.* By G. Atwood, M. A. F. R. S. Late Fellow of Trinity-College, Cambridge. 8vo. 10s. 6d. Boards. Cadell.

THE Author of this volume is well known and highly respected in the philosophical world. Mathematicians were flattered a few years ago, with the hopes of receiving from him a complete system of the four branches of Natural Philosophy. Proposals were actually printed, and subscriptions taken in for that purpose. But whether the patronage, necessary for a work of such expence, was not sufficiently ample, or whether the Author was discouraged by the labour and magnitude of so extensive a performance, we are unable to determine. It seems too true, however, that the intentions which he had then formed concerning this exertion of his faculties, are at present laid aside.

This treatise contains the principles of rectilinear and rotatory motion. Those parts of it, in which experiments are concerned, were delivered by Mr. Atwood in a much-admired

admirable course of lectures, in Trinity-College, Cambridge. The principles of motion have been treated of by many writers, with extent and capacity. Their labours have not, however, rendered the further exertions of men of genius unnecessary. In this volume, whatever has been borrowed from others, claims attention from the clear and precise manner in which it is demonstrated; and what is new, demands respect from its usefulness and ingenuity.

In the first and second sections of this volume, are contained the elementary propositions on which the theory of mechanics is founded. In the third section, the rectilinear motion of bodies impelled or resisted by forces which act uniformly, is considered. Our Author has endeavoured in this and the preceding section, to remedy that ambiguity which too often attends the doctrine of ratios. He represents each ratio by a fraction, the numerator of which is the antecedent, and the denominator the consequent of the ratio.

The fourth section contains propositions which determine the motion of bodies, produced by forces varying in some ratio of the distances from a fixed point. The theory of resisting forces which vary in a direct duplicate ratio of the velocities, is considered in the fifth section. In the sixth, the principles of rotation are demonstrated. This theory is applied to explain the motion of pendulums which vibrate in circular arcs; to estimate the effects produced by the mechanic powers, or combinations of them, and to the solution of various problems.

In books of mechanics, Mr. Atwood observes, many experiments have been described by which the equilibrium of the mechanic powers, the composition and resolution of forces, and other statical principles are explained and verified; but no account is to be found of methods by which the principles of motion may be subjected to decisive and satisfactory trials. To supply this deficiency, our Author has attempted in the seventh and eight sections of this treatise. The seventh contains the description of experiments on the rectilinear motion of bodies, both accelerated and retarded; and the experiments on the principles of rotation, including those which relate to the vibrations of pendulums are inserted in the eighth section. These experiments seem to have been made with a degree of minuteness and accuracy, which reflects great credit on the Author's genius and attention.

The purpose of the ninth section, is to detect the fallacy of those hypotheses which ascribe permanent quantities of motion to bodies moving with given velocities. These, as

Mr. Atwood justly observes, seem to have been adopted for the purpose of avoiding the difficulties which occur in solving most cases in practical mechanics; for if the effects of forces could be truly estimated by a measure, consisting of the quantity of matter moved and any power of the velocities, there could be no occasion to consider the variation of the forces of acceleration or resistance, since the ultimate effects produced would be known, without further investigation, from the due application of the hypotheses.

In the tenth and last section, the principles of rotation in free space are deduced from those which our author has demonstrated in the sixth section, concerning the rotation of bodies round fixed axis.

The confined limits of our review, prevent us from giving any extracts from this ingenious publication. We will venture to recommend it, however, to our philosophical readers, as a work well worthy of their attention and regard.

*ART. IV. First Principles of Philosophy, and their Application to the Subjects of Taste, Science, and History.* By John Bruce, A. M. Professor of Philosophy in the University, and Fellow of the Royal Society of Edinburgh. Third Edition. 12mo. Edinburgh, Creech. London, Cadell.

OUR Author having observed the imperfection of the art of logic, comparatively with other branches of knowledge, and that the treatises on this subject are usually commentaries on the systems of antient philosophers, or detached disquisitions into metaphysics and criticism, was induced to find out a remedy to a defect that appeared to him to be gross and illiberal. Accordingly, he considers logic as the comprehensive science which explains the method of discovering and applying the laws of Nature. The subject in his opinion, divides itself into two branches: Under the one branch, he treats the natural history of the faculties of the human mind; the method of applying them for the purposes of discovery; and the foundation of the sciences, with the evidence which establishes the laws of Nature, and renders them rules in the arts. Under the other branch, the Author applies the first principles of philosophy to the subjects of taste, science, and history.

The present volume contains only heads or disquisitions, which are meant to assist the attention of the Author's pupils. It is not, therefore, our business to exert any anxious care in its examination. It is our duty, notwithstanding, to observe, that it affords a flattering promise of his prelections.

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He aims at originality of thinking; and this is a great praise to any member of an University. For, in general, the learned fraternity of professors are the last to adopt the rising improvements of the times, or to deviate from the paths of consecrated error. It would seem that they were intended to embalm the follies of the age that preceded them.

With the heads of our Author's lectures on taste and criticism, we are particularly pleased. His ideas appear to follow in a train; and if we may be allowed to judge from his divisions and definitions, his rhetorical system must possess that ripeness of investigation, and that spirit of philosophy, which we in vain sought for in the lately published Lectures of Dr. Blair. In an age so luxurious in literature as the present, it is a pain to us to remark, that books are too often sent into the world, without adding to information. Original writers are not common in any age; when they show themselves, neither fashion, nor caprice, nor party can oppress them. If the lectures of our Author correspond with his *prospectus*, we have not any doubt, but that he will establish the point that he belongs to the class of writers who think for themselves; and not to that order of Authors, who fancy themselves immortal when they adopt the inventions, and steal the sentiments of other men.

*ART. V. The History of Scotland, from the establishment of the Reformation till the Death of Queen Mary. To which are annexed Observations concerning the Public Law and the Constitution of Scotland. By Gilbert Stuart, Doctor of Laws, and Member of the Society of Antiquarians at Edinburgh. In Two Volumes. 2d Edition. 8vo. 12s. boards. Murray.*

[ Continued from our last. ]

**I**T is with particular pleasure that we attend this historian, in his candid and liberal representations of those parts of Mary's conduct which have been so grossly distorted hitherto. And we are happy to see a woman and a queen, a worthy woman and a respectable queen, after two centuries of obloquy, rising bright at last under the hands of impartial history.

In vol. i. 355. Dr. Stuart enters thoroughly into the nature of the Famous Letters. He discusses the subject with great judiciousness and vigour. And we shall therefore exhibit a part of his account.

The xx. day of June MDLXVII. is fixed as the æra of the discovery of the letters. If this discovery had been real, the triumph of the enemies of the Queen would have been infinite. They would

not have delayed one moment to proclaim their joy, and to reveal to her indignant subjects, the fulness and the infamy of her guilt. They preserved, however, a long and profound silence. It was not till the iv. day of December MDLXVII. that the papers received their first mark of notice or distinction. From the xx. day of June to the iv. day of December many transactions and events of the highest importance had taken place; and the most powerful motives that have influence with men had called upon them to publish their discovery. They yet made no production of the papers, and ventured not to appeal to them. In the proclamation which they issued for apprehending Bothwel, they inveigh against his guilt, and express an anxious desire to punish the regicides; yet though this deed was posterior to the xx. day of June, there is no assertion in it to the dishonour of the Queen; and it contains no mention of the box and the letters. An ambassador arrived from France in this interval, to inquire into their rebellion, and the imprisonment of the Queen; yet they apologized not for their conduct by communicating to him the contents of the casket. Sir Nicholas Throgmorton was sent to Scotland by Elizabeth with instructions to act with Mary as well as with her adversaries. They denied him the liberty of waiting upon her at Lochlevin where she was detained a close prisoner; and they were earnest to impress him with the idea that her love of Bothwel was incurable. He pressed them on the subject of their behaviour to her. At different times they attempted formally to vindicate themselves; and they were uniformly vehement on the topic of the love which she bore to that nobleman. There could not possibly, therefore, have been a happier period for a display of the box and the letters. They yet abstained from producing them to him. They were solicitous to divide the faction of the nobles for the Queen; and there could not have been a measure so effectual for this end as these vouchers; yet they called no convention of her friends to surprize and disunite them with this fatal discovery. They flattered the protestant clergy, attended the assemblies of the church, and employed arts to inflame them against the Queen; but they ventured not to excite the fury of these ghostly fathers, by exhibiting to them the box and the letters. They compelled the Queen to subscribe a resignation of her crown; and they had the strongest reasons to be solicitous to justify this daring transaction. The box and the letters would have served as a complete vindication of them; yet they neglected to take any notice of these important vouchers; and were contented with resting on the wild and frivolous pretence that the Queen from sickness and fatigue was disgusted with the care of her kingdom. In fine, when the Earl of Murray went to Lochlevin to pay his very remarkable visit to the Queen, and proceeded to extremities the most rude, indecent, and cruel, he did not reproach her with the box and the letters. Yet, if these papers had been real, it is incredible to conceive that he would have abstained from pressing them upon her. For it was his purpose to overwhelm her with distress. It was not long after this visit that he accepted the Regency, and completed his usurpation of the government. The conclusion to be drawn from this enumeration of concurring particu-

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lars, is natural and unavoidable. These memorable papers had not yet any existence.

When the adversaries of the Queen had achieved the overthrow of Bothwell, and had thrown her into the prison of Lochleven, they had occasion to fear her return to popularity, and her deliverance from confinement. They were not absolutely certain that Elizabeth would refuse to take the part of the Queen; and they had apprehensions from the interposition of France. They accordingly held consultations about the method the most efficacious for their security and protection. When the Earl of Murray assumed the Regency, it was absolutely necessary that they should come forward with their vindication; and from their being possessed of the power of government, they could manage their vindication to the greater advantage. Accordingly in this critical period they in reality made their defence. In a privy council assembled by the Earl of Murray upon the iv. day of December. MDLXVII. An inquiry was concluded, which had been agitated for some days, and of which it was the object to examine into the conduct of the Lords Barons, and gentlemen who had acted against the Queen. This was in fact an investigation made by themselves into their own behaviour and actions. The event was as favourable as might be expected. They pronounced, that from the time of the murder of the King, till the period of their deliberations, they had acted as faithful and true subjects; and that every extremity to which they had proceeded against the Queen, had its source in her own misconduct. They affirmed that she was a party with the Earl of Bothwell in the King's murder, and that this murder had been committed with a view to their marriage. To support this conclusion, they appealed to the letters which she had written to him; and they mentioned them as the chief and justifying causes of their rebellion. It appears not, however, that the letters were read in this council, or examined in it; but it may be concluded at least, that they were now actually in existence. Upon the iv. day then of December, MDLXVII. the letters received their first mark of distinction.

In the act of this singular privy council it is observable, that the enemies of the Queen impute to the letters their knowledge of her guilt, and point to them as the source or spring of their rebellion. Now, according to their own account, the letters were not discovered till the xx. day of June. Yet there is nothing more certain than that they were in arms, and had displayed their hostile banners in the month of May. In consequence of their order the Queen was even committed to the castle of Lochleven upon the xvi. day of June. The letters therefore could not possibly give rise to events which were prior to their discovery. This is to reverse altogether the laws of nature. Previously to the period in which they acknowledge that they first saw the letters; they affect to have been governed by them. This act of council, a solemn deed of their own, is therefore an express evidence against the authenticity of the letters.

But let this act of council be considered in the light the most favourable to them, and be tried by transactions of their own, which were absolutely posterior to the xx. day of June. It was upon the xxvi. day of this month that they proclaimed Bothwell a traitor. In

this act of proclamation they impute to him the murder of the King ; but they charge him also with treason, as the ravisher of the Queen ; affirm that her marriage with him was forced, and that she was under bondage; assign as their reason for taking arms, their desire to punish him as the author of the murder and the rape; and command the subjects of Scotland not to assist him in any respect, under the penalty of being accounted partakers with him in these horrible crimes. Now if their act of council is to be believed, and if the letters are genuine, they were at this very time under the strongest conviction of her guilt, considered her as a deviser and accomplice of the murder, and believed that her view in the murder was to accomplish the marriage. They could not therefore with any probability have charged Bothwell as exclusively guilty of the murder, of having committed a rape upon her in order to accomplish his purposes, and of being exposed to the laws of his country for the joint crimes of murder, treason, and ravishment. This evidence is not single and unsupported. In a laboured manifesto on the subject of their rebellion which they delivered to Throgmorton upon the xi. day of July, they expressly represent the Queen as free from any concern in the death of her husband. They directly acknowledge that the crimes of Bothwell had put arms into their hands; that he had accomplished the murder in order that he might compel the Queen to marry him; that in reality the marriage was effected by force and power: and that he kept her in captivity. They express it as their firm persuasion that he had schemed to take away her life, as well as that of the prince her son. These are positive and definitive declarations; and they are the most absolute contradiction to the sense of their act of council and to the authenticity of the letters. In a regular and formal deed, which they issued upon the xxi. day of July, they describe the wickedness of Bothwell, and positively assert, that after he had committed the murder, he treasonably assaulted the person of the Queen, took her captive to Dunbar, and keeping her in bondage, constrained her to marry him. To the same purpose additional evidence might be brought; but these vouchers are sufficiently powerful and instructive. For if it had been true that the conspirators had been possessed of the letters upon the xx. day of June, and had been actuated with resentment against the Queen as art and part of the murder with a view to the marriage they could not possibly in a posterior day of that month, and in the month of July, have described her as under bondage, as innocent and ravished, as compelled to marry, in danger of her life, in constraint, and in captivity.

“ This remarkable act of Murray's privy council is the key to discover the forgery of the letters. It is not to be controverted that they received in it their first mark of distinction. There is no previous memorial of them in history; and if there had been any, the conspirators would not have failed to have produced it. They had issued many proclamations and public papers; but in no proclamation or public paper preceding the iv. day of December, did they ever announce or appeal to the letters; although it was infinitely their interest to have done so. It is impossible that this could have been their line of conduct, if the letters had been genuine. It is only to be accounted for on the hypothesis that they are a for-

gery, The letters considered as genuine papers were unknown when they ought, and could not fail to have excited the greatest noise and ferment. When considered as a forgery their appearance was in the exact moment of propriety. For the conspirators having completed the usurpation of the government, were in a situation, where it was absolutely necessary for them either to acknowledge their own transgressions, or to impeach the Queen. Their crimes and rebellion, the necessities of their situation, and her impeachment, are all correspondent and explanatory. They are the parts of a whole, and throw mutually a light to one another.

In this act of council the conspirators discover the greatest anxiety for their pardon and security. Now, if the letters had been genuine, this anxiety would have been most unnatural; for, the notoriety of her guilt would have operated most completely their justification and pardon. In this act of council they betray the utmost solicitude to establish the criminality of the Queen. Yet, if the letters had been real, her criminality would have been established from the moment of their discovery. This anxiety therefore for themselves, and this attempt against the honour of the Queen at a juncture so particular, are more than suspicious. They appear to be obviously the suggestions of their guilty fears; and the steps by which they thought to accomplish their purposes are a new evidence against them, and a fresh intimation of their guilt. It was with a view to the approaching convention of the Estates, that this act of council had been formed and managed. It was a preparation for the parliament, in which the conspirators had secured the fullest sway; and where they proposed to effectuate their pardon and security, and to establish the letters as decisive vouchers against the Queen.

Accordingly upon the xv. day of December, MDLXVI. the three Estates were assembled. The conspirators invited no candid or regular enquiries or investigation. The friends of the nation and of the Queen were overawed. Every thing proceeded in conformity to the act of council. The conspirators by a parliamentary decree received a full approbation of all the severities they had exercised against the Queen. A pardon by anticipation was even accorded to them for any future cruelty or punishment they might be induced to inflict upon her. The letters were mentioned as the cause of this singular law; and this new appeal to them may be termed the second mark of their distinction. But amidst the plentitude of their power the conspirators called not the Estates to a free and honest examination of them. This, indeed, if the letters had been genuine, would have annihilated for ever all the consequence of the Queen. Upon this measure, however, they ventured not. They apprehended a detection of their forgery, and a protestation against it. The letters were neither read, nor examined, nor recorded. The Queen was not brought from her confinement to defend herself, and no advocate was permitted to speak for her. By a strong and unwarrantable exertion of authority, the parliament sustained them as vouchers of her guilt without inspection, scrutiny, or debate. The conspirators who were themselves the criminals, were here her accusers, and her judges,

There was yet no actual exhibition or display of the letters. It was, however, necessary to describe them in the act of council, and in the ordination of the parliament; and these deeds having fortunately descended to posterity, it is most remarkable that from a comparison of them, it is to be observed that the letters must have undergone essential alterations under the management of the conspirators. In the act of council the letters are described expressly as written and subscribed by the Queen. But in the act or ordination of the parliament, they are said to be only written with her own hand, and there is no intimation that they were subscribed by her. Under one form they had been appealed to as vouchers of her guilt in the privy council. Under another form they were mentioned as vouchers of it in the parliament. Now if the letters had been genuine, they would have appeared uniformly with the same face. These variations are therefore stages in the progress of the forgery. The keenness of the conspirators engaged them at first to adhibit to them the name of the Queen. But a maturer consideration of the gross impropriety of their contents discovered to them, that her subscription would communicate to them an air of extravagance and improbability. They accordingly rejected this method, and adopted the form of executing the letters without her subscription. With this fashion of them in fact they were finally satisfied; and it is under this aspect that they were actually to be produced, and to be known.

They were now as complete as the conspirators wished them to be; yet in this state, while they were unsubscribed they wanted other formalities which are usual in dispatches. They were without any direction; they had no dates; and they had no seal. They must have been sent by the Queen to Bothwell as open and loose papers. They yet contained evidence against herself and against him of the most horrid wickedness; and Nicholas Hubert the person who is said to have carried them, was of the lowest condition, and indiscreet. These are most incredible circumstances on the supposition that the letters are authentic; and even when the letters are considered in the light of a forgery, they seem to intimate that the conspirators did not intend any more than to appeal to them in their defence, to keep them from observation, and to rest for their authority on the parliamentary sanction to be communicated to them.

To the clear and decisive account exhibited by Dr. Stuart, of the letters he has added notes that assist and substantiate the history as it goes along.

As the account of the evidence in the cause of the Queen of Scots is not only important, but long, we beg to recommend it to the particular reflection of our readers; and in our next Review, we shall pursue the history before us without interruption, and exhibit what shall further occur to us upon it.

ARTICLE

ART. VI. *Letters from the Archdeacon of St. Alban's in Reply to Dr. Priestley*. With an Appendix, containing short Strictures on Dr. Priestley's Letters by an unknown Hand. 8vo. 3s. Robson. 1784.

ART. VII. *Remarks on the Monthly Review of the Letters to Dr. Horsley*; in which the Rev. Mr. S. Badcock, the Writer of that Review, is called upon to defend what he has advanced in it. By Joseph Priestley, LL. D. F. R. S. 8vo. 6d. Johnson. 1784.

ART. VIII. *A Letter to Dr. Priestley*; occasioned by his late Pamphlet, addressed to the Rev. Mr. S. Badcock. 8vo. 1s. Exeter, Thorn. London, Baldwin. 1784.

HAVING in our last number laid down the plan we intended to pursue in our account of this controversy, we shall proceed without farther preface to the business we proposed to ourselves for the present article. We shall "state the arguments by which the value of Dr. Priestley's authorities is attempted to be undermined, as well as the positive evidence, that has been adduced on the orthodox party." And as our design is to furnish a general summary of the evidence on both sides so far as it has been brought before the public, and as each of Dr. Priestley's antagonists, whatever be their comparative merits, have made some figure in the eye of the public, we shall not in delineating the strength of the orthodox cause, think it necessary to confine our attention to the arguments of Dr. Horsley. At the same time to conciliate this plan as much as possible with the separate attention we owe to the qualifications of each of these gentlemen, we will ascribe the extracts as we go along to their respective authors; and we will wind up this article, as we did our former, with some specimens of the spirit in which they write, and the style of their composition.

The subjects of disquisition as enumerated in our January review were as follow. "1. Whether the more ancient Unitarians were regarded as heretics? 2. Whether they were the majority of unlearned Christians? 3. Whether the fathers have not invented a particular hypothesis respecting the preaching of the apostles to account for their being so? 4. Whether the ancient Jewish church were Unitarian? 5. When, and by persons of what description among the fathers the pre-existence of Christ can be proved to have been earliest taught?"

I.

1. "The word "to come" is used by metaphor I believe in all languages to signify either a man's birth, or first entrance into public life. *He came into the world; he came into life; he came into business.* But is the phrase "to come in the flesh" no more than equivalent to the word "to come?" Are the words "in the flesh" mere explicatives? "You

'You say, that this phrase of coming in the flesh "refers naturally to the doctrine of the Gnostics." I say the very same thing. But I say, that in the sense in which the Church hath ever understood it, this phrase refers to two divisions of the Gnostics; the Docetæ and the Cerinthians; affirming a doctrine, which is the mean between their opposite errors. The Docetæ affirmed, that Jesus was not a man in reality, but in appearance only: the Cerinthians, that he was a meer man, under the tutelage of the Christ, a superangelic being, which was not so united to the man as to make one person. St. John says, "Jesus Christ is come in the flesh;" that is, as the words have been generally understood, Jesus was a man, not in appearance only, as the Docetæ taught, but in reality; not a meer man, as the Cerinthians taught, under the care of a superangelic guardian, but Christ himself come in the flesh; the Word of God incarnate.' 'Cerinthus was much earlier than Ebion; and Ebion, in his notions of the Redeemer, seems to have been a mere Cerinthus.' 'Epiphanius says, that he held the Cerinthian doctrine of a union of Jesus with a superangelic being.' *Dr. Horsley.*

2. "The inference Dr. Priestley would draw from the silence of Hegesippus is equally indefensible. Only some very scanty and imperfect fragments of this historian have been transmitted to us; and from them it is impossible to make out any thing like a list of the heretics of his age. It is as remarkable, that he should have omitted the Cerinthians as the Ebionites."—"It is very improbable, that Hegesippus should have been himself an Ebionite; since Eusebius, who spoke of this sect with great contempt and asperity, speaks of him in the same terms of respect as he doth of the other and most orthodox fathers of the primitive church. Hegesippus too speaking of Jude, the brother of Christ, calls him "his reputed brother according to the flesh." *Mr. Badcock.*

4. 'Granting that the Ebionites are omitted by Clemens in his list of heretics, is it, Sir, a consequence, that Clemens thought their opinions indifferent? I cannot see the necessity of this conclusion, unless indeed it had been of importance to the argument of Clemens, that he should make an exact enumeration of all the sects, which he deemed heretical. But this was not the case. A few instances sufficed for the illustration of his reasoning; and these, in a discussion with Greek philosophers, which was the object of his *Stromata*, he would naturally select from those heresies, which, for something of subtlety and refinement in their doctrine, were the most likely to have attracted the notice of the Gentiles. A sect, which lived in obscurity in the North of Galilee, of no consideration for numbers, learning or abilities, was likely to be the last that he would mention.' *Dr. Horsley.*

To the arguments, by which Dr. Priestley's authorities have been parried has been subjoined some original evidence on this head, among which is the following.

(1.) The apostles creed, whose antiquity is unquestionable, and which is quoted or described by Tertul-  
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lian (A. D. 192) and other fathers, as an universal rule of faith, has a clause, "born of the virgin Mary," expressly exclusive of the Ebionites. *Mr. Badcock.*

(2). "There are indeed many, who make a profession of Christianity, who avow atheistical and blasphemous tenets, and act according to the influence of such doctrines. Amongst us they are denominated by the names of those from whom they derived their respective principles. Some therefore in one way, and others in another, teach their own peculiar method of blaspheming the maker of all things, and Christ, who was to come from him as foretold in prophecy; and who was the God of Abraham and Isaac and Jacob. With persons of this description we hold no communion; convinced that they are atheistical, impious, unjust and licentious; and who, instead of worshipping Christ, only confess him by name. They call themselves Christians with just the same propriety as the heathens inscribe the name of God on works constructed by human skill; and mix in impious and impure rites. Some of these are called Marcionites, some Valentinians, some Basilideans, some Saturnilians: and there are also others who are distinguished by other names according to the different denominations of their respective leaders." Justin, *Dialogus cum Tryphone*, A. D. 140. *Mr. Badcock.*

(3). "The vain Ebionites."—"A sect that dissolved, as far possible, the most important dispensation of God, and nullified the predictions of his prophets." Irenæus. A. D. 167. *Mr. Badcock.*

(4). "In this epistle St. John chiefly calls those Antichrists, who denied that Christ was come in the flesh, or who did not believe him to be the Son of God. The former was the error of Marcion; the latter of Ebion."

"We believe, that Christ was the Word, by whom God made the worlds, and who at various times appeared to the patriarchs and prophets;—This is the rule of faith, appointed by Christ, and which admits of no dispute among us, but such as heretics raise, and such as make men heretics. Tertullian, *de Præscriptione Hereticorum*. A. D. 192 *Mr. Badcock.*

## II.

6. "The most important clause of this authority stands thus in the original; *Οἱ οὐ συντιθέμαι, οὐδ' ἂν πλειοψηία ταῦτα μοι δεξασάντες ἵσταιν*. Which ought to be rendered, "To whom I could not yield my assent, no not even though the majority of Christians should think the same;" or perhaps still more accurately, "though the majority who have hitherto thought as I do, should assert it." *Mr. Badcock.*

7. "Let the words of Tertullian be attended to, and you will find in them neither complaint, nor acknowledgement, of a general prevalence of the Unitarian doctrine among Christians of any rank. The father alleges, that what credit it obtained was only with the illiterate. To preclude the plea of numbers, he remarks that the illite-

rate will always make the majority of believers. 'When it is considered, that persons of mean endowments must always be the majority of a body, collected, as the church is, from all ranks of men; it were no wonder, if the followers of the Unitarian preachers were more numerous than they really are.' This, Sir, is the natural exposition of the passage, which you cite as Tertullian's testimony to the popularity of your favourite opinions in his own time. It is no such testimony. It is a charge of ignorance against your party; of such ignorance as would invalidate the plea of numbers, if that plea could be set up.' *Dr. Horsley.*

(5.) "The church, though dispersed over the face of the whole earth, having received the true faith, preserves it carefully and uniformly; as though its members dwelt in one house, and possessed one heart and one soul."—"Believing in one God, the maker of heaven and earth and all things by Jesus Christ, the Son of God, who, on account of his transcendent love towards his own work, submitted to be born of a virgin, uniting God and man." *Mr. Badcock.*

### III.

10. In the passage of Athanasius the words *αὐτὰ εὐλογος* ought to have been rendered a "good reason," not a "specious pretence: and the words *μετὰ πολλῆς συνέσεως* "with much sagacity," not "with great prudence."

'You know, Sir, that the Jews are twice mentioned. 'The Jews of that age being deceived themselves, and having deceived the Gentiles.' And again, "—the blessed apostles—taught what related to the humanity of our Saviour to the Jews." Is it your opinion, Sir, that they are the same or different persons, who are mentioned under the name of Jews, in these two different clauses? If they are different persons, I desire to know, what circumstance or note of difference you find in the author's expressions? If you find none, on what is your opinion of a difference founded? Or not to entangle you again in grammatical disquisitions, I will for a moment suppose the persons different, and desire you to shew me, what will then be the sense or coherence of the writer's argument. If you allow that the same persons are designed in both places under the same name, I must desire you to remark that the Jews, mentioned in the second instance, were persons who were "at any rate to be persuaded" (*at any rate*, that is the force of *ὁλως*, which you have erroneously rendered by the word *fully*) at any rate to be persuaded, "from the actual state of things, and from the evidence of the miracles which had been wrought, that the Christ was come." Could these, Sir, be converted Jews? Could they be already Christians, in whom this general persuasion, that the Christ was come, was yet to be wrought? Wanting this persuasion, they were clearly Jews, whose conversion was not yet begun: and of the same description, since they were indeed the very same persons, were the Jews, to whom it is imputed, that they held the erroneous belief of the Messiah's meer humanity, and that they spread the like error among the Gentiles.

'But the Gentiles, you say, who were thus misled, must have been Christian Gentiles; and by consequence the Jews, who misled them, were Jewish Christians. But, Sir, whence is the certainty that Christian Gentiles were intended by Athanasius? It hangs upon this principle, that to any other Gentiles the whole doctrine of a Messiah must have been uninteresting. Have you forgotten, Sir, have you never known, or would you deny, what is not denied by candid Infidels, that the expectation of a great deliverer or benefactor of mankind was universal even in the Gentile world, about the time of our Lord's appearance? If you acknowledge this, where is the improbability, that the general opinion concerning this personage should be modified by the opinions which prevailed in Judæa, which was the center of the tradition? Especially when it is considered, that the proselytes of the gate made an easy channel of communication between the Jews and the idolatrous Gentiles. But whatever you may be disposed to grant or to deny, this argument is easily inverted, and turned against you. It hath been shewn, that none but Jew Jews can be intended by Athanasius, when he speaks of the Jews as misleaders of the Gentiles. They were Gentile Gentiles therefore who were misled: for from unbelieving Jews Christians of the Gentiles would hardly take instruction.'

'The Apostles indeed, found it necessary to persuade the Jews, that Jesus had been approved of God by signs and wonders as a man; before they could hope to persuade them, that he was so much more than man, that his being found in fashion as a man was really the most extraordinary part of his history and character. It is in no other way than this, that Athanasius speaks of the Apostles as teaching the Jews the humanity of Christ. The holy Father never speaks of any caution which they used in divulging the doctrine of his full divinity; unless an historian's distribution of the matter of his narrative, or a master's accommodation of his lessons to the previous attainments of his pupils, is to be called a caution of divulging, what in the natural order of tradition, is to be last disclosed. Was it ever said of Livy, that he relates the tragedy of Lucretia's death, from a caution of divulging the expulsion of the Tarquins? Of Porphyry, that he treats of the five words, from a caution of divulging the doctrine of the Categories? The beginning of every story must be first told. The easiest part of every science must be first taught. Of the great ability and judgment with which the Apostles conducted the first preaching of the Gospel; of their happy art in the perspicuous arrangement of their lofty argument; with what readiness they led their Catechumens on from the simplest principles to the highest mysteries; of this consummate ability of the Apostles in the capacity of teachers, Athanasius speaks with due commendation. Their caution he never mentions. On the contrary, the rapid progress of their instruction, how they passed at once from the detail of our Lord's life on earth, to the mystery of his Godhead, is one principal branch of his encomium.' *Dr. Horsley.*

## IV.

12. 'You will say, perhaps, that since Origen, in his fifth book against Celsus, makes, as you observe, only two sorts of Ebionites, the one believing, the other denying the miraculous conception; the

the deduction might have seemed not unfair, that Origen knew of no Hebrew Christians that were not Unitarians.

‘ If I could admit the universality of the name upon Origen’s testimony, I should insist that his description of the twofold Ebionites, in the fifth book, is not exactly what you take it to be. I should remark, that the words, *ομοιως ημιν*, “ in like manner as we do,” make an important branch of the character of the milder sort — “ these,” says he, “ are the double Ebionites ; who either confess Jesus born of a virgin, in like manner as we do, or think he was not born in that manner, but like other men.” I should contend, that Origen affirms of these better Ebionites, that they held the catholic doctrine concerning the nature of our Lord. And in this manner the words of Origen seem to have been understood both by Grotius and Vossius ; when they allow, that the Nazarenes, though orthodox in this part of their faith, are included, in this passage of Origen’s fifth book, in the appellation of Ebionites. I should contend, that if the former passage prove the name general for the whole body of the Hebrew Christians ; the latter equally proves, that the notion of an Unitarian was not necessarily included in it. The connection therefore of these two passages makes little for your purpose, since the second serves but to overthrow the argument which might be built upon the first. It justifies what I advanced in my Charge, upon a presumption that the first singly would be made the foundation of the argument from Origen ; that the word Ebionite, in Origen’s time, or at least in his use of it, had outgrown its original meaning.

‘ In this manner I should combat your argument from these two passages ; were it not that I think too lightly of the testimony of Origen, in what relates to the Hebrew Christians, to be solicitous to turn it to my own advantage. Let his words be taken as you understand them ; and so far as the faith of the Hebrew Christians of his own time is in question, let him appear as an evidence on your side. I shall take what you may think a bold step. I shall tax the veracity of your witness—of this Origen. I shall tell you, that whatever may be the general credit of his character, yet in this business the particulars of his deposition are to be little regarded, when he sets out with the allegation of a notorious falsehood. He alleges of the Hebrew Christians in general, that they had not renounced the Mosaic law. The assertion served him for an answer to the invective, which Celsus had put in the mouth of a Jew against the converted Jews, as deserters of the laws and customs of their ancestors. The answer was not the worse for wanting truth, if his Heathen antagonist was not sufficiently informed in the true distinctions of Christian sects, to detect the falsehood. But in all the time which he spent in Palestine, had Origen never conversed with Hebrew Christians of another sort ? Had he met with no Christians of Hebrew families, of the church of Jerusalem ? Was the Mosaic law observed, was it tolerated, in Origen’s days, in the church of Jerusalem, when that church was under the government of bishops of the uncircumcision ? The fact is, that after the demolition of Jerusalem

lem by Adrian, the majority of the Hebrew Christians, who must have passed for Jews with the Roman magistrates, had they continued to adhere to the Mosaic law, which to this time they had observed more from habit than from any principle of conscience, made no scruple to renounce it; that they might be qualified to partake in the valuable privileges of the *Ælian Colony*, from which Jews were excluded. Having thus divested themselves of the form of Judaism, which to that time they had born, they removed from Pella, and other towns to which they had retired, and settled in great numbers at *Ælia*. The few, who retained a superstitious veneration for their law, remained in the North of Galilee, where they were joined perhaps by new fugitives of the same weak character from Palestine. And this was the beginning of the sect of the Nazarenes. But from this time, whatever Origen may pretend to serve a purpose, the majority of the Hebrew Christians forsook their law, and lived in communion with the Gentile bishops of the new-modelled church of Jerusalem; for the name was retained, though Jerusalem was no more, and the seat of the bishop was at *Ælia*. All this I affirm with the less hesitation, being supported by the authority of Mosheim. From whom indeed I first learnt to rate the testimony of Origen, in this particular question, at its true value.

For the passage adduced from his commentaries, the expressions taken by themselves may seem to intimate, that the sect of the Ebionites, in its two great branches, embraced, in the time of Origen, the whole body of the Hebrew Christians. But let the learned reader attentively peruse the whole discourse, let him consider well the subject and the style; and he will perceive, that as the subject is not history, neither is the style of the sedate historic kind. The object of the discourse is to spiritualize a plain story. An attempt in which the imagination of the writer is always busier than the judgment; and the style, even in allusion to historical facts, is generally rather warm than exact, and is apt to border on the vehement and the exaggerated. This is in some degree the case in this discourse of Origen's. His expressions are therefore to be interpreted by the known tenor of Ecclesiastical History: Ecclesiastical History is not to be accommodated to his expressions. *Dr. Horsley.*

13 'To affirm,' "as the truth is, that Christ was begotten of Mary by the Holy Ghost," in Epiphanius's sense of those words, was to affirm much more than the miraculous conception, in any sense in which an Unitarian might affirm it. It was to affirm our Lord's divinity. Epiphanius's confession, that he had no ground to assert, that the Nazarenes held the contrary opinion, amounts to much more than a doubt. It amounts to an unwilling confession of a base accuser who had not the liberality to absolve in explicit terms, when he found himself unable to convict.

The passage in which Ebion is said to have borrowed his opinion, or sentiment, (*γινώσκων*) from the Essenes, the Nazarenes and the Nasareans, contains much too general an assertion, ever to enable us, to determine to which of these three sources any particular opinion maintained by him is to be referred. The Nasareans and the Essenes were Jewish

ish sects, one of them the fifth, the other the sixth in Epiphanius's list of the seven, which were subsisting at the time of our Lord's appearance.

'The succeeding extract unfortunately wants to be set in order before any use can be made of it; and when we have made the best of the present text, which I fear is too corrupt to be perfectly restored without MSS., it will little serve your purpose. Much indeed of the confusion arises from a false punctuation, which your own translation sets in a most conspicuous light.—' And first he asserted that Christ was born of the commerce and seed of a man, namely, Joseph, 'as we have already related.' But we have no signification of Ebion's denial of the miraculous conception, previous to this clause, which is now mentioned for the first time. It must connect, however, with something in the writer's present narrative, or it hath no meaning. Now in the words which immediately precede the clause which regards Ebion's heterodoxy upon the article of the conception, that is in the initial clauses of this section, Epiphanius actually repeats what he had said before. With these clauses therefore this reference to the former part of his narrative is to be connected; and the intervening clause, regarding the conception, should be set out as a parenthesis.

The manner in which Ebion's opinion concerning the conception of our Lord is mentioned, in parenthesis, seems to exclude it from those principles, which he borrowed from other sectaries. If those other sectaries therefore were the Nazarenes, then this opinion, as it should seem, was no principle with them; and this passage, like most of your quotations, contradicts what you have brought it up to prove.

But to deal sincerely, I must confess, that is not at all clear to me, that the Nazarenes are the sect intended, in the beginning of this section, under the description of Ebion's contemporaries, from whom he borrowed his principles. If they were not, this section will neither afford any proof of your opinion, nor be conclusive on the other side. The persons intended are not named, otherwise than by the pronoun *τοὺς*: and for this pronoun, if you examine the original text, you will be much at a loss to find an antecedent. This pronoun, used as it is here as a relative, is generally to be referred to the persons mentioned last before in the author's discourse. But in all the preceding part of this discourse about the Ebionites, the Nazarenes are no where mentioned, except in that sentence in which they are joined with the Ossæans and the Nazarenes, and at the very beginning of the chapter, where they are intended by this same pronoun as the sect described in the chapter next preceding. The persons last mentioned in the present discourse are the Jews and the Samaritans: and of these the pronoun *τοὺς* may be additive. Or it may be redditive, not of the Nazarenes singly, but of all the sects which are mentioned in the preceding part of the narrative, as furnishing the constituent parts of Ebion's system; namely, of the Jews, the Samaritans, the Ossæans, the Nazarenes, the Cerinthians, and the Carpocratians.

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Which exposition of the pronoun *utroque* is to be preferred, is a point upon which I can bring myself to no fixed opinion. I very much suspect, as I have already observed, some considerable corruption of the text. For although Epiphanius is indeed a wretched writer, the obscurity of this sentence, as it stands, is more than mere bad writing is apt to create. But expound the pronoun as you please, the passage will be either against you, or at the best nothing to your purpose.

But in a subsequent sentence, Epiphanius speaks, it seems, "of the Ebionites as inhabiting the same country as the Nazarenes;" and adds, "that agreeing together they communicated of their per-verse-ness to each other." It is true, that in the passage which you have produced Epiphanius speaks of the Ebionites as the near neighbours of certain Nazarenes, and of a resemblance which the vicinity of situation produced. But the Nazarenes intended, were they the Christian Nazarenes, *Nazarenes*, or the Nasorean Jews, *Nasoreans*? They are called "the lawless Nazarenes" [*Nazarenes oi anome*]. The Christian Nazarenes had nothing in their conduct, that might render them deserving of this epithet. Their error was, that they feared to use their liberty, not that they abused it. The Nasorean Jews, as Jews, were lawless in a very emphatic sense; inasmuch as they renounced the whole of the Mosaic law, except that they circumcised, kept the sabbath, and paid some regard to the stated festivals. It was not, that they denied the authority of Moses; but, by what may be gathered from Epiphanius's account of them, they pretended that the rest laws of Moses were lost, and that the pentateuch of the Jews was in all but the historical parts a spurious work. Upon these principles they held themselves released from all rites, but those which the history itself confirmed. This sect was found chiefly in the region of Basanitis: and in a town called Cochaba, in the same region, Epiphanius places the original residence of Ebion. These Nasoreans therefore were neighbours of the Ebionites, and they seem to be the people intended in this passage.

It may perhaps seem strange, that any resemblance should be pretended, between a Christian sect which adhered to the Mosaic law, and a Jewish sect which rejected it. But the first Ebionites, if Epiphanius is to be trusted in his description of them, retained nothing more of genuine Judaism than the Nasoreans. Whatever more they had which looked like Judaism, it was borrowed from the Samaritan superstition.

But whoever these lawless Nazarenes might be, their agreement with the Ebionites is an addition of your own, founded on a misinterpretation of the original. Epiphanius answers for nothing more than some general resemblance. His words are to this effect: "From hence he began to propagate his pernicious doctrine; namely, from the same parts, which it hath before been said those lawless Nazarenes inhabited. For being contiguous *contiguos*, he to them and they to him, each imparted to the other of his own particular impiety. And yet in certain things they differ; but in evil disposition they were counterparts one to the other." What you took for agreement is contiguity of situation; and the resemblance comes at last to nothing more, than an undefined general re-

semblance, with specific differences. An entire likeness is not pretended in any circumstance but the common depravity of disposition.' *Dr. Horsley*.

14. 'Dr. Priestley translates "*Hæresis est*," 'It is an Heresy.' It is? What is? Why, the Ebionites. That is, *Ebionitæ* is the nominative case. to *est*! But suppose a new subject introduced and *Hæresis est* is very properly construed, *There is a Heresy*. And that a new subject was introduced, will appear from the following state of the argument in question between Jerom and Austin, which we submit to the judgment of the learned and impartial reader, with less distrust than we have yet submitted any thing to his observation through the whole of this controversy.—It is, as if Jerom had said—

"If, Austin, it be true, as you assert, that it is lawful for Jews, when converted to the Christian religion, to maintain a connection with the rituals of the Mosaic law, then it follows by necessary consequence from your position, that the antient church fell into an error in excommunicating Cerinthus and Ebion, solely on account of their attachment to those abrogated and useless ceremonies. But why should I speak of the Ebionites—a people so very corrupt in faith as they are universally allowed by the Christian church to have been from the very beginning? For I foresee an objection to my producing such examples to enforce my argument against your concession. I foresee that you are prepared to say — "Hebion and his followers! Why, they were not excommunicated on account of their adherence to the old law, but on account of the Heresy of their principles respecting the nature and person of Jesus Christ; for though they acknowledged Christ to be the Messiah, yet, after all, by denying his attributes as the Son of God, and begotten by the Holy Ghost on the Virgin Mary, their profession of Christianity was but a mere pretence—a piece of hypocritical simulation." I will grant all this for argument sake, and therefore wave any advantage from such examples. I will not produce the Ebionites as vouchers: but lodge my appeal with an authority more pertinent and decisive; and in every view freed from the objection which you would in all probability urge against the instance I have before produced. I will appeal to the Nazarenes, whose faith is not liable to those charges of heretical pravity which lie against the Ebionites:—I say, the Nazarenes, who, although they believe that Christ was the Son of God, and that he was born of the Virgin Mary; though, in short, they believe in the same Christ that we do, and as we do, yet, notwithstanding this orthodoxy of faith, and agreement with us in all those points of doctrine that are deemed essential to the creed of the Catholic Church, yet, notwithstanding all, they are and have been looked upon more in the light of Jews than Christians. And why? Not, as I have said, on account of their faith, but their practice; not because they did not believe as Christians, but because they acted like Jews. It is this latter circumstance, and this alone, that creates the distinction: drop this, and they are as we ourselves be. Therefore, the obvious conclusion from this instance is, "that the most orthodox faith will not entitle a man to the privileges of the gospel, if he remains under the bondage of the law."

This is, we think, the scope and intent of Jerom's argument.

\* Taken in any other light, particularly Dr. Priestley's, there is no sense, no consistency, no argument in it.

\* We have only one remark to add to the foregoing reflections on this subject, and we think, if a single doubt remains; it will effectually remove it.

\* That Austin considered the Nazarenes and Ebionites as different sects in regard to matters of faith (however otherwise allied) not only appears from the different account he gives of each, in his little treatise on heresies, but from his Letter in Reply to Jerom. This may be demonstrated from the following expression: "*Hoc si ita est, non jam in Hæresim Hebionis, vel eorum quos vulgo Nazaræos nuncupant, vel quamlibet veterem, sed nescio in quam novam, dilabimur.*"

\* If Dr. Priestley had observed this passage, we think he would have been afraid to have risked such a translation as he hath given of the passage in Jerom:—a passage which he must have perceived that Austin understood in a very different light from that in which he hath represented it. He must have perceived, that the Nazarenes are as plainly distinguished by this learned Father from the Ebionites, as either of them are distinguished from other heretics.' *Mr. Badcock.*

\* After all, Sir, I might have spared so particular an answer as I have given to your fifth letter. In the conclusion of it, you furnish me with a short reply, of which I might have availed myself. "Had there been any pretence, you say, for imagining that the Jews in our Saviour's time had any knowledge of the doctrine of the Trinity, and that they expected the second person in it, in the character of their Messiah, the question I propose to you would have been needless." Then, Sir, the question which you propose to me, is needless. The Jews in Christ's days had notions of a trinity in the divine nature. They expected the second person, whom they called the Logos, to come as the Messiah. For the proof of these assertions I refer you to the work of the learned Dr. Peter Allix, entitled the "*Judgment of the antient Jewish church against the Unitarians.*" *Dr. Horsley.*

## V.

16. \* The learned father undertakes to explain to the philosophical emperors, why the second person in the ever blessed trinity is called the son. He tells them, that this name is expressive of a certain relation, which the second person stands in to the first, who is called the father: which relation is that of the eldest born. But lest the relation of primigeniture should lead to the notion of a proper physical generation, which would sink the son into the rank of a creature (for generation is only a particular way in which certain things are made) he says, that the birth, or generation of the son, is not to be understood as if he were something that had been ever made: as if his being had commenced, at any certain time, by the inducement of a form upon a præexisting material.' 'The logos,' says he, 'hath existed from eternity, in union with the father; because God, being eternally rational, ever had the logos in himself.' The sense is, that the personal subsistence of a divine logos is implied in the very idea of a God. And the argument rests on a principle which was common to all the Platonic fathers, and

seems to be founded in scripture; that the existence of the son flows necessarily from the Divine intellect exerted on itself: from the father's contemplation of his own perfections. But as the father ever was, his perfections have ever been, and his intellect hath been ever active. But perfections, which have ever been, the ever-active intellect must ever have contemplated; and the contemplation which hath ever been, must ever have been accompanied with its just effect, the personal existence of the son. Athenagoras having thus proved that the generation of the son can be only a figurative generation; proceeds to explain the figure, by assigning the particular transaction to which he conceives it to allude. Which is no commencement of the son's existence; not even that act of the paternal mind in which the existence of the son originates: but the going forth of the son to exert his powers in the business of creation. Here, indeed, the Son of God is called an idea, and an energy; But it is not, that he is understood to be an unsubstantial idea, or energy, of the paternal mind; but a living idea, energising on the matter of the universe, to stamp it with the form of things. And his generation is affirmed to be no commencement of his existence, but the first exertion of his powers in the production of external substances: or to use a more Platonic phrase, the first projection of his energies.

If any thing be justly reprehensible in the notions of the Platonic Christians, it is this conceit, which seems to be common to Athenagoras with them all, and is a key to the meaning of many obscure passages in their writings, that the external display of the powers of the son in the business of creation, is the thing intended, in the scripture language, under the figure of his generation. A conceit which seems to have no certain foundation in holy writ, and no authority in the opinions and the doctrines of the preceding age: and it seems to have betrayed some of those who were the most wedded to it, into the use of a very improper language; as if a new relation had taken place between the first and the second person, when the creative powers were first exerted. The indiscretion of presuming to affix a determinate meaning upon a figurative expression, of which no particular exposition can be safely drawn from holy writ, is in some degree atoned by the object, which these writers had in view. It was evidently their intention, to guard the expressions of scripture from misconstruction. They thought to lead away men from the notion of a literal generation, by assigning to the figure a particular meaning, which it might naturally bear, and which, whether it was the true sense of it or no, seemed not to clash with any explicit part of the revelation. The conversion of an attribute into a person, whatever Dr. Priestley may imagine, is a notion to which they were entire strangers. They held indeed, that the existence of the son necessarily and inseparably attached to the attributes of the paternal mind; inasmuch that the father could no more be without the son, than without his own attributes. But that the son had been a mere attribute, before he became a person; or that the paternal attributes were older than the son's personal existence, is a doctrine which they would have heard with horror and amazement. With horror, as Christians; with amazement, as philosophers! Dr. Horsley.

17. 'Tertullian seems expressly to exclude the sense you put upon his words, when he says, "nothing empty and unsubstantial can proceed from God." *Dr. Horsley.*

18. 'You call upon me to consider also a passage cited in your History from Lactantius, whose orthodoxy you tell me I cannot question. Sir, you are not more inaccurate in your citations from the ancients, than unfortunate in your divination about the principles of your contemporaries, and the concessions which they will be willing to make to you. The orthodoxy of Lactantius I shall question, I shall deny. He had not perhaps the disposition of an heretic. He did not set himself to oppose, what he knew to be the approved doctrine of the church. But his talent was eloquence, which he possessed in a high degree, and his learning was in mythological antiquity. In philosophy his information was small; in divinity he was a child. The common places of morality and natural religion he touches with elegance, and he inveighs against the pagan superstition in a masterly strain. But in his attempts to philosophize, or to expound articles of faith, he is contemptible. In the seventh chapter of his first book he ascribes a beginning to the existence of the eternal father. No wonder then that he should ascribe a beginning to the son's existence. You are welcome, Sir, to any advantage you may be able to derive from the authority of such a writer.'

The notion therefore of a trinity, more or less removed from the purity of the Christian faith, is found to have been a leading principle in all the ancient schools of philosophy, and in the religions of almost all nations; and traces of an early popular belief of it appear even in the abominable rites of idolatrous worship. If reason was insufficient for this great discovery, what could be the means of information, but what the Platonists themselves assign, *θεογονία*. "A Theology delivered from the Gods." i. e. A Revelation. This is the account which Platonists, who were no Christians, have given of the origin of their master's doctrine. But from what Revelation could they derive their information, who lived before the Christian, and had no light from the Mosaic? For whatever some of the early fathers may have imagined, there is no evidence that Plato or Pythagoras were at all acquainted with the Mosaic writings: not to insist, that the worship of a Trinity is traced to an earlier age than that of Plato or of Pythagoras, or even of Moses. Their information could be only drawn from traditions founded upon earlier revelations: from scattered fragments of the ancient Patriarchal creed; that creed, which was universal before the defection of the first idolaters, which the corruptions of idolatry, gross and enormous as they were, could never totally obliterate. Thus the doctrine of the Trinity is rather confirmed than discredited by the suffrage of the heathen sages; since the resemblance of the Christian faith and the Pagan philosophy in this article, when fairly interpreted, appears to be nothing less than the consent of the latest and the earliest revelations.

'If you imagine that the absolute unity of the divine substance is more easy to be explained than the Trinity, let me intreat you, Sir, to read the Parmenides. It is indeed in Plato's school, if anywhere, that a man's eyes are likely to be opened to his own ignorance

ranced. Read the Parmenides—You will then perhaps perceive, that that Unity, which must be the foundation of all being, is itself of all things the most mysterious and incomprehensible." *Dr. Horsley.*

The following authorities have been produced, to prove, that the preexistence of Christ was generally taught, previously to the introduction of Platonism into the Christian church.

(6.) "The Lord submitted to suffer for our soul, although he be the Lord of the whole earth, unto whom he said, 'Let us make man after our image and our likeness.'" "For if he had not come in the flesh, how could we mortals seeing him have been preserved; when they who behold the sun, which is the work of his hands, and is shortly to perish, are unable to look directly against his rays?" "Mean while thou hast the whole doctrine concerning the majesty of Christ, how all things were made for him and through him; to whom be honour, power, and glory now and for ever." Barnabas, *Epistola*. *Dr. Horsley.*

(7.) "The Son of God was more ancient than any creature, so as to have been present with the Father at the creation." *Hermas, Pastor. Mr. Badcock.*

(8.) "There is one God who hath manifested himself through Jesus Christ his Son, who is his eternal Word, which came not forth from silence." "There is one physician, who is to be considered in a double view, as fleshly and as spiritual; as made and not made; God incarnate; real life in death; begotten of Mary, and of God; in one respect liable to suffering, in another incapable of it; even Jesus Christ our Lord." Ignatius, *Epistolæ*, A. D. 101. *Dr. Horsley. Mr. Badcock.*

Having thus far employed ourselves rather in stating the general merits of the question, than in any particular attention to the authors who have discussed it, we now proceed to that which is perhaps the more immediate province of a review, the presenting to our readers some examples of the pretensions of Dr. Horsley's performance, as a composition. And here the first thing that attracts our attention is the spirit in which it is written. We had hoped, in a literary discussion between men so confessedly eminent, to have seen every thing conducted with liberality, politeness and candour; free from the superciliousness of the priest, and the "high-seasoning of controversy." This indeed is well and in season between the anonymous scribblers of Grub-street, and the pettyfogging polemics of a newspaper. But when it creeps insidiously into the productions of pens intended to teach mankind the lessons of virtue and truth,—“it is an ugly and a sorry fight!”

Animated with these hopes, we derived the purest pleasure from the perusal of the noble and manly conclusion of Dr. Horsley's charge to his clergy; we readily forgave any little airs he might sometimes give himself in the course of it; we classed them among the *maculas, quas humana parum cavit natura*; and we remembered what his antagonist has somewhere justly observed, that a disputant has a right to call his opponent's arguments absurd, provided he abstains from reflection on his character, and from peevish and degrading personalities. We were equally satisfied with the style of Dr. Priestley's address to the archdeacon. We remarked indeed, that in one place he had charged Dr. Horsley with "a concealment not perfectly ingenuous;" but we compared it with the general strain of his pamphlet; and we were satisfied that it was an inadvertence, that deserved to be forgiven.

But we had scarcely opened the performance now under review, before we perceived the ground of the controversy totally shifted. We were obliged to look back with lively regret to the conclusion we had so much admired; and we exclaimed with the venerable ancient, "*Si sic omnia fecisset!*" But we do not desire our readers to take this censure upon trust.

"Theophilus's words are so very clear, that the sense was hardly to be missed, at first sight, by a school-boy in his second year of Greek." The feats of criticism which you have performed upon certain plain words of Jerome, had you been a Westminster man, were enough to bring old Busby from his grave." "You are little to be trusted, when you take upon you to compare the opinions of the first Christians, in which you are not learned, with Platonism in which you are a child." "Your attempt I cannot but consider as a stratagem. In this however, if I mistake not, you are completely foiled. In your sallies against the batteries which I have raised, I trust you will be little more successful. But as too much of stratagem is apt to mix itself with all your operations, it will be necessary that I watch very narrowly the manner of your approaches."

The above passages are merely demonstrative of our assertion, and for ourselves, give us no sensation but that of grief for the respectable man, who could be so overseen, as to commit them to the press. The following, we believe, will exhibit food for entertainment, as well as for censure.

'Clemens Alexandrinus, who makes frequent mention of heretics, hath been very silent, you think, about the Ebionites. Hence, you seem desirous to infer, that Clemens thought them not heretical. Almost the whole; these are your words, "Almost the whole of his seventh book of *Stromata* relate to that subject (heresies). He men-

"seems fourteen different heresiarchs by name, and ten heresies by character: but none of them bear any relation to the Ebionites or any species of unitarians." Indeed, Sir, it was not without reason, that I complained, in my former publication, of the peculiarities of your style, I hope, that the great work, which you are preparing, upon the subject of our present controversy, will be accompanied with a glossary, to explain the words of the English language, upon which you shall be pleased to impose new senses: and that in particular you will not omit to inform your readers, how much of a thing may be meant by the WHOLE in your new phraseology.

I find, Sir, by the best computation I can form upon a simple example, which I am sensible must be liable to great inaccuracies, I speak therefore under the correction of your authoritative decision—but by the best computation I can form, the whole may be any part of a thing not less than a forty-eighth. I beg your pardon—I had written this, when turning back to the errata, at the beginning of your book, I there find that you have been yourself very properly shocked at the extravagant hyperbolism of your own expression; and for the words *almost the whole*, you advise your reader to substitute these, *a great part*. Sir, a reluctant and imperfect retraction is more unseemly than the first error, be it ever so enormous. If you would not be thought to impose upon your reader's ignorance, or to presume upon his inattention, you must correct again; and for *a great* bid him read *a very little part*. The seventh book of the *Stromata*, in Sylburgius's edition which I use as most convenient for my present purpose, because the pages, not encumbered with notes, all contain equal quantities of text: in this edition the seventh book, Greek and Latin, fills 48 pages. The general subject of the book is the excellence of Christian Knowledge in preference to Philosophy. This argument fills more than 38 pages of the 48, that is, more than three-fourths of the whole book, without any mention of heretics. Then the author answers an objection to the certainty of Christian knowledge, taken from the differences of opinion that subsisted among the different sects. This introduces a general invective against heretics, and a dissuasive of heresy, drawn from general topics, not from the enormities of particular sects; which fill 8 pages more. The dissuasive of heresy leads to an argument for the authority of the Church upon the footing of antiquity: and this introduces the names of some remarkable heresies, which are mentioned for no other purpose, but to show that the very denominations, which they bore, argued a late origin, singularity of opinion, and separation from a more antient society. This list, with many interspersed remarks upon the origin of each sect, and assertions of the unity of the true church, fills, perhaps, three-fourths of one of the two remaining pages of the book: for the last page is taken up with a whimsical explanation of the Levitical marks of clean and unclean beasts which are supposed to be types of the good and bad qualities of true Christians and of heretics. Thus it appears that a great part of the seventh book of the *Stromata*, which you had well nigh mistaken for the whole, is somewhat less than one part in forty-eight.

\* But the Ebionites have no place in that long list of heresies, which occupies almost the whole, or, to speak more accurately, a great part, or, to speak exactly, almost a forty-eighth part of the seventh book of the *Syriac*.

These paragraphs brought with such irresistible force an old story to our recollection, which we remember to have heard, that we cannot refuse it to our readers. A pert lively Frenchman, hurrying along the streets of Venice, happened to brush somewhat rudely against a grave-looking senator. The senator immediately seized his culprit by the elbow, and in a very important tone demanded, What animal was in his opinion the clumsiest in nature? The gay spark stared and stammered; but at length replied, that he believed it might be the elephant. "Then, pray," cried the stiff republican, "Pray Mr. Elephant, take care for the future how you jostle a noble Venetian."

But, though Dr. Horsley be repeatedly in the course of his publication, frigid, prolix, supercilious and formal, it would be the height of injustice, not upon the whole to ascribe to him, in a very distinguished degree, the praise of a fine writer. He has a manliness and an energy about him, that demand the loudest applause. He has that specious and commanding air, which, when it happens to him, as particularly in the attempt to defend his treatment of his antagonist, to have the wrong side of the question, enables him, like Belial, to "make the worse appear the better reason." And there is occasionally a splendour, an imagination, a sublimity in his diction, that attracts and delights us, at the same time that it excites our reverence for his abilities.

Another instance, to which I ever shall appeal, of an early preaching of your Lord's divinity, though it may not conduce to your conviction, is the story of St. Paul's conversion: in which, as it is twice related by himself, Jesus is deified in the highest terms. I know not, Sir, in what light this transaction may appear to you. To me I confess it appears to have been a repetition of the scene at the bush, heightened in terror and solemnity. Instead of a lambent flame appearing to a solitary shepherd amid the thickets of the wilderness, the full effulgence of the Shechinah, overpowering the splendor of the mid-day sun, bursts upon the commissioners of the Sanhedrim on the public road to Damascus, within a small distance of the city. Jesus speaks, and is spoken to, as the divinity inhabiting that glorious light. Nothing can exceed the tone of authority on the one side, the submission and religious dread upon the other. The recital of this story seems to have been the usual prelude to the Apostle's public apologies; but it only proved the means of heightening the resentment of his incredulous countrymen.

We will add to this specimen our author's apology for his harsh treatment of Dr. Priestley.

'If I have any where expressed myself contemptuously, the contempt is not of you, but of your argument upon a particular subject, upon

upon which I truly think you argue very weakly; and of your information upon a point, in which I truly think you are ill informed. This hinders not, but that I may entertain the respect which I profess for your learning in other subjects, for your abilities in all subjects in which you are learned, and a cordial esteem and affection for the virtues of your character, which are great and amiable. Your attack being made upon those parts of the established faith, which I conceive to be fundamental principles of the Christian religion, I hold it my duty to shew the weakness of your reasoning; to expose your insufficiency in these subjects; and to bear my testimony aloud against your doctrine. Between duty to God and to his church, and respect for man, it were criminal to hesitate. Upon any occasion, wherein complaisance might be allowed to operate, you are the last person, whose feelings I would have wounded.

You seem to think that I secretly suspect you of artifices, which are incompatible with that purity of intention which I would seem willing to allow. In your last pamphlet, you complain that I have charged you with several instances of gross dissimulation. I am sensible that in these letters you will find more and stronger instances of charges, which you will be apt to interpret as unfavourably; and this I fear will heighten the suspicion which you express, that even the compliments I sometimes pay you are ironically meant.

Indeed, Sir, in quoting antient authors, when you have understood the original, which in many instances is not the case, you have too often been guilty of much reserve and management. This appears in some instances, in which you cannot pretend, that your own inadvertency, or your printer's, hath given occasion to unmerited imputations. I wish that my complaints upon this head had been groundless; but in justice to my own cause, I could not suffer unfair quotations to pass undetected. God forbid that I should draw any conclusion from this unseemly practice, against the general probity of your character. But you must allow me to lament, that men of integrity, in the service of what they think a good end, should indulge themselves so freely as they often do, in the use of unjustifiable means. Time was when the practice was openly avowed, and Origen himself was among its defenders.

The art which he recommended, he scrupled not to employ. I have produced an instance, in which to silence an adversary, he hath recourse to the wilful and deliberate allegation of a notorious falsehood. You have gone no such length as this. I think you may believe me sincere, when I speak respectfully of your worth and integrity, notwithstanding that I find occasion to charge you with some degree of blame, in a sort in which the great character of Origen was more deeply infected. Would to God it had been otherwise. Would to God I could with truth have boasted, "To these low arts stooped Origen, but my contemporary, my great antagonist, disdains them." How would it have heightened the pride of victory, could I have found a fair occasion to be thus the herald of my adversary's praise.

As we have enumerated two smaller publications in the title of our article, we shall beg leave to spend a word or two upon them.

them here. It might seem extraordinary, that Dr. Priestley should have so far forgot the common decorums of society, as to have given to the world the name of his antagonist. Every author has a right to remain anonymous; the merits of no controversy ought to be affected by the personal character of the disputants; and the very existence in a manner of a periodical review, depends upon the impossibility of ascribing each article to its particular writer.—This is Dr. Priestley's reasoning upon the subject.

“As a writer, no man, I will venture to say, has been more observant of punctilios than I have been; but when a man's *moral character* is arraigned, as mine very materially is in this publication, he certainly has a right to the name of his accuser, if he can come at it. Indeed, no man of honour will advance such a charge against another without, at the same time, giving his own name.”

But perhaps, a much better defence, than any Dr. Priestley could have set up, is afforded him in the reply of his antagonist.

“The name of an Author is of little consequence to the public; and to his argument it is of no consequence at all. Its obscurity will not lessen the force of his reasoning, in the estimation of a judicious and unprejudiced reader: And were it as splendid as your own, it would give no weight to what is frivolous, and no authority to what is false.

Names, however, have great influence with readers of another description; and you who have written so copiously on the *association of ideas*, know the use of the doctrine perfectly well, and can apply it to your own purpose with a dexterity which does great credit to your art and skill in *manœuvring a controversy*. The great difficulty lies, in doing all this with an *appearance of christian meekness and simplicity*; and in *throwing the serpent into the back ground of the piece, while all the dove is brought forward in full relief*. *Ars est celare artem*: And it is the utmost point of art to keep up this “*covert and convenient seeming*,” for simplicity, in trying too much to look like herself, looks so much like something else, that we are ready to suspect that the serpent hath only been guilty of one of his old tricks, and hath *stolen a foreign shape in order to play his game with more success*.”

While Mr. Badcock remained a Monthly Reviewer, it would have been wandering extremely from our province, to have said any thing of his pretensions as a writer. Now that he has come forward in a separate publication, it would be as cowardly to refuse a verdict, as it would before have been childish to pronounce it. He has certainly some ability; and considerable facility of language. There is a flippancy, and a fluency in his style, which will always command the admiration of some, and excite the ignorant wonder of many. But this readiness of expression is polished with no grace, and stamped with no character,

He is fierce without being terrible, and his rage is unattended with either dignity or strength. Upon the whole we cannot help recommending to his attention the latter part of the prediction of Dr. Priestly. "If he should ever really study the subject of this controversy (which it is evident enough he has not done yet) he will find that he is mistaken with respect to every part of it; and if he ever comes to reflect upon his conduct in this business in a moral light, he will feel more than I should wish him or any man to do, except for his own good."

M.

**ART. IX.** *The New Annual Register; or General Repository of History of Politics, and Literature, for the Years 1780, 81, 82, and 83.* 8vo. 6s. each, boards. Robinson.

**THE** general value of performances of this kind is sufficiently obvious. They are calculated alike for instruction and entertainment; and they serve to accumulate for posterity, very ample materials of intelligence and information. They are a source from which the Historians, the Philosophers, and the Antiquarians of future times may derive the most important topics upon which to employ their penetration, their research, and their eloquence.

No period could possibly be more interesting than that of which the present undertaking has commenced. The contests between France and Spain, the prosecution of the American war, the agitated condition of Ireland, the rise of county associations, and a variety of other objects of moment attracted curiosity. But that this work should be as perfect as possible within itself, there is prefixed to the first volume, A Review of all the 'principal transactions of the present reign.' This introduction while it is allowed to be masterly as a composition has the effect to prepare the reader for the full exhibition of the public affairs for the year seventeen hundred and eighty, with which the authors of the present undertaking thought it proper to begin their career.

The 'Annual Register' published for Mr. Doddsley had previously obtained a very considerable reputation. But while it degenerated from its original merit, it adopted very strenuously the language of faction and party; and its mode of publication became so uncertain and dilatory, that it was impossible to guess at what period its compilers were to submit their efforts to the public.

There thus arose a necessity for the publication of 'A New Annual Register' which should exhibit the advantages of the old, without its defects. The conductors of this new work were apprized of the difficulties they had to encounter; and they had the courage and the ability to surmount them.

The great divisions of this undertaking have a reference to the following departments—to British and foreign History, to principal occurrences, to public Papers, to Biographical anecdotes and characters, to Manners of Nations, to Philosophical Discoveries and Speculations, to Antiquities, to Miscellaneous Essays, to Poetry, and to domestic and foreign Literature. These points are equally fertile and important; and it has been the endeavour of the conductors of the *New Annual Register* to exercise with regard to them, the utmost perspicuity, copiousness, and impartiality.

While we remark that those portions of the volumes before us which are chiefly to be considered as collections are managed with propriety and skill, it is our duty to observe that in the original departments there are exhibited a high degree of information and the exercise, not only of ability, but of candour. The domestic and foreign History is doubtless the most important branch of the undertaking; and such it has been attended to with a proportioned effort. It even appears to us that this branch has uniformly improved. The last volume possesses in this article superior advantages, assumes a form more united and compact, and exhibits a brighter and a happier narrative.

In the Review of domestic and foreign Literature there are strong traces of extreme labour, joined to critical acumen. But what renders this article particularly conspicuous, are the interesting brevity with which the author points to the strength and weakness of different productions, his judicious impartiality, and the zeal he inspires for the circulation of knowledge.

It is also to be observed, that to the second volume of the present undertaking, there are prefixed discourses concerning the progress of erudition, literature, and taste in Great Britain. These discourses are able and judicious, and we shall amuse our readers with a short extract from that which appears before the second volume.

The elegance of the pulpit forms no great object in our present survey. The discourses of our best and most celebrated divines were rational, sensible, and judicious: they contained excellent instructions, conveyed in plain, clear, and sometimes elegant language: they are a valuable part of English literature, have eminent moral and practical merit, and excell in explications of scripture: but they seldom ascend to dignity or pathos; they seldom attain that sublimity, variety and tenderness which might, perhaps, be expected from the important and interesting subjects which the preacher has to recommend. If any one is to be distinguished from the rest of the pulpit orators of his time, it is bishop Sherlock. The general character of his sermons, like that of those of contemporaries, is the calm and perspicuous mode of composition. But they have usually a greater elegance; and they occasionally rise to a certain degree of grandeur.

grandeur. We remember that the conclusion of one of bishop Sherlock's discourses is uncommonly striking and sublime. There is, likewise, in him, a refinement of sentiment and reasoning, which we are not sure to be always founded on truth.

Another matter, well deserving of our consideration, is the state of Historical Writing. The light in which we before mentioned Rapin, was only that of his political value and influence, and he is not an object of attention in the point we have now in view. The circumstance in which our country had long failed, and wherein it had little title to fame, was the composition of history. Many works, indeed, we had, of great use with regard to information, but they were destitute of elegance and dignity. It was reserved for the latter end of king George the Second's reign, to enable England to vie with foreign nations, and even with the authors of antiquity, in this mode of writing. To Mr. Hume and Dr. Robertson we are indebted for so noble a revolution. But we say the less of them at present, as they will come before us hereafter, when the name of a Gibbon will be added to them, and when, perhaps, some other names will not be found unworthy to be recorded.

It was a long time before this kingdom shone in biography. A number of single lives had been written, and there were a few general collections; but they were not recommended by any uncommon excellence, either with respect to choice in selection, neatness of composition, or sagacity of reflexion. The translation first of Bayle separately, and then another translation of him, with the addition of a multitude of lives, extending the work to ten volumes folio, introduced a more general taste for biographical knowledge. "The Biographia Britannica" succeeded, being consecrated to the worthies of our own country. Both the "General Dictionary," and the Biographia Britannica are works of very unequal execution; but, notwithstanding this, they are considerable objects in the literary history of the period. Of the single lives which were published, few could be compared with that of Cicero, by Dr. Middleton. Mallet's account of lord Bacon might have deserved to have been distinguished, if he had been more particular in his survey of that great man's philosophy. Biography hath lately become a favourite study with the public, and our future survey of it will hold it out in all its lustre.

We may observe, by the way, that the age was marked by scientific, as well as biographical collections. Harris's and Chambers's Dictionaries are works of no small consequence, and the latter hath been remarkably popular. The productions of this kind, in which universal science has been thrown into the alphabetical form, for general instruction, have enabled the bulk of the people to acquire some little portion of knowledge, upon any subject that excites their curiosity, or requires their attention.

Another species of writing, historical in its nature, but fictitious in its foundation, Romance Writing, was carried to a singular degree of perfection, by two extraordinary men in this way, Fielding and Richardson. These gentlemen were remarkably different in their talents; but both were excellent in the kind of composition they adopted. Fielding, taking Don Quixote and Gil Blas for his mo-

els, was admirable in the humorous novel, and in the representation of the characters of common and familiar life. He was, likewise, without rival, in what may be called the epic contrivance, of his story, especially in his principal work. Richardson, whose genius was truly original, shewed the deepest penetration into the human heart, displayed a surprising power in describing it, and exhibited an instance of pathetic narration, which has not been equalled in any age, or in any country. He may justly be entitled the Shakespeare of Romance. Both the authors we have mentioned had some not unsuccessful followers. Smollet came next to Fielding; and Richardson has been the most happily imitated by ladies. As for the common trash of novels, under which the press has groaned, which have introduced to wretched a taste of reading, and have been so hurtful to young minds, particularly of the female sex, they are unworthy to be named, excepting in the way of censure.

Among the various objects which engaged the attention of a learned and inquisitive age, it was not likely that polite and poetical criticism should be wholly neglected. It was far from being neglected: there were many pleasing and useful productions in this mode of literature; though the authors of them seldom went farther than Addison had done in a philosophical investigation of the beauties of writing. One of his most elegant and successful disciples was Spence. At length, a more refined spirit entered into critical disquisition. Warburton made several attempts in this way, sometimes happily enough, but frequently with more ingenuity than success. Hurd displayed equal ingenuity, with superior judgment, and with greater purity and correctness. Lowth, in his Lectures on Hebrew Poetry, attained to the highest rank of eminence as a critic. Lord Kaims explored the beauties of composition in the inmost recesses of the human mind; and in the depth of his researches, occasionally carried refinement to an excess. The Wartons followed: but we say no more, at present, upon a subject which will hereafter appear in its fullest lustre.

If we look back to the state of the arts of Painting, Sculpture, and Design, in the period we have been considering, we shall not, in this respect, find much cause for triumph. The two first Georges, though excellent monarchs, were no patrons of these arts, being destitute of taste with regard to them, and ignorant of the glory which they reflect upon a country. Nor had the nation, in general, though growing in wealth, splendour, and luxury, acquired that delicacy of discernment which is necessary to excite a proper emulation among the artists, to animate their exertions, and to push them on to perfection. There were, however, some portrait and landscape painters, and some engravers, who might deserve to be applauded in a more particular history. The inimitable Hogarth it is needless to mention, whose humours and moral paintings, which are almost sufficient of themselves to compensate for the defects of the age, are universally known, admired and felt. Sculpture is not only gaining ground, but making great advances under Roubiliac; and Architecture was much improved by the knowledge and patronage of Lord Burlington. Gardening was the art that was the most distinguished by its rapid progress to the height of taste and elegance.

The just ideas, and varied improvements, introduced by Kens, and since perfected by Brown, have adorned many parts of England with exquisite beauty. Upon the whole, towards the end of King George the Second's reign, the professors of the fine arts, and the lovers and judges of them were encreasing; exhibitions of pictures were begun under the auspices of the Premium Society; and the way was preparing for the noble revolution that was afterwards accomplished, and which will form one of the most pleasing subjects of our future history.

Our survey of things, brief as it was intended to be, would be imperfect, if we did not take some notice of the distinguished figures made by the writers in Scotland during this period, and especially in the latter part of it, when a wonderful ardour for literary eminence, and elegant composition, animated the gentlemen who inhabited that division of the united kingdom. In philosophy we have already mentioned Maclaurin; and Simpson might be added in mathematics. Blackwell might justly have been celebrated for his depth in ancient literature, if he had not disgraced it by poetry and affectation. The Scottish authors have particularly applied themselves to metaphysical disquisitions, and the cultivation of sentimental ethics. The turn begun by Hutcheson was greatly improved, and appeared in many ingenious productions, by which the knowledge of the principles and affections of the human mind has been highly promoted. When we specify Hume, Lord Kaim, Reid, and Adam Smith, we speak of them only historically, without considering how far their respective systems are founded in truth. Neither do we enter into the question, whether the English Hantley may, in any respect, have been more successful in explaining the mental constitution. The progress of society and manners hath, likewise, been deeply investigated by the writers of North Britain, and several of their works of this kind will hereafter be noticed. We should remember, also, that to North Britain we are indebted for Hume and Robertson, our two classic historians. Arbuthnot and Thomson were natives of that country, though they resided wholly in England. In short, Scotland had its full share in contributing to the literary glory of the age.

Nor is Ireland to be forgotten in our present survey. Ireland can boast of her Swift and her Berkeley: Ireland can say that, in liberal Theology, she hath produced an Abernethy, a Clayton, and a Leland; and that we owe to her another Leland, the translator of Demosthenes, and the historian of Philip of Macedon. It may be added in her favour, that she hath adorned England with some eminent names that will occur in the prosecution of our design.

In reflecting upon the period we have thus briefly described, we perceive it to have been an active and busy one, with regard to the cultivation of knowledge and literature. A vast number of important subjects were discussed in it, and the discussion of them effected a great revolution in the sentiments of the kingdom. Extraordinary light was thrown on the very first objects that can demand the attention of man. Human reason, on the whole, was much improved, and

and a candid and enlarged turn of thinking increased. It was a peculiarly agreeable circumstance that the state of things was progressive; since the latter part of the reign of King George II. was not only splendid in arms and commerce, but in the rising situation of every liberal art. What hath been the subsequent condition of science, learning, and taste; what improvements have been made in them; what changes have taken place; and what have become the prevailing opinions and literary pursuits of the present times, will, in the course of our undertaking, be the subjects of distinct and particular enquiry.

It has been conjectured that the publication before us is superintended by Dr. Kippis; and that a large proportion of it is of his composition. We pretend not to know whether this be exactly the case: but we can assure the public, that the work is by no means unworthy of the pen and reputation of Dr. Kippis; and we hope that it will be continued with the same diligence, ability, and candour which have hitherto distinguished it.

ART. X. *L'Ami des Enfans*, par M. Berquin. A Londres, chez Emsley. 24 vols. 11. 1s. couffus. 1782, 1783.

*The Children's Friend*. Translated from the French of M. Berquin. London. Cadell and Emsley. 1783.

THE first volume of this work appeared in France in the month of January 1782; and in March 1784, soon after it was completed, it obtained the prize adjudged by the French Academy to the most useful publication of the year. Before that, the French nation had received the volumes, as they appeared, with merited applause; to which is now added the general approbation of the English reader. M. Berquin has therefore every reason to be satisfied with himself and his performance.

The public are indebted to the author for a work that was very much wanted; as the books of the kind we have hitherto been in possession of were but ill calculated to answer the end proposed; as most of them were trifling and despicable compositions, and many of them had rather an immoral than a moral tendency.\*

With regard to the plan and design of the work, Mr. Berquin must speak for himself. He informs us in his *Prospectus*, that he has two things in view. "To furnish amusement to children, and at the same time lead them naturally

\* We must except from this general censure the little that Mrs. Barbauld has done in this way, and at the same time express our regret for her not having done more.

“ to virtue by invariably painting it in the most amiable  
 “ form. Instead of those extravagant tales, and absurd won-  
 “ ders which have so misled their imaginations, they will  
 “ here meet only with such events, as they may observe dai-  
 “ ly happening in their own families. No attempt is made  
 “ to inspire sentiments which they cannot comprehend : It  
 “ is only with one another that they are brought into action,  
 “ with their parents, † their family domestics, and the ani-  
 “ mals to which they are accustomed. They are made to  
 “ speak the language of simplicity and nature. Keenly  
 “ interested in every event, they abandon themselves to all  
 “ the artless emotions of their early passions. From this, in their  
 “ own faults they will feel their punishment, and in the  
 “ pleasure of doing well their reward. Every thing con-  
 “ curs to inspire a love of virtue, as the means of hap-  
 “ piness, and a detestation of vice, as the source of mor-  
 “ tification and misery. It is hardly necessary to observe  
 “ that this work is equally suited to children of both sexes.  
 “ While mere children, so imperceptible is the difference of  
 “ their characters and pursuits, that separate lessons are by  
 “ no means necessary. And an attention has been paid to  
 “ bringing them together as often as possible, with the design of  
 “ promoting that intimate union and affection between bro-  
 “ thers and sisters, which we must ever see with pleasure.  
 “ Variety has been studied in the different little pieces  
 “ contained in each volume.”

We shall not proceed further in translating Mr. Berquin's Prospectus ; as what we have already laid before the public gives sufficient information with regard to the plan and object of the performance. It will be necessary however to add that each volume contains a short dramatic piece ; written with interest, and level to the capacities of children. It is intended that families should join in the representation of these Dramas ; that children, while the heart and understanding are improved by the moral of the piece, may be brought to speak with propriety, and may acquire that degree of assurance, and that grace and ease which are of advantage in the world. The author informs us that he employed Moliere's expedient before he sent any of his articles to the press. “ The effect of every one  
 “ of them,” says he, “ has been tried upon children  
 “ more or less advanced in age and understanding, and

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† We have not omitted translating “ *Les compagnons de leurs jeux*” through mistake ; but because we think that children who are “ brought into action with one another,” are children brought into action with “ their playfellows,” and consequently, that “ *Compagnons de leurs jeux*” is a tautology.

“ whatever appeared not to engage their attention was expunged.”

A more happy method of insuring success could not have been devised. Besides the Dramas we have mentioned, each little volume contains a variety of stories, many of them in the dramatic form ; all tending either to mend the heart, or to correct the understanding. Poetical pieces are sometimes inserted, which have the same objects in view.

As a specimen at the same time of the original work and the translation, we shall present our readers with the story of  
‘ THE CANARY BIRD.

‘ Canary-birds to sell! who’ll buy Canary-birds? choice, fine Canary-birds! cried a voice that was passing by the house where Jamima lived. Jamima heard it, and running to the window, looked into every part of the street. She then saw a man carrying upon his head a great cage filled with Canary-birds. They hopped so lightly from perch to perch, and warbled so sweetly, that Jamima, in the eagerness of her curiosity, almost threw herself out of the window, in order to see them yet nearer.

‘ Miss, said the man, will you buy a Canary-bird?

‘ I will, If I may, answered Jamima; but I must not of my own accord: if you’ll wait a little, I’ll run and ask leave of papa.

‘ The man readily agreed to wait; and seeing a large post at the other end of the street, he went thither, and rested his cage upon it. Jamima, in the mean time, ran to her father’s room, and, quite out of breath, called out: Papa! papa! pray come to the window! pray come directly!

‘ Mr. GODFREY. And what is the haste?

‘ JAMIMA. Why here’s a man that sells Canary-birds: I dare say he has got more than an hundred; a great large cage quite full of them upon his head!

‘ Mr. GODFREY. And why are you in such joy about it?

‘ JAMIMA. Why, papa, because I want—that is, I mean, if you will give me leave—I wish I might buy one.

‘ Mr. GODFREY. But have you any money?

‘ JAMIMA. O yes, papa, I have enough in my purse.

‘ Mr. GODFREY. And who will feed the poor thing?

‘ JAMIMA. I will, papa, I’ll feed him myself. You shall see me: O, I am sure he will be very glad to be my bird.

‘ Mr. GODFREY. Ah! I fear—

‘ JAMIMA. What, papa?

‘ Mr. GODFREY. That you will let him die of hunger, or thirst.

‘ JAMIMA. I, papa!—I let him die of hunger, or thirst! O no, indeed. I will never touch a morsel of breakfast myself, till I have fed him.

‘ Mr. GODFREY. O Jamima, Jamima, how giddy you are! And one single day’s forgetfulness will kill him.

‘ Jamima, however, gave such fair promises to her father; she pleaded, entreated, hung by the skirt of his coat, and begged his consent with so much earnestness, that Mr. Godfrey, at length, could no longer refuse it.

‘ He then took her hand, and led her into the street. They soon came up to the man, and chose the most beautiful bird that was in his

cage: his feathers were of the brightest yellow, and he had a little black crest on the top of his head.

‘Who, now, was so happy as Jamima? She gave her purse to her papa, that he might pay for it; and he then took money from his own to buy a very handsome cage, with two pretty drawers to hold seed, and a water glass of crystal.

‘No sooner had Jamima fixed her new favourite in its little palace, than she flew all over the house, calling her mama, her sisters, and even all the servants, to show them the bird which her papa had permitted her to buy. When any of her young friends came to see her, the first words she said to them, were always: Do you know I have got the prettiest Canary-bird in the whole world? he is as yellow as gold, and he has a black tuft upon his head, just like the feathers in mama’s hat. But come, and you shall see it: his name is Darling. I christened him myself.

‘Darling was highly in favour, and fared extremely well under the care of Jamima. The moment she rose every morning, her first thought was to procure him fresh seed, and the clearest water. Whenever there were any cakes or biscuits at her father’s table, Darling had his share first. She had always some little bits of sugar in reserve for him; and his cage was garnished all round with chick-weed, and various good little things.

‘Darling was not ungrateful for her attentions; he soon learnt to distinguish Jamima from the rest of the family; and the instant he heard her footstep, he fluttered his little wings, and chirped without ceasing. Jamima almost eat him up with kisses.

‘In about a week he began to sing, and his song was the prettiest in the world. Sometimes he would warble his wild notes so long, that she feared he must have died with fatigue in the middle of his little air; then, after a few moments rest, he would begin again, more sweetly than ever, and with so clear and brilliant a tone, that he was heard all over the house.

‘Jamima, seated by the side of his cage, spent whole hours in listening to him. Her work was frequently thrown aside, that nothing might interrupt her looking at him: and when he had delighted her with all his little songs, she entertained him, in her turn, with an air upon the bird organ, which he presently strove to imitate.

‘By degrees, however, these pleasures became familiar, and lost their power of charming. Her father one day made her a present of a book of prints; and she was so much taken up with admiring them, that Darling was neglected. Still he fluttered his little wings, and chirped, the instant he saw Jamima; but Jamima no longer heard him.

‘Near a week now passed, and Darling had neither fresh chick-weed, nor biscuit. He sung the prettiest little songs that Jamima had taught him; he even composed new ones for her himself; but all in vain: Jamima had other things in her head.

‘It was now her birth-day; and her godfather presented her with a great jointed doll. This doll, which she called Colombine, completed the downfall of Darling. From the times he rose, to the hour of going to bed, she had no thought, and no employment, but to dress and undress, again and again, this dumb little Colombine; to talk

talk to her, to call her by her name, and to carry her in her arms up and down the room. The poor bird was now well enough off, if towards the evening she remembered to give him a little food.

‘ Sometimes, however, he had to wait for it till the next morning.

‘ At length, one day when they were at table, Mr. Godfrey accidentally turning his eyes towards the cage, saw the Canary-bird lying upon its stomach, and panting with great difficulty. His feathers almost stood an end, and he looked as round as a ball. Mr. Godfrey went up to him: but no chirping! no fluttering of his wings! the poor little animal had hardly strength even to draw its breath.

‘ Jamima! cried Mr. Godfrey, with much displeasure, what is the matter with your bird? Jamima, colouring, stammered out: Why, papa, it’s—the thing is—why, I happened to forget—And, trembling and ashamed, she ran for the box of feed.

‘ Mr. Godfrey took down the cage, and examined the drawers, and the water-glass. Alas! poor Darling had not one drop of water, nor one single seed.

‘ O poor little bird! cried Mr. Godfrey, into what cruel hands have you fallen! If I had but foreseen it, you should never have been bought. All the company then rose, and approached the cage, lifting up their hands with a look of pity, and calling out: O poor little bird!

‘ Mr. Godfrey put some seed into both the drawers, and filled the glass with fresh water: and at length, though with much difficulty, Darling was brought back to life.

‘ Jamima, crying, left the table, and running up to her own chamber, passed the rest of the day in tears.

‘ The next morning, Mr. Godfrey gave orders that the bird should be carried out of the house, and given to the son of Mr. Mercy, one of his neighbours, who had the character of being a very careful boy, and who, he hoped, would not forget him, as Jamima had done.

‘ The sorrow and repentance of the little girl grew now more and more violent. O my dear little bird! she cried, my poor sweet Darling!—O papa, dear, dear papa! indeed I will never forget him again; indeed, indeed, I promise you I will not. Only let me have him this once! this one single time is all I beg!

‘ Mr. Godfrey at length, moved by her entreaties, restored to her the Canary-bird; not, however, without a severe reproof for her past negligence, and a most earnest charge that she would be more attentive for the future. This poor little animal, said he, is shut up in a cage, and has therefore no power to provide for its own wants. If you want any thing, you can at least ask for it; but this poor little bird can make no body understand his language. If ever again you make him suffer either from hunger or thirst—

‘ At these words, a shower of tears trickled down the cheeks of Jamima. She took her papa’s hand, and kissed it, but her shame and sorrow prevented her speaking.

‘ Jamima was now once more the mistress of Darling; and Darling was easily and cordially reconciled with Jamima.

' About a month after, Mr. Godfrey and his lady were obliged to make a journey of a few days into the country. My dear Jamima, said he, in taking leave, be very sure you never forget the little Canary-bird.

' O no, papa! cried she; and scarcely were they seated in the carriage, before she flew to the cage, and made it her first business to see that the bird should have every thing it could possibly require.

' In an hour or two, however, she began to grow tired; she sent for some of her little friends to visit her, and her gaiety returned. They all walked out together, and when they came back, they spent the first part of the evening in playing at Blind-man's buff, and puss-in-the-corner; and then they diverted themselves with dancing. It was very late when the little party broke up, and Jamima went to bed quite wearied and fatigued.

' The next morning she awoke almost at the break of day, and could think of nothing but her last night's amusements. If her governess would have given her leave, she would have flown the very moment she was dressed, to return the visits of her young friends: but it was necessary to wait till the afternoon. Scarcely, however, had she patience to finish her dinner, before she desired to be taken to them.

' And what became of Darling? He was obliged to stay at home alone, and to fast!

' The next day, also, was spent in nothing but amusements.

' And Darling?—He was forgotten again.

' The third day it was still the same.

' And Darling?—Why, who could think of him in the midst of such diversions?

' The fourth day Mr. and Mrs. Godfrey came home from their journey. Jamima had thought but little about their return; but her father had no sooner embraced her, and enquired after her health, than he said: And how is Darling?

' O, very well, answered Jamima, a little surprised, and running to the cage for the bird.

' Alas! the poor little animal was no more! It was lying upon its back, its wings stretched out, and its beak open.

' Jamima wrung her hands, and screamed aloud. Every body ran to her, and saw what had happened.

' Poor little hapless animal! cried Mr. Godfrey, how painful has been thy death! Had I but myself destroyed thee on the day of my departure, thy sufferings would at least have been but for a moment; while now, for so many days, thou hast borne all the pangs of hunger and thirst, and thy death has been attended with the most cruel and lingering pains. Thou art happy, however, to be at length delivered from the hands of so pitiless a guardian.

' Jamima wished to hide herself in the bowels of the earth: she would willingly have given up all her play-things, and all her pocket-money, to have restored Darling to life; but all was now too late!

' Mr. Godfrey took the bird, and gave orders to have it stuffed, and then hung it up in the saloon.

'Jamima did not dare to look at it; or if, by any accident, it caught her eyes, they were instantly filled with tears; and she humbly and earnestly beought her father to have it removed from her sight.

Mr. Godfrey, after many entreaties, at length consented: but every time she was guilty of any fault or folly, the bird was again put in its place; and she heard the whole family exclaiming: Poor unfortunate animal! how cruel a death hast thou suffered!

Only 6 volumes of the translation have hitherto come to our hands; what we have seen, appears upon the whole, to be executed with judgement and taste. The translator, while he preserves the spirit of the original, has very judiciously exchanged the *terms* and *forms* of French politeness for their English equivalents. From the difference of customs, opinions, and character, to have translated literally would have thrown a degree of ridicule on many parts of the work. The common exclamation of *Mon Dieu!* is likewise expressed by some more inoffensive interjection, except where the seriousness of the subject calls with propriety for a literal translation.

Though the abilities of the translator have met our approbation, yet there are places where he falls below his usual excellence. In a long work a few slips are perhaps unavoidable: and our notice of them is to be viewed in no other light than as a recommendation to a revival, whenever a new edition is called for. In the 1st vol. p. 6. "Je vois que nous ne pourrons pas courir de long-tems ensemble," which should be rendered "I see it will be a long while before we can run together," is translated "I see he could not run long with me."—"Nous autres demoiselles, nous sommes dix fois plus fortes sur nos *jambes* que vous Messieurs," ib. p. 100. is literally, "We ladies are ten times stronger on our *limbs* than you gentlemen," and here means, and ought to have been translated, "can dance much longer;" instead of which, the translator employs the following awkward expression, "We ladies are a great deal *stronger in the feet* than you gentlemen are." Mr. Berquin's Charles preserves the character of a child when he says "you know that *papa's Doctor* says it is very dangerous," ib. p. 63. The translator's Charles is by much too well informed: he tells us that the *Doctors* all say "it is very wrong." The song of the Little Fidler in the original is simple, as it ought to be;

"Plaignez le sort d' un petit malheureux,

Chargé tout seul du soin de son vieux pere :

Ils n'ont, hélas ! pour se nourrir tous deux,

Que la pitié qu' inspire leur misère ;" &c.

but that does not warrant the translator in sinking it below the Bell-man's verses :

"Pity a poor little boy *his* hard case,  
 Who has all alone the care of his dad :  
 No victuals have they, and no drink in this place,  
 But what charity gives to their fortune so sad," &c.

"That have put them into such a hard way of living," v. 2. p. 3. is a bad translation of "*Qui les ont réduits à cet état.*" As propriety of speech is one of the objects of this performance, in the midst of colloquial simplicity, the vulgarisms of the nursery ought to have been avoided; we are hurt therefore, when we hear not only the children, but grown up persons *of condition*, expressing themselves thus, "If my children have done well *by* you," vol. 2. p. 118. "We act not more nobly or liberally *by* them," *ib.* p. 127. But we have done—when there is great merit upon the whole, particular errors are less to be regarded; and we have already sufficiently explained ourselves as to the intention of the few animadversions we have made.

Mr. Berquin informs us, That "A book with the same title has been published by Mr. Weisse, one of the most celebrated poets of Germany; whence the author means to select for his own work what appears to him the most excellent; as well as from the works of Messrs. Campe and Salzmann." We have no objection to an author's enriching a work of this kind with contributions from every quarter; but, besides this general acknowledgment, which is made in a note, a more particular one might have been proper. The reader thinks he has a right to be informed whether he has been entertained by Mr. Berquin, or one of those he has called to his assistance. We do not recollect any particular acknowledgments, except to Mrs. Barbauld.

The object of the volumes before us is to form and to mend the heart, to promote domestic happiness, and encourage every social virtue; to convey what is more strictly called knowledge is no part of the design. But the author means not to leave his work unfinished: in a similar performance, entitled "*L' Ami de l' Adoléscent*," the first volume of which was published in May 1784 by Elmley, he proposes to enlighten the understanding, by giving to the youthful mind just ideas of all that is most striking in *nature* and *society*. On some future occasion this publication shall be noticed in our Review.

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ART. XI. *England's Alarm! on the prevailing Doctrine of Libels, as laid down by the Earl of Mansfield.* In a Letter to his Lordship. By a Country Gentleman. To which is added by way of Appendix, the celebrated Dialogue between a Gentleman and a Farmer,

mer, written by Sir William Jones, with remarks thereon, and of the case of the Dean of St. Asaph, by M. Dawes, Esq; 8vo, 1s. 6d. Stockdale.

**T**HIS publication is severe against my Lord M——, and holds him out in the character of a tyrannical judge. In this light he has often been exhibited to the public; and the people of England will not readily forgive the anxiety which he has so often discovered to abridge the powers of a jury. For when these powers shall be impaired the liberty of the subject must suffer. Judges who are too often subservient to the crown, will in that case find many opportunities to gratify it. The liberty of the press would be invaded; and in the fall of that palladium the democracy of England would crumble into dust. It is, of consequence, with extreme satisfaction that we announce to the public performances of this sort.

If my Lord M—— had been as much pressed and chastised in the beginning of his career as he is at present, he might perhaps have been less pertinacious. At any rate, he must be sensible, that the people of England, while they detest the uniform tenor of his conduct, are not sorry to reflect that his retirement from public affairs must soon give an ease to their anxieties. They will not follow him with their sighs and lamentations.

As a composition this letter to my Lord M—— is more spirited than able. In the appendix to it the paper intitled "The Principles of Government in a Dialogue between a Gentleman and a Farmer, by Sir William Jones," is worthy of consideration. It is written upon just and revolution doctrines. The remarks upon it by Mr. Dawes are of little consequence, and deserve no praise but for the intention which produced them.

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ART. XII. *The Patriot, a Tragedy.* Altered from the Italian of Metastasio. 2s. Shepperson and Reynolds, London.

**I**N the Author's address to the public, which he modestly entitles an "Apology," we are informed that the Patriot is "but an humble translation of Metastasio's Themistocles." Though we have not the original at present before us, yet we can venture from recollection, to say that Mr. Hamilton has not always adhered to the Italian with the fidelity of a mere translator. In this he has shewn his judgment; the beauties of poetry must always be lost in a literal translation: but, if we mistake not, he has sometimes wandered too far from the *very ideas* of his elegant original. Preserving the couplets at the end of the scenes was perhaps

carrying

carrying reverence for his Author too far. But the translator's love for couplets is not marked by the conclusion of the scenes alone, if the two following lines did not slide inadvertently into rhyme,

"From th' instant that restored me to thy fight,

"Insensibly my load of woe grows light."

The character of Metastasio is already fixed by the public voice; his faults and perfections are sufficiently known; we think it therefore unnecessary to enter into a critical investigation of the drama, as Mr. Hamilton has for the most part pretty exactly followed his original, (if we except his division into five acts) both in the outline and the finishing. Instead of which we shall present our readers with the story of the piece, which is highly capable of interest and pathos; especially to a *Briton*, when he sees the Grecian hero giving up riches, honours, power, nay life itself, for the love of his country.

Themistocles, banished from Athens, is introduced in the first scene with his son Neocles, in a gallery of the palace of Xerxes, the latter querulous, fearful, and exasperated at his country, the former with a firm and steady mind, rising superior to all his misfortunes. He there meets with his daughter Aspasia, whom he had thought lost in a ship bound for Argos, and hears that two hundred talents are offered for bringing him alive or dead to Xerxes. Aspasia, earnestly, with all the passion of filial tenderness, adjures him to quit the inhospitable shores of Persia, but Themistocles persists in his resolution to behold his enemy, and leaves her abruptly, without giving any reason for his *exit*. In this situation she is accosted by Roxana, the mistress of the Persian monarch, who accuses her of want of candour, in keeping from her "the fortunate event." Aspasia thinks, from the words of her address, that she had overheard the conversation with her father, and is struck dumb with terror and confusion, but soon discovers that jealousy had given rise to the angry expostulation. Happy that her father is not discovered, she endeavours to calm the mind of the Persian prince, by disavowing all pretensions to the heart of Xerxes, and confessing an unchangeable passion for another. In the meanwhile the prime-minister, Sebaestes, enters, to announce the arrival of the Athenian ambassador, who he says is come to demand Themistocles. Roxana quits the scene with Sebaestes; while Aspasia, who had heard from him the name of the ambassador, remains in the utmost distress, on finding that her lover Lyfimachus had accepted of such a commission. The second act opens with Themistocles and his son, in the audience chamber of the great

king. Xerxes, after testifying a mortal hatred against the Athenian exile, without knowing he was so near, gives audience to the ambassador of Athens, who having hinted at peace, and demanded Themistocles, is haughtily dismissed by the Asiatic monarch. The conqueror of Xerxes at that moment discovers himself, and displays such dignity, and firmness of mind, that the king, after a short struggle, receives him with open arms, and considers him as the firmest pillar of his throne. Aspasia having been informed by Neocles, that her father had discovered himself to Xerxes, enters in the next scene almost distracted with grief, and begs Roxana to protect her father. The jealousy of the princess, on hearing that she was the daughter of that illustrious Athenian, is again awakened, and Sebaſtes at that moment entering with a message from the king, expressing an eager desire to see Aspasia, she gives vent to all the bitterness of disappointed love. The wily minister, who meditated treason against his master, takes advantage of her state of mind, and endeavours to prompt her to revenge. Themistocles is introduced in the 3d act, surrounded with the magnificent gifts bestowed on him by Xerxes, meditating on the changeableness of human affairs, and distrusting the stability of his present fortune. "Well I perceive," says he, "That life is but a tale—mine's yet untold." His son appears, as much elated in prosperity, as he was depressed by adversity. His father endeavours to convince him on what slippery ground they stand, and says, "To ruin us there only needs a frown." Xerxes then enters, and addresses the Grecian with all the warmth of friendship, pouring upon him at the same time additional riches and honours. Themistocles, without assigning any reason for leaving the monarch alone, goes off in an extacy of gratitude, and military enthusiasm approaching to rant. The king ruminates on the cares of royalty, and on the blessings that may be diffused by the hand of absolute power: he next reflects on the advantages to be reaped by the acquisition of Themistocles, and determines to secure his faith by raising Aspasia to the throne of Persia. This train of pleasing ideas is interrupted by the entrance of Roxana, whose jealous reproaches are just about to bring on a confession of his love for Aspasia, when the minister enters to inform him, that the Grecian ambassador requests a second audience, for the purpose of again demanding the person of Themistocles. The monarch, in a rage, first forbids him the court, but afterwards grants the audience he demands; and unable to communicate his purposes to Roxana, quits her with saying, "let my silence speak a truth too harsh for utterance." A short scene of little

importance

importance between the two rival ladies succeeds ; and the act concludes with the interview of Aspasia and Lyfmachus, where the struggle between love and patriotism is well supported. In the fourth act, Xerxes, who had promised Lyfmachus to send back the Athenian exile to Greece, now unfolds his meaning by placing him at the head of the army he had destined to carry vengeance into that country. The patriotic Greek refuses the command, and the enraged despot sends him to prison as the devoted victim of his resentment. Happy at this event, Roxana makes her appearance, but with her joy she blends her apprehensions, lest the interference of her rival should alter the determination of Xerxes. In the midst of her doubts Aspasia comes in, and by a promise of her hand to the king, prevails upon him to suspend her father's doom. Roxana, abandoned to jealousy and despair, is accosted by Sebaſtes ; who unfolding his scheme of treason, prevails upon her apparently to enter into his designs. She retires, her bosom torn by the contending passions of love and revenge. In the last act, Themistocles being informed by Sebaſtes, that nothing less than his swearing "eternal hate to Greece" could appease the Persian monarch, determines, rather than prove a traitor to his country, to poison himself at the altar where Xerxes expected him to pronounce the vow of lasting enmity. Without disclosing his design, he seems to enter into the views of the king, and begs of Sebaſtes, that the Athenian ambassador may be present at the solemn act. His children are then introduced, to whom he reveals his purpose, and quits them, after having bestowed his last parental advice. After the first burst of grief is over, they are worked upon by the counsels and example of their father, to approve his resolution, and prepare to witness the patriotic sacrifice. Xerxes then enters, overjoyed that he had at last overcome the stubborn virtue of the Greek. He is met by Roxana, in whose heart love had taken the place of revenge. Under the influence of that passion, she presents him with a paper which discovers the treason of Sebaſtes, who appears soon after the monarch had perused it, and to further his treacherous designs, solicits the command of the troops that were to march into Egypt. The king, having for some time amused him with answers which convey a double meaning, at last puts the paper into his hands, and leaves him to the enjoyment of his disappointment and remorse. In the last scene, Xerxes having discovered the purpose of Themistocles, prevents him from swallowing the poison, and won by the virtues of the Grecian hero, receives him as his friend, and swears "a lasting amity with Greece." Having likewise discovered the mutual

love

love of Aspasia and Lyfimachus, he leaves the former to the man of her choice, and rewards the generous constancy of Roxana, by raising her to the Persian throne. Even Sébastes is forgiven; and the play, of course, ends happily. Not a drop of blood is shed, nor does even a single wish of any of the personages remain unsatisfied.

Such is the plot of the tragedy—That our readers may be able to form some judgement of the execution, we shall present them with part of a scene between Aspasia and Lyfimachus, which we select as rather a favourable extract.

*Lyfimachus—Aspasia.*

*Lyfimachus.* The king has yielded to the pray'rs of Greece.  
But now he promis'd to send back Themistocles;  
Nay, bound himself by oath for the performance.—

*Aspasia.* Thus Xerxes means to punish my refusal.— [Exit.]

Have pity on me! good Lyfimachus!

By thee my father may be sav'd—Oh! save him!—

*Lyfim.* Ah!—by what means?—The king, perhaps, already  
Expects me at the place, where all his troops,  
And people are assembl'd: in their fight,  
He is resolv'd to put him in my hands.

O think, what can remain within my pow'r?

*Asp.* All if thou wilt:—permit him to escape.

*Lyfim.* Forbear the rash request.

*Asp.* I only crave  
This single proof of love:—Canst thou refuse me?

*Lyfim.* All-seeing gods! ye bound me to my country,  
Ere my heart felt the mighty pow'r of love!—

*Asp.* Art thou oblig'd to be an instrument  
Of ire?—t'imbue thy hands in guiltless blood?

*Lyfim.* Forbid it, Heaven! 'tis furthest from my wish:  
But duty's sacred law extorts obedience.

*Asp.* Most true: we both have duties to discharge:  
I strictly shall attend to mine.—Farewel.

*Lyfim.* Ah! whither fliest thou?

*Asp.* To entomb myself  
In Xerxes' hated arms.

*Lyfim.* In Xerxes' arms?

*Asp.* He loves me, and my filial zeal requires  
That I should hasten to a parent's succour.  
Before Lyfimachus, with well-feign'd passion,  
Rais'd in my artless breast a glowing flame,  
I was the daughter of Themistocles.

*Lyfim.* Wilt thou amaze the world with this example  
Of cruel breach of faith?

*Asp.* I but adopt  
Thy boasted plea. I must fulfil my duty.

*Lyfim.* So little costs it, thou inconstant fair!

*Asp.* It costs me little!—O ungrateful!—Know,  
That Xerxes yields my father to the Greeks;

But in resentment of Aspasia's coldness :  
 Ere now he made an offer of his hand,  
 And she who can desert thee with such ease,  
 Not to abandon thee, refus'd a crown.

*Lyfim.* Say'st thou, Aspasia !

*Asp.*

More I have to say :  
 Learn then, ingrate ! that tho' a thousand motives  
 Urge me to hate thee—still my heart is thine :

And yet I must from thee for ever fly.—  
 My heart within me bleeds—its strings will burst.—  
 Fain would I check its pangs—it cannot be ;—  
 My boasted courage fails.—I strive, in vain,  
 To keep in pent-up sighs, that stop my breath,  
 And from mine eye restrain the starting tear.

*Lyfim.* Resistless eloquence of weeping beauty !  
 I yield, I yield, Aspasia :—dry thy tears :—  
 Here at thy feet I swear—What have I said ?  
 Oh ! lost to honour ! lost to duty !

*Asp.*

Fly not,  
 Ah ! fly not thus !—

*Lyfim.* My virtue shuns a conflict  
 Too powerful for resistance.

*Asp.*

In thy breast  
 If yet a spark of pity lives, oh ! hear me !

*Lyfim.* No more—Farewel—there's peril in my stay !  
 O gods ! what mortal can, unmo'd, behold  
 Distressed beauty pleading, and not yield !  
 Who can resist such eyes, thus arm'd with tears !—  
 I must or fly thee now, enchanting maid—  
 Or give up Athens—honour—duty—fame !

[*Exeunt.*]

We observe “to give in my hands,” instead of *into*; and a few other incorrect expressions. Themistocles tells his son, “That virtue gains new lustre in affliction,

“And oft is tarnished by prosperity.

“*A stream that runs o'er pebbles sweet and clear,*

“When stagnant grows impure.”

This is the simile *unlike*. We can discern no resemblance between a clear stream gliding over pebbles, and virtue in affliction. Aspasia, wishing to support with proper fortitude the fatal resolution of her father, says,

“Why shou'd my brother of more firmness boast ?—

“*The blood that fills his veins alike fills mine,*

“And sprung too from the same illustrious source.”

The second and third line appear to us to convey exactly the same idea, which is, that both were the offspring of Themistocles ; though “*And sprung too*” in the third leads the reader to think that each of them has a distinct meaning. Upon the whole this translation, though it does not equal the rapidity, and abrupt ardour of the original, has a considerable degree of merit.

MONTHLY CATALOGUE,  
[For FEBRUARY 1785.]

## M I S C E L L A N E O U S.

Art. 14. *Fleurettes, containing an Ode on Solitude: written in the Mountains of Auvergne; by Mons. de la Motte Fenelon. On the Pleasures of Retirement. An Epistle from Mons. Boileau to Mons. Lamoignon. The Origin of Sculpture. An Epistle from a young Lady to her Lover. From Mons. Fontenelle, &c. &c. &c. Translated from the French. London. crown 8vo. 1s. 6d. Doddsley. 1784.*

THE anonymous translator has stepped beyond his province, and we think beyond his *reach* in the preface to this publication, when he tells us that "Reason" was "cultivated in France, in the reign of Lewis XIV. and in England in that of Queen Anne, as far as it is capable of being advantageously cultivated, or as far as its province naturally extends." The variety of our discoveries which regard the properties of different kinds of air, and of the electrical fluid, as well as the re-animation of persons apparently dead, he considers as useless and ridiculous attainments. We "may fly in the air (he tells us) controul and play tricks with the lightning, raise the dead, and, like the magicians of old, mimic some few acts of omnipotence; but for any really useful knowledge, Newton and Locke seem to have fixed the boundaries of human knowledge: and our philosophers must pass the *straits of mortality*, before they can make further discoveries." But, leaving him in the full possession of his own opinion, we proceed to examine his poetical labours.

His translation of Fenelon's Ode to Solitude does not run above mediocrity. Indeed the original itself may, without injustice, be placed in the same class. As a youthful production, it may be entitled to some praise, but it is too diffuse, and abounds with repetitions of the same idea. The two first stanzas will serve as a specimen of the translation, and at the same time confirm our opinion of the original:

## I.

' Ye mountains! whose tremendous brows,  
Crown'd with everlasting snows,  
Above the clouds majestic rise,  
And prop the mansions of the skies—  
Whilst here, beneath your hoary heads,  
Each vernal flow'r that Nature spreads  
I saunt'ring pluck, from pole to pole  
I hear the growling thunders roll  
Beneath my feet; while from your wat'ry store,  
A thousand rapid torrents rushing roar.

## II.

Like the tow'ring hills of Thrace,  
Which th' audacious giant-race,  
To scale the heavens with dire intent,  
Heap'd up, from other mountains rent—  
Your summits form a solid plain,  
And mountains loftier yet sustain;

Still rising, till by due degrees,  
 Your misty heads the peasant less,  
 With stately pride exalted to the sky,  
 Each stormy wind and tempest's rage defy.

In the first *Stanza* Mr. Fenelon informs us that the "brows" of his Mountains "rise above the clouds, and prop "the mansions of "the skies," and that while he saunters "beneath their hoary heads, "he hears the thunders roll beneath his feet." In the second he tells us that these brows, these "summits sustain mountains yet loftier," but which, after all, are not a bit more lofty than the former; for he has represented them as exactly in the same degree of exaltation: Their

"misty heads  
 "With stately pride exalted to the sky,  
 "Each stormy wind, and tempest's rage defy".

We agree with the author, that there is a "comic vivacity" in the galloping verse which the author of the Bath Guide and Mr. Hayley have so happily employed; but we think it falls below the dignity of the higher species of satire. It may be remarked that the author has not always succeeded in this kind of verse. As a proof of this, we shall give the two following lines, which occur in the same page:

"That Apollo still deigns to inspire my song—  
 "Whose rank, and whose merit, and bright eloquence."

Daphne and Apollo is well translated from Fontenelle. The idea conveyed by the *dash* between "her" and "face" in the concluding line might have been spared. If the translator should alledge that it is essential to the tale, we see no reason why the tale itself should not have been suppressed, as an idea of the kind appears with the highest impropriety in a publication dedicated to *Mrs. Montague*.

Art. 15. *Odes*. By the Rev. F. Hoyland. Edinb. C. Elliot.

1783. 4to. 18.

This publication consists of four Odes. The first is a translation of Mr. Fenelon's Ode on Solitude, which we have noticed in the preceding article, and is superior to the translation given by the author of *Fleurettes*. The other pieces are original. There is a vein of sentimental melancholy, as well as poetry, which runs through these odes. We shall lay the fourth before our readers, as it is short, and has, in our opinion, considerable merit.

#### I.

"And art thou come, ere Zephyr mild  
 "Has wak'd the blackbird's vernal strain?  
 "Alas! thou com'st, my beauteous child,  
 "Where Poverty her iron reign  
 "Extends, more bleak and cruel far  
 "Than winter, or the northern star:  
 "Yet cease those cries that all my pity move;  
 "Tho' cold the hearth, my bosom burns with love.

#### II.

"Soon will the icy brooks renew  
 "Their liquid sports, and, murr'ring, flow;  
 "Pale primroses and violets blue

"Beneath you spangled hawthorne blow;  
 "And soon, perchance, the mighty Queen,  
 "Who governs this terrestrial scene,  
 "Will bend, propitious, to my plaintive lyre,  
 "And bless with patronage thy hapless strain."

## III.

While thus an hesitating tear  
 Glitter'd with hope and lively thought;  
 The Goddess with the wheel drew near,  
 And, laughing, gave the boon I sought:  
 O fatal boon indeed! Farewell  
 The rural comforts, not the cell;  
 The sweets of Liberty, that never cloy;  
 Bright Hope, domestic Peace, and friendly Joy!

## IV.

Once more, dread Deiry! behold  
 My incense on thy altar laid;  
 Not for promotion, fame or gold,  
 I now invoke thy pow'rful aid.  
 Ah! give me back the honest frown,  
 The eye, the accent, all my own,  
 My dear, my long-lost liberty restore;  
 Ah! give me back myself; I ask no more."

In the third stanza we think "*longing*" applied to the Goddess *Feuquien* in a propitious mood, might be exchanged with advantage for *smiling*. A patron, in the act of donation, may be said to smile; but, without impropriety, cannot be said to laugh. In the same stanza:

"The rural comforts, not the cell"

Is a harsh line. If the author intended to say, that he remained in his cell, though all his comforts were fled, the expression is awkward, and does not clearly convey his meaning.

We must particularly played with the last stanza, and consider, "Ah! give me back myself" as a singularly happy expression.

Art. 26. *The Looking-Glass: containing Select Fables of La Fontaine*. Imitated in English; with additional thoughts. 12mo. 3s. Walter. 1784.

*La Fontaine* is of all authors perhaps the most exquisite in the peculiarities of his style, and of all authors the most difficult to be translated. It is easy indeed to perceive the simplicity of his manner, and that his composition is the very reverse of the sublime and dignified; and these particulars it is easy to imitate. But that unaffected eloquence that accompanies his minuteness; that unrivalled pathos that he blends with his humour—*sudet multum*—

The following specimens are extracted from the incomparable *Divine de la peste*.

*Ni loup, ni renard n'épioient  
 La douce & Pinnacée proie.*

"Poor Puss (scarce washing it) escapes  
 Distemper'd dogs let loose;  
 The feverish fox still longs for grapes,  
 But loaths the lingering gosh."

*Ne nous flattons donc point, voyons sans indulgence  
L'état de notre conscience.*

*Pour moi, satisfaisant mes appétits gloutons.*

*J'ai devoré force moutons.*

*Que m'avoient-ils fait ? Nulke offense.*

" If consciences at crimes revolt,

Confessions must prevail.

In what have sheep offended?

Yet I, voracious glutton!

My greedy guts distended,

When I could dine on mutton."

If any of our readers be long sighted enough to discover Fontaine in these imitations of him, we would recommend him with all diligence to peruse the whole volume, from every part of which we will pledge ourselves for his deriving equal satisfaction.

But we are not in anger with the ingenious translator. He has printed La Fontaine at the bottom of his page, and this would have expiated for personal offences, had they been thirty-fold greater than they are. He is an author that can never be read too often, or admired too deeply. With the utmost justice may we apply to his works, what Cicero has said of polite letters in general: *Adolescentiam alunt, senectutem oblectant, secundas res ornant, adversis persugium ac solatium præbent, delectant domi, non impediunt foris, peregrinantur nobiscum, peregrinantur, rusticantur.*

Art. 17. *The History of the Rise and Progress of Geography.*

By the Rev. John Blair, L.L.D. late Prebendary of Westminster. Cadell.

In this little treatise the origin and gradual advancement of geography are traced out with much learning and ingenuity.

Art. 18. *An Account of the first aerial Voyage in England.* By Vincent Lunardi, Esq. Second edition. 8vo. 5s. Bell.

A few minutes conversation with Mr. Lunardi will convince any one that he did not write a single page of this narrative of his aerial excursion. It is a jumble of letters, advertisements and depositions, expressed in very pompous, but in very poor language.

Art. 19. *Hints of important Uses to be derived from Aerostatic Globes.* By Thomas Martyn. 2s. White.

The utility which may result from the invention of balloons is ingeniously investigated in this pamphlet. The author thinks, and supports his opinion by able reasoning, that they may be rendered serviceable to besieged cities, by conveying signals more effectually than by any method hitherto known. He is of opinion that they may be, in the same manner, of the highest use to fleets and armies; that they may furnish facts to meteorology, and much facilitate astronomical observations. The author may be thought by some to be too sanguine in his expectations; but we think, with him, that time will exhibit this invention, not merely as matter of curiosity, but as a subject of real utility to mankind.

Art. 20. *A Dialogue between a Justice of the Peace and a Farmer.* By Thomas Day, Esq.

The taxes, the ministry and juries, are the chief topics canvassed in this dialogue. Mr. Day is a strenuous assertor of liberty; and, in general,

general, we subscribe to his sentiments. On some occasions, however, it is observable that he yields to a turbulent spirit; and that he is intoxicated by the demon of faction. Writers, notwithstanding, of this sort have their use. They are eager to take the alarm: and their easy speculations are suited to the people. When they are in the right, they contribute to excite a jealousy against the crown, that is attended with the best effect. When they are in the wrong, they are disregarded. But at all times their intentions are laudable: and the liberty of this country is at an end, when the pamphleteer shall tremble to send forth his squib. When the press is silent, we may be assured, that the gloomy period of despotism is arrived.

We respect very much the sincerity and patriotism of Mr. Day; and we must commend the spirit which induces him to give his name to his publications. In the present instance, we are sorry that he has assumed for his sentiments the form of a dialogue. They would have come with more efficacy and point in his own person.

*Art. 21. Thoughts on Executive Justice.* With respect to our Criminal Laws, particularly on the Circuits. Dedicated to the judges of assize; and recommended to the perusal of all magistrates; and to all persons who are liable to serve on crown juries. By a sincere Well-wisher to the Truth. 12mo. 2s. 6d. Doddsley, London.

This performance is not composed by any professed writer. The author belongs probably to the class of gentlemen who write with ease. The polite verbosity of his style corresponds with the vacant emptiness of his matter. He is silly, vain and opinionative. His understanding is placid, and incapable of any effort. His imagination is inert and stupid. His contempt of the rights of humanity is horrid. His advices to judges, with regard to the execution of criminals, are ferocious, and will be despised. A more unhappy performance has seldom undergone our scrutiny. The author is entitled to condemnation from every literary tribunal. His sentiments are either childish or fetid; his manner is fluttering and meretricious; and his diction, while it is disgraced by puerilities and affectation, is in opposition to all the rules of grammar.

*Art. 22. A Review of Locke's Denial of Innate Ideas, Secondary Qualities, &c.* 12mo. 2s. Law.

‘If he be not talking of things, but words; I say, he is a despicable quibbler, though his name is Locke. And if all science were such as our author would teach as the foundation of his system, happy them unperplexed therewith;’ ‘I can scarcely believe that his fear of my criticism was the cause of his quaker-preface, a passage only of which I will animadvert; him having been endowed with little of the fervour of the *vates*’. An idiot himself knows that *he is*, if he be not bothered, with *I think, therefore I am*. ‘It is true, that these censures were not to be expected from his first letter, whether he had not then considered the doctrines, or however.’ ‘He [*Lord Shaftesbury*] inculcated sentiments liberal and noble, bold and cool, penetrative and phlegmatic.’ If any of our readers be not disposed immediately to admit the opinions, maintained in the above quotations, we trust, however, the following decision respecting Mr. Locke’s style will not be disputed. ‘I do not think his

language either elegant or perspicuous. Berkeley and Hume may be compared to the nightingale's. But it is true, that the simplicity of the beginning of the seventeenth century was not yet recompensed by modern elegance. *Vox & præterea nihil*; but even this praise is inapplicable to Locke and Malebranche. "But in truth he not seldom endeavours to convey things *totally unintelligible*, and our language had not arrived to its *present* perfection."

## M E D I C A L.

Art. 23. *The Case of the Rev. Dr. Harwood: An Obsolete Palsy of above Two Years Duration, greatly relieved by Electricity.* By Edward Harwood, D. D. 8vo. Buckland, 18.

Dr. Harwood, well known in the literary world, here relates his afflictions in consequence of an obstinate palsy, and the relief he found in electricity. There is a mixture of piety and gratitude in the relation, well befitting the divine, and the gentleman.

Art. 24. *An Essay on the Prevention of an Evil highly Injurious to Health, and Inimical to Enjoyment.* By William Edmonstone, late Surgeon to the Eighty-ninth Regiment. 8vo. 2s. Shepperson and Reynolds.

The main object of this essay, is the recommendation of a nostrum called the *Prophylactic Liquid*, for preventing venereal infection, but the Author must excuse us, if we form no judgment of its merits until they are tried, as he keeps the ingredients in profound secrecy.

Art. 25. *A Treatise on the Diseases of Children, with Directions for the Management of Infants from the Birth; especially such as are brought up by the hand.* By Michael Underwood, M. D. Licentiate in Midwifery of the Royal College of Physicians in London, and Practitioner at the British Lying-in Hospital. Small 8vo. 3s. sewed. Matthews. 1784.

The Writers whom we possess on this subject are but ill proportioned to its magnitude. If we except a few pamphlets on detached parts, we have had no regular account of the method of treating the diseases of children, since that given by Dr. Astruc, twenty years ago. In our opinion, Dr. Underwood has thrown out many new and valuable doctrines on the more important diseases. He sets on with an assertion, which he in a great manner proves by his own writings, "That, as the complaints of infants are more obvious than it has generally been imagined, so their number is comparatively small, their cause uniform, and the treatment of most of them, simple and certain." In the course of the work, he takes occasion to correct the errors of former writers, whether popular or scientific. His own practice is rational and experimental, and his disclosing it for the benefit of the younger part of the faculty, cannot but be attended with general utility.

Art. 26. *A System of Anatomy: from Monro, Winslow, Innes, and the latest authors.* Arranged, as nearly as the nature of the work would admit, in the order of the Lectures delivered by the Professor of Anatomy in the University of Edinburgh. In two vols. 8vo. Illustrated with copper plates, 173. boards. Elliot, Edinburgh; Robinson, London.

This work comprehends Monro on the Bones; Winslow on the joints and other parts of the fresh bones; Innies on the Muscles, with his illustrations of these and of the skeleton; Winslow on the viscera, blood-vessels, and organs of the senses; Monro, Hewson, and other late writers, on the nerves and lymphatic vessels. The compilation is made with judgment, and will no doubt be useful to students. The plates are on a scale by much too small to give any idea of the parts represented.

Art. 27. *Some New Hints, relative to the Recovery of Persons drowned, and apparently dead.* By John Fuller, Surgeon at Aston, Berwickshire. 8vo. 1s. Cadell.

This pamphlet deserves the attention of the gentlemen belonging to the Humane Society in particular; and we think there are some hints in it that may not prove useless to practitioners in general.

Art. 28. *An Address to Pregnant Ladies and Others, pointing out such women as are fit to be instructed, and particularly to be employed in the Practice of Midwifery: together with the Heads of the Lectures, which they ought to be taught, and well versed in, before they take upon themselves so important an Office.* To which is added, an Index to the Symptoms of all Diseases incident to the Human Species, elucidated with curious Explanatory Notes and Observations on the Practice of Medicine. By Mrs. Rachael Lane, Midwife, late Practitioner at the Westminster Lying-in Hospital, and regular Pupil to Dr. Leake, Member of the Royal College of Physicians in London, Professor of Midwifery, and Physician in that Charity. 8vo. 2s. Printed for the Author.

Mrs. Rachael Lane appears to have cultivated her mind by the theory as well as the practice of the obstetric art, and as she is well attested by Dr. Leake, and her pamphlet is tolerably compiled, we have no reason to doubt that she does credit to the profession. We cannot, however, see any use in the major part of the pamphlet which is taken up by what she calls, *An Index to the Symptoms of all Diseases*, for what is a midwife to learn (granting it to be true) from being told that *A body emaciated and unfit for motion* portends *Lues Venerea*, or *French Pox*; or, from being told that *tumbling of the bowels* portends *inflammation of the bladder and intestines*. She might have as well told us, that *a pain in the leg* portends *amputation*.

Art. 29. *The Speech of Lieutenant General Hale, in favour of the People, and the nomination and election of a Member of Parliament for Yorkshire, in the room of Sir George Savile.* 8vo. 1s. Todd, York; Baldwin, London.

In this address there are the most evident and expressive marks of patriotism and public virtue. The author appears to be well informed; and his knowledge and integrity give a real value to his work. As he exhibits the undisguised sentiments of his heart, his manner is warm, and his language nervous.

Art. 30. *Remarks on the extraordinary Conduct of the Knight of the Ten Stars, and his Italian Esquire, to the editor of Don Quixote.* In a Letter to the Rev. I. S. D.D. 8vo. 1s. Wilkie, London.

Here the reader is amused with the spirit of altercation that has

disgraced literature so much. There may be some degree of truth in the observations which are made in this publication; but there is infinitely more of peevishness. The most pointed wit can only apologize for productions like the present.

Art. 31. *Every Man his own Law-Maker*: or, *The Englishman's Complete Guide to a Parliamentary Reform*: wherein the road to national confusion is made plain and easy to the meanest capacities. 8vo. 1s. 6d. Stockdale. London.

This author is an enemy to all parliamentary reform. He affects to convey his sentiments in an ironical manner. But his wit is small, and his ingenuity nothing. The important objects of national management and œconomy are not proper topics for derision and levity.

Art. 32. *Outlines of a ready Plan for protecting London and its environs from depredations of House-breakers, Street and Highway-robbers*. 8vo. 1s. Richardson. London.

The hints held out in this pamphlet deserve consideration from ministers and statesmen. They seem to proceed from an intelligent person, and they are expressed with a suitable simplicity and plainness.

Art. 33. *The Beauties of Captain Cook's Voyages*, or a Selection of interesting Narratives. Being a circumstantial and entertaining Account of all the curious and extraordinary Occurrences which happened in his Voyages round the World, and to the Pacific Ocean. Selected from the voluminous Performances that have been published; Care being taken to retrench all Superfluities, and to reject whatever might appear to be useless, uninteresting, or unentertaining. Containing among a Variety of other Articles, an Account of the Manners and Customs of the Inhabitants of Nootka Sound. Also of those of Van Diemen's Land, The Friendly Islands, Oonalashka, Queen Charlotte's Sound, Sandwich Sound, Watecoo, The Tschutski, &c. &c. Also a Description of a grand Haiva at Tongataboo. A Bear-hunt at Kamtschatka. An Account of the Matsevens presenting their Daughters to Strangers. The Operation of the Romee. The Death of Captain Cook, &c. &c. 12mo. 1s. 6d. Lister. London.

The unblushing loquacity of this title-page will disgust the discerning reader; and be a sure indication to him that this publication is a catch-penny. The compiler, whoever he is, has no pretensions of any kind to commendation; and while he appears to be exceedingly illiterate, the paper and printing of his publication are in the vilest stile of imperfection.

For the ENGLISH REVIEW.  
POLITICAL STATE of EUROPE, for the year 1784.  
[Concluded from our last.]

**T**HE exclusive right of the House of Commons to grant supplies throws an over-balance into that scale, and makes the peers, though superior in station, inferior in importance. Then indeed they rise in the scale of power when they arrange themselves, as they have sometimes done, in opposition to the despotism of the Commons, on the side of freedom.

But if the general voice of the nation has been able to controul the strongest branch of the legislature, much more would it be able to controul the weakest. Whilst virtue, public spirit, sound sense, and a regard to property remain in the nation, a due balance will be preserved in the constitution. The people, and all that can influence the people, reason, justice, self-interest, the love of the public: these yet form the supreme power in the kingdom; and it is by an appeal to these only, that all disputes among the different members of the government can be ultimately determined. Such an appeal, on the occasion of Mr. Fox's India bill, was anticipated by numerous addresses to the throne, and formally made by a dissolution of the old, and the convocation of a new parliament, when a great majority appeared on the side of the new minister.

Thus it appears, that there is a vital and a healing principle in the British constitution, which regulates and directs its movements to the public good, which rectifies its disorders, and, amidst all its wanderings, brings it back to its natural state. While justice and public spirit give efficacy to the laws, protect property, and give an interest to the great body of the people in the preservation of the constitution, there is little danger of its subversion. When luxury, with all her enervating train of fictitious wants, shall have prevailed over a sense of duty and a love of glory; when corruption shall have made its way to judges and juries; when the laws shall have lost their spring, and bowed down before factions in the senate and parties among the people; then indeed has the Genius of Liberty fled for ever. Then the bold spirit of conscious right sinks into mean servility, and solicits from favour what it formerly demanded as a debt from justice.

From this detail of facts, and from these observations, we draw the following important conclusion, which we wish to hold up to the view, and which we would also wish, in the present juncture, to impress on the hearts of our countrymen, **THAT THE BEST POLITICAL REFORMATION IS A REFORMATION OF MANNERS.**

On the meeting of the new parliament, which happened in the month of May, the speech from the throne recommended to the deliberation of parliament the unsettled affairs of India; the state of the revenue, and the means of restoring and invigorating public credit. These, with new taxes to a large amount for paying the interest of the unfunded debt, were the cares which devolved on the young minister. The task he had to perform, difficult in itself, was the more arduous, that the nation had formed the highest opinion both of his abilities and virtues. Fully to answer the extravagance of hope was impossible. But on the whole, on an impartial review of the minister or ministers,

we shall find, that as it was by the confidence of the nation that they acquired, so they were studious, by the same means, to retain their power. If they erred, they did not err intentionally. In framing the bills they wished to pass, they readily adopted many amendments and improvements suggested by members in opposition. But it was impossible not to depart from the spirit of Mr. Fox's bill in their new one for regulating the affairs of India. But, even here, they manifested the greatest spirit of accommodation; for never did any bill undergo more essential alterations; and all of these were in favour of the East India Company. The minister, on this occasion, did not indeed shew any disposition to grasp at power himself. But his conduct, it must be owned, could not appear so disinterested as it would have done, if, what he renounced for himself, he had given up to the public. He avoided the odium of grasping at power himself, by devolving it into the hands of his friends. The general principle of Mr. Pitt's East India bill, is a partition of patronage and power between government and the company. Hence it is enfeebled, like too complex a machine, by too many springs and checks, and counter-checks. It is indeed difficult, if not impossible, to unite the delays and checks of freedom with that promptitude and vigour of government, which are necessary to controul and to retain in subjection such distant and extensive dominions. The East India Judicature bill is a proof that in Mr. Pitt's judgment, as well as in Mr. Fox's, our distant dominions in Asia are not without an infusion of the spirit of despotism. Were it the intention of the British legislature to prefer the interests of internal liberty, both in Britain and Hindostan, to all other considerations; and in this spirit to bestow on the Hindoos perfect freedom: or, on the other hand, were it their design to subject those distressed people to unqualified slavery; a plain road, in either case, would be before them. But it is difficult to form a system that shall combine the regards of liberty and humanity with the views of avarice and ambition. The relief which the bill now passed into a law for the government of India holds out to the rajahs and zemindars of that country is so cautious, so slow, so partial and circumscribed, by an attention to the rights and interests of the company and their servants who have and can easily form claims on those unhappy people, that they will, in all probability, remain in the same oppressed condition as formerly.

We are now to follow the minister in his plans for restoring and invigorating public credit. The Commission of Accounts, originally suggested by Colonel Barre, and adopted by Lord North, the most effective plan of oeconomy that has yet been devised by any of our reformers, met from Mr. Pitt all countenance and encouragement. A new scheme was adopted for increasing the revenue, and on the whole, diverting the energy and industry of a numerous class of men into such channels as might most contribute to the wealth of the nation. This was an act for the prevention of smuggling.

This act endeavours to remedy the evil of smuggling, by lowering the duties on certain articles of importation, and by quashing with an armed force all resistance to the revenue officers. Time has not yet proved the efficacy of this act. It seems, however, to be founded on just and liberal principles, and to consult the commercial interests  
and

and the naval power of England. Other political improvements were hinted in both houses of parliament; to which the minister always listened with attention and respect. Among these, encouragement to the fisheries on the coast of Scotland holds the very first place. It was, by means of their fisheries, that the Seven United Provinces obtained a rank among the nations: and the fisheries are, at this day, almost the only remaining nerve of the republic. In the cities and towns the Dutch manufacturers are converted into shopkeepers; and the shopkeepers aim at general trade, particularly that with India. The old manners have deserted the United Provinces by land, but are still found, in their original simplicity and vigour, among those numerous bands of men who are engaged in their fisheries. Here we still find their ancient patrimony and labour. The ocean is, as it were, the estate of the Dutch, which they have cultivated, and may continue to all eternity to cultivate without lacking a subject for industry and improvement. Other nations participate largely in the carrying trade. The Dutch, in the protection of the carriers of Europe, begin to want employment; but, as fishermen, they will never want it. The fisheries, which gave strength, may also give stability to the Dutch republic. If it is not here, it is nowhere formidable. If the genius of Holland is ever again to raise his head among the nations, he must spring, as at first, from the ocean.

The example of Holland is a powerful incentive to the British legislature to apply with zeal to the improvement of what nature has so liberally bestowed, and which tempts the hand of cultivation. It is the sea that forms the great inheritance of Scotland, as well as of the United Provinces. The experience of successive years has proved how little the climate and soil of the northern shores and islands of Scotland are adapted to the growth of grain. A miserable famine has punished the poor inhabitants of Caithness, Shetland and Orkney for their neglect of those treasures, which heave their friths and crowd upon their shores. The legislature was obliged to send money to them, to keep them from starving. But, if such sums could be afforded annually for that purpose, out of the public money, or raised by a simple volition in his Majesty's breast; yet still it were better, that the hardy sons of the north should be taught and even compelled to work out their salvation by labour rather than to receive it as a gift from the hand of charity. When the Redeemer of the World was called upon by legal authority to pay tribute, although he could have converted the stones of the earth into gold or silver by the word of his mouth, he yet chose to make use, on that occasion, of natural means. "Go", said he to Peter, "to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; that take, and give unto them for me and thee." In imitation of this example the British legislature, instead of remitting money from time to time to the Scotch islanders, should say to them, "Go to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth thou shalt find a piece of money."

It has long been the argument of indolence; that, as the Dutch

can live on hard fare, and work for less hire than the English; all competition with them in the fisheries, even on our own coasts, would be vain. But the common fare of a Dutchman, compared with that of a Shetlander, or in general with that of an inhabitant of the fishing coasts of Scotland, is luxury. The Scotchman can live upon less, work for as little, and endure as great fatigue as the hardiest Hollander. The hardiness and parsimony of North Britain, with the rich capitals and commercial enterprize of England; and the advantage of an extensive sea-coast swarming with fishes of different kinds; and abounding with deep, safe and commodious harbours, under the management of a wise legislature, might doubtless produce the most inestimable benefits to the British government and nation.

In order to promote the fisheries, it was judged necessary that an inquiry should be set on foot into the causes by which they have hitherto been obstructed, and the means by which these may be removed. A committee of the House of Commons met, by regular adjournments, for this purpose. And a patriotic member has devoted the recess of parliament to inquiries into that important subject. It appeared that the advantages which tempt the enterprize of the fishermen on the northern coasts of this island are immense; that besides all kinds of fish in common use, there is a species in those parts which, as if provided by Providence against the inhospitality of the climate, and the sterility of the soil, is fitted to yield full and salutary sustenance without the mixture of any thing farinaceous.

It appeared further that those advantages were overborn and rendered of no effect by the obstinate remains of feudality which make the tenant little better than the slave of his laird: the latter prescribes his task, takes his rent in kind, and scarcely leaves to the pining fishermen what may suffice for the preservation of life. Every landlord on the sea coast is, in reality, the only fisherman on his own estate. If proper tracts were allotted to companies, with capitals and the command of expert fishermen, independent of the land-holder on the payment of quit-rents, a new spring might be given to excite that species of industry which nature requires and invites. Perhaps colonies of Danes or Dutch might be invited, by proper encouragement, to settle in those parts. It is example, which governs the world. A few examples would operate on the fisheries more powerfully than the most liberal bounties.

#### SCOTLAND.

As we are thus led to Scotland, we shall briefly describe the aspect of affairs in that kingdom for the year under review; and this the rather that we may do so in continuation of the subject of improvements begun or intended.

A few virtuous citizens, joined by some zealous republicans among the gentry, have met, by regular adjournments, for the purpose of concerting the means of obtaining an equal representation in parliament. Their publications are plausible and animated: their scheme of forming an union of wills, by pouring light and conviction on the understanding, was worthy of an enlightened and thoughtful people.

people. No attempts towards riots! No wish to excite insurrection! They aim at moving the energy of the passions through the judgment. But the great body of the Scotch nation are very indifferent, and rather averse to political innovation; neither are they much moved by the projected fisheries. Scotland, compared with England, is yet in a torpid state. Yet there is no period in the history of Scotland, since the union, when so many circumstances concurred to stimulate the genius and industry of that nation, as at present. The ancient dress of the highlanders was restored. The forfeited estates were given back to the natural heirs. Large sums of money were voted for the construction of the most useful and magnificent works. The clergy were encouraged by a decision of the House of Peers to claim an augmentation of stipend; and a committee, as has been already observed, was appointed by the House of Commons for the improvement of the fisheries. The military genius of Scotland was proved and exercised in the late war, and thence an elasticity and ardour nourished in many breasts, which may be transferred from war to the arts of peace. The officers who have returned from America, from Asia, and from different stations in England, will carry home with them many observations, which they may turn to advantage on their own estates or farms rented from their relations and friends. And on the whole, if a new face of affairs does not arise in the northern parts of Great Britain, in consequence of the present favourable juncture, the remains of slavery, with its wretched companion poverty, may reign in that remote corner for a thousand years.

#### TAXES.

The popularity of the young minister was put to a severe test, when it became his duty to impose on the public the heaviest taxes. Here we have an opportunity of contemplating the patriotism and the honour of English gentlemen. There was not a single member in either house who did not acknowledge the necessity of raising supplies. Concerning the taxes to be imposed, there was not the same unanimity. The commutation tax, or an additional duty on windows, instead of the duties taken off of tea, was a simplification of the mode of collection, and a sure and productive fund of additional revenue. It was opposed, nevertheless, on the ground of its being a sacrifice of a certain for an uncertain income; of its resembling in its nature the *gabelles* or salt-tax of France; and of reducing people to the necessity of excluding the salubrious comforts of light and air. Time has furnished a more solid objection to this tax than any of these. The duty on windows has been prodigiously augmented; and the price of teas not greatly diminished. The price of teas, however, must needs be reduced in time. It is impossible for any combination long to resist the influx of tea at a lowered price; the vigorous exertions of government for the destruction of smuggling vessels, and the generous policy of Captain Preston and other gentlemen who have opened ware-houses for the sale of that article on terms that make a reasonable allowance for the reduction of the duty—On this subject we may further observe, that in this period of extended commerce, most nations are interested even in the internal regulations of each other. The settling of the taxes in England encourages one of the principal exports of China.

## IRELAND.

The affairs of Ireland, which had for some time threatened infection and rebellion, in the course of 1784 began to assume a peaceable aspect, and to settle, if not into perfect order, yet into a moderation and coolness, with regard to the objects of association, which promise to terminate in an indifference, which shall fully re-establish the authority of regular government. The Irish parliament withstood the demands and clamours and menacing parade of military association, with a firmness worthy of their rank, and their political wisdom. They even dared to curb the licentiousness of the press. It was in this manner, though on less justifiable grounds, that the long parliament of England, having defeated the royal power, proceeded also, by infringing the liberty of the press, to subvert the rights and claims of the people. Although these two cases, in respect of right or wrong, are indeed different, yet they both illustrate the progress of power and ambition. In both cases, the conduct of the passions was the same. On this subject it may also be recollected, that the parliament in the reign of Charles I. having begun their encroachments on the executive power, voted their own power and privileges perpetual. It was in the same manner, that the late House of Commons in England, having attempted to seize the executive government of India, endeavoured, by a repetition of remonstrances, to intimidate the crown, from dissolving the parliament. There is nothing more amusing or instructive in history, or in reviewing the actual state of the world, than to trace the uniform progress and transitions of the human passions, as they appear in the conduct, not of an individual, the minute peculiarity of whose circumstances it is not often possible to trace, but in that of great bodies of men, where the torrent of passion repels, and carries along with it the brooks which here and there fall into its channel. The firmness of the Irish parliament, the intrepidity of the viceroy the Duke of Rutland, the plainness, the openness, the joviality of his manners, and his indifference to the boastings of the volunteers: those qualities, brought opportunely into exertion, were the best adapted that could be imagined for the government of Ireland in its present situation. The volunteers, and in general the Irish nation, shewed themselves the more intractable the more they were tampered with. The viceroy sets them at defiance, merely by taking no notice of them. A pragmatism and refining spirit would only have blown up the coals, and have perpetuated and increased the flame of discord.

## AMERICA.

In the course of the year 1784 the world was favoured with the laws of the American congress, and also those of the different American provinces. Never was any state founded in such enlightened times, or on such enlarged principles. The collected wisdom of the old world; the examples of history; the improved maxims of politics; the present state of the world; the nature and conduct of the passions: all these have been consulted by the American legislators, and lent their aid to the formation of the most liberal system of government that has yet been established in any country. It is evident, that many of the American laws have been borrowed from the

States of the famous association of small republics in Greece, which formed the Achaean league. It is with nations as with trading and manufacturing corporations. The most nations are the narrowest in their principles. The most recent are the most liberal, and embrace the widest interests. Congress have not yet been able to extend and establish their authority over the different states. Length of time is as necessary to establish the authority of states as it is to bestow respectability on particular families. The states-general of the united provinces, on their emancipation from the Austrians, struggled for years before they were able to govern their particular states and towns. Their constant efforts prevailed at last. Hence it is reasonable to conclude that, unless some sudden rupture intervene, the authority of Congress will be established over the thirteen provinces of America. The animosity of the Americans against individuals of Great Britain, this year began to subside. The common civilities of social and commercial intercourse were revived. And an extreme want of money from one end of North America to the other led the Americans to doubt concerning the advantages of the war, and to be convinced that, in order to carry on extensive commerce, a capital, and credit are as necessary, as raw materials.

#### CONTENT OF EUROPE.

The emperor of Germany gave early proofs of his ambition. From the moment he ascended the throne of his ancestors, he devoted his life to the pursuit of glory; and manifested a resolution to promote the prosperity of his subjects, and to reclaim the territories that had been anciently vested in his family. Whatever might promote industry of every kind throughout his dominions, became the object of his attention. He shewed himself a determined foe to indolence and superstition, by seizing on many convents: while from these sacred spoils, and the returns of a growing commerce in plentiful and populous countries, he kept on foot one of the best disciplined, and in every respect the finest armies in Europe. The revolution in America having embroiled his nearest neighbours, the French and the Dutch, in a war with the English, the most powerful guarantees of the barrier treaty, this prince saw and improved a juncture so favourable to his ambition. The chain of forts which separated the Austrian from the Seven United Provinces at his request was removed. The barrier towns were dismantled. A road was opened into the heart of the United Provinces. The demand of a free navigation of a river, flowing through dominions which had devolved to the emperor by the most undisputed title of succession, with a small territory necessary for the protection of that navigation, and which had also been wrested from his ancestors, was just. This navigation would be an acquisition, not only to the emperor, but to the other princes and states of Germany, whose dominions must necessarily feel new incitements to industry, by a new influx of commerce. On a more enlarged scale, the opening of the Schelde would be, for the same reasons, for the advantage of the world. The emperor, assured of the assistance, it is reasonable to presume, of powerful allies, and, confiding in the good will of those states on whom the object he had

in view would confer the greatest benefits, determined to support his pretensions by force of arms. From a comparative view of the resources and strength of the Dutch and the emperor, it is probable, that in a contest in arms victory would ultimately declare itself in favour of the latter. But it is not the respective force of these contending powers that will decide the quarrel, but the interference of neighbouring states and princes. The eyes of Europe, therefore, are not more turned towards Austria and Holland, than to France, Prussia, Russia and England. The contending parties, aware of this, endeavour to conciliate favour, by a shew of moderation. France and England, exhausted by the late war, are in a state which naturally seeks for repose. England seems determined to observe a strict neutrality. France, interested to check the aggrandizement of a neighbouring monarch, who possesses claims on part of her dominions, labours to prevent an appeal to arms, by all the artifices of intrigue and negotiation. If, however, such an appeal should actually be made, she is bound by policy as well as by treaty, to espouse the cause of the Republic. Yet even in that case the French queen, with her numerous party, might find means, by influencing the appointment of military commanders, and otherwise, to protract the preparations for war; and to divert or lighten the blow when ready to be struck. Whatever quarrels have existed between the Dutch and the king of Prussia, certainly that monarch, in case of hostilities, would take an active part in favour of the Republic. Every passion that influences his mind points and impels to such a conduct: his love of military glory: his jealousy of the emperor: his attachment to kindred: the probable prospect that the house of Brandenburg will one day give a stadtholder to the United Provinces. It would lead into too nice and tedious a discussion to consider the different passions and interests that a war between the emperor and the Dutch would probably excite and effect in the princes and cities of Germany. It is said, and with probability, that the greater number would espouse the cause of the emperor. Spain and Naples, with the duke of Parma and other Italian princes, would adhere to the standard of France. Sweden, almost a French province, would incline to the same side. The king of Sardinia would endeavour to observe a strict neutrality.

But the power on which the publick eye, on the occasion in question, was chiefly turned, is that of Prussia: that power, which in 1779 mediated between Austria and Bavaria the peace of Teschen. The vicinity of Russia to the Turkish dominions and to Sweden, the remembrance of past, and the dread of future hostilities, naturally determined the czarina to side with the emperor against the Dutch, under the protection of France, the ally of the Swedes and Ottomans. The liberty indulged by Sweden to France, of constructing an arsenal, and magazine at Gottenburgh, with the ambitious intermarriage of the Bourbons with the royal family of Portugal, were circumstances, no doubt, which stimulated the jealousy of the Russians, and induced them to declare themselves, at so early a stage of the contest, on the side of Austria. The empress, who makes no scruple to declare her sentiments on all subjects without reserve, has uniformly said, that the emperor's claim to a free navigation of the Schelde is natural, just and reasonable.

Such was the aspect of Europe in 1784, with regard to the great object which fixed her attention; viz. the contest between the Dutch and the Austrians. Numberless other occurrences, as usual in the ever-varying scene of human affairs, diversified the year under review; but as these are not bound together by any principle of connection, we pass them by, for the present, resolved, at the same time, to recall such of them to the mind of the reader as may be brought, by a natural association, into any of our future views and speculations.

But it would be unpardonable in us to omit, what will distinguish the year 1784 in the eyes of posterity more than the conclusion or the commencement of the most important wars, the ascent of so many aerial voyagers in the aerostatic machine. The tales of Icarus and Dædalus have led some speculative men to imagine that, as nations, whole species of animals, and various arts have perished in the gulph of time, so, aerial navigation is not a novelty in fact, although it be so to our own knowledge. In Aulus Gellius we read of a pigeon framed by Archytas, and mounted into the air by means of an inclosed *spiritus auræ*. In modern times Lord Bacon, and after him Bishop Wilkins, threw out hints for rising into the air, on the principles of exhausting the common atmospheric air out of their thin metallic balls. But, as there is a pressure of air, the weight of a tun, on every surface of a foot square, balls of the necessary levity and thinness would have been crushed and broken by the circumambient fluid in which they were destined to float. It was necessary, therefore, for the purpose of ascending into the atmosphere, that a species of air should be discovered specifically lighter than the common atmospheric air, but equally elastic. Different kinds of such species of air were in fact discovered by Black and Cavendish. One discovery leads to another; and the progress of knowledge becomes, in its course, more and more rapid:

*Mobilitate viget viresque acquirit eundo.*

It was reserved for the glory of Montgolfier to confine *Gaz* within a balloon, and to mount it into the skies.

This invention has drawn, and still continues to draw, universal attention and admiration. An ascent in an air balloon unites those qualities which are the most fitted to raise sublime conceptions in the human mind: the immeasurable height and expanse of the heavens; the courage of the person who ascends; and the triumph of human knowledge over nature. The glory of philosophy, assuming thus a visible form, is deeply impressed on the breast of every spectator. And on such occasions we all feel the connection between philosophy and humanity. When the balloon is seen to rise, as if in defiance of the power of gravitation, what spectator does not feel his mind serene, or would not wish rather to conquer nature by art, than to subdue kingdoms by the horrors of war? As the discovery of things necessarily precedes that of the uses to which they may be applied, so the air balloon will be resorted to, in process of time, for various purposes of business, health and pleasure.—As there is no period of the world, with which we are acquainted, so enlightened as the present, so there is none when the hopes of men concerning the future extent

extent of human power were so language. There are philosophers, high in well-merited reputation, who scruple not to predict, that the time will arrive, when nature shall be so obedient to man, that he will not only possess the power of removing diseases, but even of prolonging life.

As we are naturally disposed, in contemplating any operation or course of events, to apprehend or to search for an operating power or cause, it has been one of our objects, in our monthly review of the political state of Europe, to indulge conjectures concerning the springs, and anticipations concerning the effects of the various occurrences which fall under our observation. As the principles of moral conduct are as fixed and invariable as the laws which govern the natural world, similar situations and similar movements may be supposed to produce similar effects. As the same seasons, in the great order of nature, with little variation, produce the same weather and the same fruits, so the same operations of the human mind, and the actions to which they give birth, with little variation, have produced, and will produce, the same events. It is on this ground, and not on that of any vain pretence of being acquainted with the secrets of the different cabinets of Europe, that we indulge a vein of speculation on the more important events that press upon our notice. What would appear most reasonable to conjecture, or most just to conclude, to plain, unbiassed common sense; it is that we mix, as a seasoning to the dry details of simple narration. Nor are the anticipations of the general sense of mankind always or often disappointed. As a spectator, placed at a proper distance from the scene of an engagement, is better qualified than a person of equal skill, who is engaged in it as an actor; so the general observer, whose passions are not inflamed, nor his understanding blinded by the ever-varying intrigues of courts, is better fitted to form a judgment concerning the general result of any comprehensive conjuncture of affairs, than the courtier who is versant in all the wiles and mysteries of state.

Although the shifting scene under review has often falsified our conjectures, and disproved our information with regard to particular objects, yet in our general conclusions concerning general subjects, a faithful adherence to the common sense of mankind, in opposition to subtlety and refinement, has uniformly conducted us to the truth. On this principle we ventured to affirm, that vigour of councils and an indifference to the threats and parade of the volunteers would effectually restore good order in Ireland; that the genius of the Scotch nation did not incline them to political innovation; that the military preparations of the emperor had undoubtedly an object, and that that object was to reclaim what had been torn by violence from his ancestors; that he would not relinquish his claim to a free navigation of the Schelde; that France and England, if possible, would observe with regard to the contest between the Dutch and the emperor a neutrality, or interpose only by mediation; that the king of Prussia would appear on the side of the Dutch Republic; and that the emperor would be supported by the empress of Russia.

\* \* \* Communications for THE ENGLISH REVIEW are requested to be sent to Mr. MURRAY, No. 32, Fleet-Street, London, where subscribers for its monthly performance are desired to give in their names.

T H E

# ENGLISH REVIEW.

For MARCH, 1785.

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ART. I. *An Inquiry into the Rise and Progress of Parliament, chiefly in Scotland; and a Complete System of the Law concerning the elections of the Representatives from Scotland to the Parliament of Great Britain.* To which is added an Appendix, containing several curious Papers and Instruments; and full Copies of the Election Statutes. By Alexander Wight, Esquire, Advocate, S. S. A. 4to. 11. 1s. Boards. Edinburgh, Creech. London, Cadell,

**T**HIS performance commences with a short account of the origin and constitution of the English Parliament. But unfortunately for our author he has adopted the opinions of Dr. Brady and other factious writers, who having enjoyed pensions from the crown, were interested to exalt the prerogative. His sketch, accordingly, is exceedingly erroneous and imperfect: And having been misled into improper notions concerning the English parliament, he applies them to the Scottish constitution; and thus in whatever relates to antiquity he is involved in absurdity and confusion. He flatters himself that he has been enabled to throw considerable light upon the ancient constitution of the parliament of Scotland. But instead of having made any discoveries with relation to this subject it does not appear that he was even decently acquainted with the books in which it has been treated. He puts forth his strength to discredit the position, that the Scottish boroughs were represented of old in Scotland. Yet there is no opinion that is better founded: And what is remarkable, the very arguments which he produces to support his error, are decisive proofs of it. In this respect, he resembles Dr. Brady; an author who was far superior to him in penetration; and who was equally Eng. Rev. Vol. V. Mar. 1785. L unscrupulous

unscrupulous in misrepresenting laws and records in order to support his theories.

As this general censure against our Author is very strong, it is necessary to illustrate it by an example. In the course of his argument, he singles out as an adversary, Dr. Stuart, the historian of Queen Mary, who in an appendix to the life of that princess has exhibited a platform of the Scottish government. Among a variety of passages in opposition to that writer, which seem to be uniformly ill founded, Mr. Wight, with a degree of exultation that is unusual to him makes the following remarks.

'The Author of \* *Observations concerning the Public Law, and the Constitutional History of Scotland*, lays it down dogmatically, that none of the King's tenants *in capite* were admitted to the Scottish parliament but such as were possessed, at least of a single knight's fee; and with a considerable degree of acrimony, blames Dr. Robertson for admitting all such tenants to that honour without distinction. I suspect, however, that the reverend Doctor's opinion is the best founded of the two. It was part of the duty of every tenant *in capite* to attend in the King's great council, how trifling soever his estate might be; and as by the act 1425. cap. 52. all the freeholders of the King within the realm were declared to be bound to attend the parliament; so the partial dispensation given to the small freeholders in the time of James II. and to be immediately taken notice of, was confined to such as had not 20 l. *per annum*. Indeed, the lands in Scotland were never as in England, divided into a certain number of knights fees; nor was any particular quantity or value of land distinguished, by that appellation. And although some old charters are to be found which bear a grant of land for the service of one or more knights or milites, the instances are not very frequent.'

These remarks are so wild, that it is altogether surprizing how any writer could trifle so egregiously. Dr. Stuart when treating of fiefs had occasion to observe, that the *knight's fee* might be divided into *sixty* fragments; and that no such tenants *in capite* could be admitted into parliament upon account of *their* poverty. His position is clearly put, and according to the feudal rules it is right to a demonstration. A *knight's fee* consisted of parts which were *regular* and *irregular*. The *regular* fragments of the *knights fee* were called its *members*, and they comprehended eight parts. The term *regular* was applied to these eight parts, because their proprietors were bound to perform all the duties of the *fee*. Now the parts which were *irregular* included from the ninth fraction to the sixtieth; and the proprietors of these were too low in life to be of any consideration. Of con-

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\* Dr. Stuart.

sequence, they had neither *manors* nor *jurisdiction*. It was of such tenants *in capite* that Dr. Stuart was treating; and it argues the grossest ignorance of *feudality* to conceive that such proprietors had any title to make their appearance in parliament. To these distinctions of the *knights-fee* Dr. Robertson and Mr. Wight were entire strangers. Upon this subject they wrote merely at random: And they never conceived that from the *irregular* tenants *in capite* an important revolution was to take place with respect to property and refinement. As the *irregular* tenants *in capite* were bound to no services, and possessed their grants in *perpetuity*, they had in fact, escaped out of the circle of *feudality*. They fostered accordingly, in no common degree, the idea of the alienation and sale of feudal property; and by extending riches and land, gave encouragement to improvements, civilization, and commerce.

The application of the doctrine of the *regular* and *irregular* tenants *in capite* to the opinions of Mr. Wight will immediately explain their frivolity. To every tenant *in capite* without distinction he gives the honour of appearing in the great council of the Scottish nation. Now no possessor of an *irregular* fragment of a *knights-fee* could appear there. For besides being poor, he had no *manor*, and no *jurisdiction* of any kind; and of consequence by the feudal law he was incapable of any distinction. Mr. Wight's admiration of Dr. Robertson probably induced him to adopt the strange opinion of that historian. That historian however, has not advanced any argument to support it: And while Dr. Stuart contradicts him, he employs not the slightest acrimony, although Mr. Wight has ventured to say so. But it is to be allowed that his contradiction, though it is by no means angry or passionate is profoundly contemptuous.

The Scottish act cited by Mr. Wight has not the most distant reference to the proprietors of *irregular* fractions of the *fee*, and is of no sort of importance to his argument. Nor does his positive assertion avail him, that the custom of *knights-fees* was uncommon in Scotland. For the same necessity of situation which produced *knight-service* in England, France, Germany, Italy, and Spain, operated powerfully in Scotland. And, in fact, without the law of *knight-service* no army, in certain periods of the history of these nations, could have been marched and put in motion. The examples of the *knights-fee* in Scotland are many. Several very curious examples of it are afforded in the constitutional enquiries of Dr. Stuart: And a great variety of them are yet to be found in the Scottish records which at this hour are in preservation in the Museum and the Tower.

The reader who attends to these observations will readily perceive

perceive that Mr. Wight has no talents for controversy. But while we cannot commend him either in this respect as an historian or as an antiquarian, it is a pleasure to us to observe that he has merit as a man of business. His materials concerning the elections of the representatives from Scotland are ample; and in general they are satisfactory. The Author is here upon professional ground, and he holds out to his reader the full amount of his experience.

As a specimen of his performance we shall lay before our readers his account of the manner of electing the sixteen peers of Scotland.

' We have already seen, that when a parliament is to be held, the peers of Scotland are called by proclamation, to meet for the purpose of electing their representatives; and that such proclamation must be made at Edinburgh, and the other county towns of Scotland, at least twenty-five days before the time appointed for the election.

' The same statute orders the peers to come to such meetings with their ordinary attendants only, under the several penalties inflicted by the laws and statutes of Scotland, prescribing and directing with what numbers and attendants the subjects of that part of the kingdom might repair to the public courts of justice.

' It likewise declares, that it shall not be lawful for the peers so met together to act, propose, debate, or treat, of any matter or thing whatsoever, except the election of their representatives; and that any person who shall at such meeting presume to act, propose, debate, or treat of any other matter, shall incur the penalty of *perjury*, as expressed in the statute of the 16th of King Richard II.

' The day named for the election being come, the peers assemble at the place fixed by the proclamation, and are attended by the Lord Clerk Register, or two of the principal clerks of session, appointed by him to officiate in his name. After prayers by one of the King's chaplains, two of whom attend for that purpose, the proclamation, and the execution at the market cross of Edinburgh, are read: but no evidence of the execution at the other county towns is required or produced. The roll is then called, and the peers present are marked in the minutes, as are likewise the proxies, and the signed lists of those who are absent. This being done, the oaths and declaration are administered to the peers who are present, and the oaths taken by those who have sent proxies or lists are examined; after which, the votes are carefully collected, and the lists investigated, and a certificate of the names of the sixteen peers who have the majority of voices in their favour is made out upon parchment, signed and read in presence of the meeting by the Lord Clerk Register, or the clerks of the session appointed to officiate for him, and returned to the court of chancery before the time fixed for the meeting of the parliament, in a packet addressed to the clerk of the crown.

' The peers have no power to decide upon disputed titles at their meetings for election. When, therefore, two appear to claim the same peerage, both must be allowed to vote; but protests may be

entered by the other peers against the votes of both or either of them; and, in like manner, they may themselves object to, and protest against each other's right. No notice is however, taken in the certificate returned to the crown office of any objections that may have been made in the meeting; but those peers who desire it are entitled to get a copy of such objections, or an extract (exemplification) of the minutes from the returning officer, and may dispute the election of the peer, or peers objected to, by preferring a petition to the House of Lords complaining of the return. Of this there are two instances, the one in 1708-9, the other 1734-5. Upon the first of these occasions, the clerks of session who made the return were ordered to carry up the proceedings, and to vindicate their conduct.

'The law has established no decisive, or casting vote, in the event of an equality of voices for two or more of the candidates: All, therefore, the returning officers can do, is to certify the fact, leaving it to the House of Lords to act as they shall think fit.

'Hitherto I have only spoken of a general election upon the calling of a new parliament. The same rules are however observed when a vacancy happens by the death, or legal disability, of any of the sixteen peers during the course of a parliament. A proclamation issues for summoning all the peers to meet and elect a new representative to supply the vacancy; and the same form of procedure takes place at that meeting as at a general election.

'All elections ought to be free; and to remove even the appearance of restraint, it was ordered by an act of the 8th of George II. cap. 30. that all soldiers who are quartered in any city, borough, town, or place where an election either of peer or commoner is to be made, shall be removed to the distance of two miles, one day at least before the day appointed for the election, and shall not approach nearer till the day after it is ended. Orders to this purpose must be given by the secretary at war, or other person who officiates in his place; and if he neglect to issue such orders, and be convicted thereof within six months, he is to be discharged from his office, and becomes disabled to hold any office or employment, in his Majesty's service. This act does not, however, extend to the city of Westminster, or borough of Southwark, in respect to his Majesty's guards; nor to any place where the King or Royal family reside at the time, in respect to such troops as attend as guards; nor to any castle or fortified place where a garrison is usually kept, in respect to such garrison. The act likewise declares, that the secretary at war shall not incur the forfeiture on account of his not sending orders for the removal of the troops at an election for filling up a vacancy, unless notice of the new writ be given him by the clerk of the crown, who is ordered to do so with all convenient speed. No writ issues for supplying a vacancy in the sixteen peers. Probably the royal proclamation would be held a sufficient notification to the secretary at war. Indeed, the exception of the statute does not literally apply to that case.

'Ever since the union, the ministry has had great influence in the election of the sixteen peers of Scotland: and the court list has almost universally prevailed. For a long time, the matter was managed

ged, with at least an appearance of delicacy, by some of the peers themselves ; but at last it became usual for the minister to send official circular letters to all the peers. At the general election in 1768, Lord Irvine, though not possessed of an inch of property in Scotland, was elected one of the sixteen peers. And on the death of the late Duke of Argyle in 1771, the Earl of Dysart, a peer of Scotland, but precisely in the same situation with Lord Irvine, was proposed by a recommendatory letter from Lord North, then at the head of the treasury. This gave offence to many of the peers, who set up the Earl of Breadalbain in opposition, upon which the ministry wisely dropped the Earl of Dysart, and, in his room, declared for the Earl of Stair, who was accordingly elected by a majority of nine votes. At this election the official letters were complained of in severe terms, and several protests were taken against them. The same thing happened at the general election in 1774, when there was a warm contest between the Earl of Cassillis, set up by the court, and the Earl of Eglintoun started against him by opposition. On that occasion, another official letter was circulated, and the Earl of Cassillis prevailed. This disgraceful practice of sending these letters has, however, ever since been discontinued, and good humour and harmony among the peers have been restored.

‘ In the end of the year 1718, and the beginning of 1719, there was much talk of a peerage bill. The scheme was this : Instead of sixteen elective peers from Scotland, there were to be twenty-five hereditary, by the junction of nine, out of the body of the Scottish nobility, to the sixteen then sitting in the House of Lords. Six were also to be added to the then English peers ; and from thence the peerage to be fixed. The King gave his consent to this scheme ; but the bill went off for that session, and was no more heard of.

‘ In the year 1733, it was moved in the House of Lords that the election of the sixteen peers for Scotland should be by ballot ; but the motion was rejected.’

As a literary publication, the volume before us has no claim to praise. It exhibits no proofs either of genius or learning ; and the author has evidently no taste for composition. His language is rude and anomalous : it assumes no elevation of tone ; aims at no elegance ; and is disgraced by perpetual Scotticisms. It is merely as a practical lawyer that our Author has any title to attention. In this respect his diligence has been great ; and if the projected reform of parliament should miscarry, his performance may be uncommonly useful.

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ART. II. *Letters to Edward Gibbon, Esq; Author of the History of the Decline and Fall of the Roman Empire ; in Defence of the Authenticity of the Seventh Verse, of the Fifth Chapter, of the First Epistle of St. John ; by George Travis, A. M. (Formerly of St. John's College, Cambridge) Prebendary of the Cathedral Church of*

of Chester, Vicar of Eastham in the County of Chester, and Chaplain to the Right Honourable the Lady Viscountess Dowager Townshend. 4to. 5s. Rivington. 1784.

THE controversy of a single-verse of the new testament, may at first sight seem but a slender subject upon which to spend a five shilling pamphlet. There are not however many controversies that have had a greater eclat. The text has been thought of some consequence in supporting or detecting the great question of the Trinity. This application indeed is in some measure given up by Mr. Travis. He seems to think that the words, "and these three are one," may be at least fairly interpreted to refer only to unity of testimony. The genuineness of the text has been successively questioned, among others, by Erasmus, Emlyn, Benson, Bowyer, and Sir Isaac Newton. It has been asserted by many able divines, though not perhaps of equal celebrity; and last, not least in the catalogue, by Mr. Travis.

Few of our readers are probably so little versed in theological controversy, as not already to have had before them some part of the merits of the question. But as all may not recollect the arguments of either side, and as our author has perhaps thrown some new light upon the subject, we cannot better introduce what we have to say to his pamphlet, than by a brief, clear and impartial state of the whole evidence, as it is now before the public.

The verse as it stands in our translation, is as follows :  
 " For there are three that bear record in heaven ; the Father, the Word, and the Holy Ghost : and these three are one."

Four objections have been started to the authenticity of this passage. 1. That it is found in only two manuscripts of the Greek Testament now existing. 2. That it is found in only one of the ancient versions, and not in all the copies of that version. 3. That it is not quoted in those works, or parts of works of the more ancient fathers, which have descended to the present age. 4. That the drift of the Apostle's reasoning is injured and interrupted by its insertion.

The evidence on the other side, as it appears on the face of Mr. Travis's pamphlet, is, 1. That it was found in one ancient manuscript by Erasmus and pere Amelotte, in seven by Laurentius Valla, in sixteen by Robert Stephens and Theodose Beza, in a considerable number by Jerome and the Complutensian editors. 2. That it is read in the *αποστολοι*, or collection of the apostolical epistles to be read in churches, which may be traced up to the fourth or fifth centuries; in Jerome's or the vulgate translation, and in the Armenian

version. 3. That it is quoted by *Tertullian*, *Cyprian*, *Marcus Celestius*, *Phœbadius*, *Jerome*, *Eucherius* and *Vigilius* between the second and the fifth centuries. 4. That it was appealed to in a protest, entered by the dissentient party in the Arian council of Carthage, held in the year 484.—The objections of those, who controvert the authenticity of the text, undergo a strict investigation from Mr. Travis, and the result seems to be as follows.

In the first instance, no doubt every one would be apt to feel a decided preference for the testimony of his senses. The evidence of Valla, Stephens and Beza can never be put upon a par with it; because on this side there is a previous question, that of their veracity, which may be more or less involved. The “honest bigotry” as Mr. Gibbon styles it, of former ages, is apt to force itself upon our minds; and we recollect the various frauds, which “to do God service” have been palmed upon the world. The question however, that lay before these critics, is of a very direct and precise nature; and we can scarcely refuse credit, particularly to the indefatigable accuracy and the disinterested exertions of Robert Stephens.—But how comes it, it will be asked, that all these manuscripts, that contained the verse in question, are now lost? To this Mr. Travis gives an answer, in part satisfactory, by showing that there was a middle period, between that of the first printed editions of the New Testament, and the more enlightened and insatiable curiosity of a latter age, when manuscripts being conceived to have done their duty, were thrown by as useless lumber, and perished by thousands without animadversion. And he argues; since the manuscripts of Stephens, Ximenes and Valla were selected at random as it were from the boundless multitude; that it is plain, that the bulk of the manuscripts then existing read the disputed text.—What would Mr. Travis say, if some unlucky antagonist were to rejoin: Since all the manuscripts that can now be found, with the exception of two, do not read the disputed text; it is plain, that the bulk of the manuscripts, of which they are the remnant, were also without it? There arose no Arian Constantius, no Vandal Huneric upon the revival of letters, to decide the preference; and it can at best only be said, that the argument is exactly of the same value, whichever way you take it.

With respect to the most considerable of the ancient versions, Mr. Travis demonstrates, that the Syriac and the Coptic are extremely erroneous, and that the Arabic, the Ethiopic and the Persic are only copies of the Syriac.

The validity of the third objection, from the passage not being

being quoted by the bulk of the more ancient fathers, is in some measure admitted. But our author endeavours to diminish its force, by observing; that a part only of their works remains; the text may have been cited in the part which is lost. It happens however, that in the works which remain the quotation would have been apt and natural. True, says Mr. Travis, if the fathers in question were of opinion that the unity spoken of was an unity of nature; but if they thought it meant an unity of testimony only, the most obvious method was to pass it over in silence. But this observation is rather unfortunate. The fathers were full of mysticism and allegory. Many a text have they forced into a service for which nature never designed it; but it would be difficult to show, where they have been induced to give up an apposite and well-sounding passage, through a critical refinement upon the direct scope of its Author.

This silence however of the majority is further confirmed with the direct evidence of others. The stress of the question here lies upon Tertulian and Cyprian, as the more ancient. Mr. Travis seems sufficiently to have established a quotation in the case of Cyprian; in that of Tertullian he has failed. The words "three are one," are too obvious and unavoidable a form of expressing the doctrine of the Trinity, for it to be at all necessary for us to believe them borrowed from St. John. The same observation applies to the supposed quotations of Marcus Celestensis and Phæbadius. The authenticity of the preface of Jerome, which has been alledged in this controversy, is doubtful.

The last objection of the opposers of the text seems to be of too vague a nature to deserve much attention. It is well known that the apostles did not construct their compositions by the rules of Aristotle and Cicero. When a great and striking truth occurred to them in the course of their performance, they seldom scrupled to suspend their argument though it were for a longer space than that of a single verse, to impress it upon their readers. The two latter of the terrestrial witnesses, (the water and the blood. v. 8.) are usually interpreted of the ichor flowing from our Saviour's wounded side. From such a passage it will scarcely be denied that some obscurity is inseparable. And how easy is it in that case, for a man of any ingenuity, to discover a thousand links of possible connection, which, if they would never have occurred to the illiterate reader, cannot however be refuted by the most subtle? Accordingly in this very case a paraphrase, in our opinion perfectly adequate to the difficulty, is given by the ingenious Mr. Travis, the

idea of which is borrowed from the more ingenious Erasmus.

The performance before us is entitled to considerable applause. There runs through it an accuracy of arrangement, a justness of discrimination, and a solidity of judgment, that have seldom been excelled. Nor is the style merely that of a logician; it is also various, energetic, and even rhetorical. It infringes unexpectedly upon the unappropriated borders of the poetical art; and the nervous and spirited manner, in which his antagonists are sometimes arraigned, might well communicate unpleasant feelings to the boldest breast. In a word, the colder subjects of theology have seldom been treated in so masterly a manner; and the barren regions of polemics have rarely worn so beautiful an attire.

And here, and with some extract, by which we should have been able amply to confirm so favourable a decision; had we consulted only our feelings for Mr. Travis, we should have closed our account. But it will not be. Mr. Travis is a distinguished and an atrocious criminal. Justice, moderation, benignity, and every consideration that embraces the general weal of the literary republic, forbid that he should escape with impunity. To borrow the language of a recent publication (and it may be applied with the greatest justice in the example before us) "few instances of the kind so striking can be produced, at least in the present century."

Our readers, we are persuaded, are not to be informed of the consideration and respect that is due from us, to the ancient and illustrious champions of intellectual merit, to the great restorers of learning, to the men (some of them possessed of very superior abilities) who submitted to the laborious task of clearing away the rubbish of literature, that we might "enter into the fruits of their labours." It is sometimes however desirable, that men should be reminded of duties, of which they are not absolutely ignorant. For the present we will devolve the task upon another; and it cannot be placed in better hands than those of Mr. Travis.

It has been disputed, in our opinion, with plausibility, not with solidity, whether the manuscripts of Robert Stephens did really contain the verse in question. Mr. Gibbon, who, upon a subject so little analogous to the general course of his studies, we imagine rather followed the excellent scholars who had already discussed the controversy, than went to the original authorities himself, talks of the "typographical fraud, or error, of Robert Stephens, in the placing

placing a crotchet; and the deliberate falsehood, or strange misapprehension of Theodore Beza." The charge is thus parted by our Author.—These great men either retained the verse "on purpose, or by mistake. Not by mistake," as may well be concluded from their singular accuracy; and the exact agreement of all their editions. "The consequence is inevitable: They retained it on purpose."

"And, unless we are now, at length to suppose, that Robert Stephens first advanced an *intentional* falsehood in the face of the whole *Christian* world, as to the existence of this verse in his MSS, and, that afterwards, Beza, who had those very MSS put into his hands which enabled him to detect the falsehood, did, instead of betraying, abet, and support, him in it; unless we are now, at length, to despoil them both of those characters of learning, and worth, of probity, and honor, with which their memories have been so long adorned, and consecrated, and to conclude that they conspired to act, in concert, the infamous (and, in the present case, impious) part of cheats, and impostors: Unless we are now become desperately determined to speak, and act, in contradiction to the voice of all *Europe*, in defiance of the testimony of ages, past, and present, as well as in utter subversion of every principle of literary candor, and *Christian* charity, we must feel ourselves, of necessity, compelled to acknowledge, that what Robert Stephens thus did *intentionally*, he also did *conscientiously*; that he, and Theodore Beza, have a right to command our full assent, when they only affirm a plain fact, which lay within their own knowledge, and which, therefore, they were completely competent to ascertain; that Robert Stephens did *not* place the latter semi-circle wrong, either *by mistake, or on purpose*:—and that when it is affected to teach us, either by Dr. Benson, or by Mr. Gibbon, of the "*typographical fraud or error*, of Robert Stephens," in the present instance, at least; or of the "*deliberate falsehood, or strange misapprehension* of Theodore Beza;" such teaching is in vain!"

For the character of that great philologist, Robert Stephens we profess, in common with Mr. Travis, the profoundest veneration. But there is a name belonging to the same period, that stands higher, infinitely higher, than that of Stephens. There is a man who was to the body of that great adventure, by which the human mind was for ever freed from its shackles, the informing soul. This man joined to the brightest genius and the most unrivalled wit, an unwearied industry. His temper was so mild, his genius so humane and conciliating, his manners so simple and candid, that he won the affection and good will of all mankind. Without the resolution of a martyr, and without the courage of a hero, by the lustre of his abilities, the pointedness of his satire, and the honest policy of his conduct, he did more to subserve the best interests of mankind, than either Luther and Calvin. If then the Character of Stephens be treat-

ed with this commendable tenderness and consideration, what is not due to Erasmus?

Erasmus was the first person, who "cast the public imputation of imposture" on the disputed verse. In the two first editions of his Greek testament the verse was not inserted; it made its appearance in his third edition. Upon this occasion he declared, "as his apology for having left it out of the two former, that he had not found it in five Greek MSS, which he had then consulted; but that he had now replaced it, because he found that it did exist in a very ancient Greek MS. in England." "It appears however," says Benson, "that he had a bad opinion of this MS. For he" *sais, Quamquam et hunc suspicor ad Latinorum codices castigatum fuisse.* And he plainly acknowledges, that what induced him to insert the disputed text, was, *ne sit ansa nevalumniandi*, that he might not give an handle to any, to call him an Arian, or suspect him of hæresie." This conduct Mr. Gibbon had styled "the prudence of Erasmus." It is thus treated by Mr. Travis.

"It seems impossible to account for the behaviour of Erasmus in this matter, taking the whole of it into contemplation at once, but more upon one of those suppositions: Either *he could not produce the five MSS, in which he had alledged the verse to be omitted*; or he had *other authorities, much superior to the testimony of a single MS, for replacing the verse, which he was not, however, ingenious enough to acknowledge.* Upon the face of his own apology, then, the conduct of Erasmus, in this instance, was *mean*; upon the supposition (which however, exhibits the real solution of the affair) of his having kept back from the world his true motives of action, it was *highly disingenuous*, and grossly unworthy.

"Let me however, Sir, try to agree with you in ascribing the conduct of Erasmus to its true source. His "*prudence*" you affirm has contributed, among other causes, to "*establish the three*" (viz. heavenly) "*witnesses in our Greek Testament.*" Perhaps it may. But when your communications had proceeded thus far, it would have been well if they had taken one step more, and not left, to me, the unwelcome task of pointing out the *nature*, the *sort*, of that prudence, which governed Erasmus upon this occasion. It was not merely, a prudent fear of being "*suspected of hæresie,*" as Dr. Benson asserts;—but a more awakened fear, a fear of this discovery; it was not the bare apprehension of being "*called an Arian,*" but the serious dread of standing proved guilty of dishonest concealments, in order to serve the cause of *Arianism*; which "*induced him to insert this disputed text*" in his edition of A. D. 1522. It was *prudence*, then, Sir, if you will have it so, which governed the mind of Erasmus in this matter. But it was a prudence, which will reflect no honour upon those who practise it. It was a prudence, which was disingenuous

ous in its motive, and deceitful in its purpose. It was that *sort of prudence*, which belongs to 'the children of this world;' whose only praise is, but it is at the same time their condemnation, that they are, "in their generation, wiser than the children of light."

Erasmus being thus chastised with the *preceptorial sceptre* of Mr. Travis, it is but just that he should trample upon other men, who stand in the way of his hypothesis. We will therefore not stay to record all the victories he has won, and all the trophies he has erected. We will only detain the reader for a moment upon the case of Dr. Benson, as this is in some measure paramount, and perhaps the *ne plus ultra* of Mr. Travis himself.

Dr. Benson was a man of learning and good sense, laborious in investigation, scrupulous at least upon one side of the historian's duty, the *ne quid falsi*, and delivering nothing as a fact which he did not seriously believe. It is necessary indeed in reading this Author, if you would form an impartial judgment, that you should compare him with the writers on the opposite side: but, alas! how slender is the band of polemical writers, of whom this must not be affirmed! For this human frailty however, he is most liberally chastised by our Author. We will select one example from a group of fifty!

'Thus far, Sir, for those objections of Dr. Benson, which appropriate themselves to particular objects, and may be met by particular answers. And thus I beg leave to dismiss, for the present, at least, his dissertation: which for *intrepidity of assertion, dissingenuousness of quotation, and defectiveness of conclusion* has no equal—stands aloof beyond parallel,—as far as my reading extends, either in ancient, or in modern, times!'

Thus much too for the *splendida bilis*, the *furer ecclesiastica* of Mr. Travis. As we really entertain a respect for this gentleman, we should be happy to contribute something, to liberate him from so disgraceful and pestilent a distemper. We trust, it has been sufficiently seen, that we are ourselves strongly disposed to the suppression of controversial rancour and illiberality\*. For a moment however, we will endeavour to imitate the style of our Author, and hold up to him "his own form and pressure."

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\* Our Printer however, in a late instance, (Review for October, p. 305. l. 13) has pushed this matter for us, a degree farther than we ever intended. We were by no means heroic enough, to declare war against all "Mr. Hume's antagonists." We have even a divine in our eye, who has treated that great man with perfect politeness and candour. The word that should have stood was "antagonist," and the individual intended was a certain dignitary of the church, whose performance fell under our consideration, Review for July, p. 31.

“ The passage of Tertullian, in which he is supposed to have quoted the disputed text, is thus stated early in the present performance. “ The connexion of the Father in the Son, and of the Son in the Holy Spirit, makes an unity of these three, one with another, *which Three are One.*” It were much to be wished, that Mr. Travis had been more candid in his extracts, and more faithful in his quotations. The words above cited are a *part only* of the expressions of Tertullian, some *very material* words being *unfairly* passed by and omitted. The whole passage taken together stands thus : “ Jesus Christ, speaking of the Holy Ghost, said, *He shall take of mine* ; as he himself had taken of the Father. Thus the connexion of the Father in the Son, and of the Son in the Holy Spirit, makes an unity of these three one with another ; *qui Tres Unum sunt, non Unus ; quomodo dictum est, Ego et Pater unum sumus.*”

“ Let this sentence be analyzed. Tertullian asserts, that the connexion of the three persons is *equal and entire in all its parts* : he backs this assertion with a proof. “ Jesus Christ said, speaking of the Holy Ghost, *He shall take of mine* ; as he himself had taken of the Father.” Again, he asserts that the three are “ *unum non unus,*” one in essence, not in person : this assertion has also its proof. “ As it is said, *Ego et Pater unum sumus.*” When an Author thus repeats his own form of expression a second time in the same period, what, but the *grosslest dissimulatio* can misrepresent his meaning ? In the former case Tertullian exhibited an assertion, backed with a proof ; what then did he do in the latter ?—The inference needs not be mentioned. It follows too closely to be mistaken or evaded.

“ But if we implicitly receive his testimony in the *mutilated, curtailed* condition, in which Mr. Travis has *thought fit* to state it, we may be led to a directly opposite conclusion ; we may be induced to convert into a “ *proof* from holy writ,” the very thing intended *to be proved*. As a Theologian then, our Author is here chargeable with *gross ignorance, or intentional dishonesty*. If he *did not know*, what were the concluding words of the very period, part of which he thought proper to quote, the former part of the alternative falls upon him. If he *saw* the words, and yet *suppressed* them, he *could not be an honest man*. Let him chuse his alternative : So strange an oscitancy renders him *unfit* for the office of a polemic : so gross a deception makes him *unworthy* of it. They are disqualifications, very different indeed in their nature ; but they alike reject him from sitting in judgment upon the authenticity of the verse in question.

“ Both alternatives are thus offered to the reader ; but he will

will perhaps soon perceive on which of them he ought to fix. Having *misled* his reader with this mangled extract, and filled him with the idea that Tertullian did *certainly* quote the passage; he thought he might venture a step farther. Fearful of *detection*, sheltered beneath these precautions, some fourteen pages farther he has brought forward the *whole passage* accompanied with a *commentary of his own*, in which he has endeavoured to twist it *clean contrary* to its obvious meaning. So *systematical* a fraud, so *practised* an imposture, we thank God will meet with but few examples to countenance it.

"Mr. Travis evidently appears in the character of a *prejudiced sectarist*, rather than of an indifferent commentator; and acts the part of a *hired advocate*, rather than of an unbiassed judge."

We scarcely need inform the reader that the train of argument, and even the form of almost every expression in the four last paragraphs are Mr. Travis's. But the dress sits too uneasily upon us. We might otherwise have gone on and applied it to where he translates Jerome's "*Novum Testamentum fidei Græcæ reddidi*," by "an entire adherence to [the Greek MSS [in the plural];" to where he infers the date of the dialogue between Arius and Athanasius, from the time in which the dialogue is supposed to have passed; to where he has implicitly copied a blunder of Martin, upon which the celebrated Wettstein has thus remarked: "*Circa hunc codicem [the Dublin MS.] non unum errorem commisit D. Martin: illum imprimis valde ridiculum, quod, cum in hoc codice in fine Evangelii Marci adderetur, Marcum Evangelium suum edidisse usque ad annum Christi, post ascensionem Christi, Martinus, annos in secula convertendo, at Marcum in librarium qui hunc codicem exaravit, codicem hunc attribuit seculo undecimo;*" in a word to all those instances, which human inadvertency, and human prejudices so naturally bring forward in the compass of a five shilling pamphlet. But we must shake off the task. We will leave it to the reader to apply, as he can, the language of the following passage; which would deserve to be cited for its eloquence, were it not still more conspicuous for its acrimony.

"As to what Victor Vitensis has said, addi Benson, towards the conclusion of the fifth century; or others in later ages, it cannot be of much moment. And therefore, I shall say nothing to such late testimonies,"—viz, in favor of the Verse in question,

And yet, in opposition to the Verse, the Doctor soon afterwards cites Bede of the eighth, and Oecumenius of the eleventh century! The "*fin*," then it seems, "*which so easily besets*" the testimony of this African bishop, in the mind of Dr. Benson, is—its being GIVEN

VEN IN FAVOR OF THIS VERSE! Had his testimony been *adverse to the Verse*, it had been well; and Dr. Benson would have "praised his saying." Had it amounted to no more than to a mere omission in a commentator, still it had been well; for that of *Bede* and *Oecumenius*, is no more. Had it been barely negative, and had its only merit been that of affording matter for conjecture, as theirs was,—still it would have been well; and the name of *Viator Vitenfis* would have been found, in the Dissertation of Dr. Benson in proud precedence to those of *Oecumenius*, and the *Venerable Bede*. Ill-fated *Viator*! Thou who relatest a plain history of plain facts; who givest an unadorned account of what was seen, and heard by thee, in the unequal contest, at *Carthage*, between truth, and tyranny, between a few bishops, "shod" only "with the preparation of the gospel peace," and the armed band of the despot *Huneric*; thou, whose narrative was written whilst *Arianism* sat triumphant on the throne, and therefore must be *circumspect*; in the face of exasperated enemies, and therefore must be *accurate*; which was published whilst the parties, spoken of in it, were living, and therefore must be *faithful*; which recorded a transaction known through all the dominions of *Huneric*, and therefore must be *true*, because the smallest deviation from truth would have been followed by instant detection; a narrative, consequently, which alone, weighs down all the sophisms of a thousand such argumentators as Dr. Benson, and needs only to be read in order to compel conviction: *Quanta de spe decidisti!* Into what hands art thou fallen! Why is thy testimony rejected, which is thus plain, thus pointed, thus positive,—when the mere omissions of *Bede* and *Oecumenius*, are conjured up into something like negative evidence and dressed out in all the mock majesty of *Ixion's Juno*? Alas! in the language of *Shylock*, "*Thy deeds be on thy head.*" There is but one answer to be given for thee, "*Sacan I give no other reason, nor I will not.*"—which is, thou art not on Dr. Benson's side."

Early in our article we delivered what appeared to us to be a fair state of the evidence for and against the authenticity of the verse. We will now show the reader in two words how our Author sums up the evidence; and we beg he will not believe, that Mr. Travis is capable, like Dr. Benson, "of acting the part of an hired advocate, or a prejudiced sectarist."

"The evidences, that have been enumerated," says our author, "offering themselves to the test of the judgment, combined in one point of view, unchecked by a single negative, unrebuked by any contradiction, unresisted by any the smallest, direct, impeachment of the authenticity of the Verse throughout all the annals of all antiquity:—ALL THESE CIRCUMSTANCES seize the mind, as it were by violence, and compel it to acknowledge the verity, the original existence, of the verse in question." Again, "THE RESULT THEN FROM THE WHOLE, is,—that the Verse, in question

tion, seems, beyond all degree of SERIOUS doubt, to have stood in this epistle when it originally proceeded from the pen of St. John."

Some of our readers will be disposed to smile, at seeing so long and minute a piece of theological disquisition addressed to Mr. Gibbon. If we were to quote some of the expressions, into which this form of address has led our Author, we are apprehensive it would not tend to compose their features.--- Certain manuscripts were found by a Father le Long in the king of France's library, marked with the same signatures, as those which Robert Stephens received from that library; but they were not found to contain the disputed text. Mr. Travis through some pages of his work controverts their identity. At length he returns to Mr. Gibbon.

• And now, Sir, will you contend for Father *Le Long*, (who cannot now answer for himself) that you are "satisfied of the identity of these MSS.?" Or will you say, with *Dr. Benson*, that these are the MSS. of *Robert Stephens*, and that, "on the strictest examination, they are found to want this disputed passage?" "You will not venture to do either. I DARE, I DO,—call upon you for your affirmative. But you DARE not put it to the hazard'.

In the conclusion of his pamphlet Mr. Travis descends to some miscellaneous animadversions on Mr. Gibbon's History, which are wrought up with his usual spleen and acrimony. Through these we are not at leisure to follow him. In one instance he produces a passage, in which, probably through an oversight and haste, of which he is seldom guilty, Mr. Gibbon quotes an author, in a sense exactly opposite to what the author intended. M.

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ART. III. *The History of Great Britain, from the First Invasion of it by the Romans under Julius Cæsar.* Written upon a New Plan. By Robert Henry, D.D. One of the Ministers of Edinburgh, Member of the Society of Antiquarians of Scotland, and of the Royal Society of Edinburgh, Volume the Fifth. 4to. 11. 1s. bds. Edinburgh. Sold by the Author. London, Cadell and Longman.

IN his former volumes Dr. Henry has distinguished himself by a rigid adherence to opinions which are now almost obsolete, and by a very unnecessary and illiberal panegyrick on prerogative: Notwithstanding the positive testimony of the Anglo-Saxon laws, he will not allow that the people were represented antiently in our parliaments. He considers their condition as little better than that of slaves; and he has presumed to deride the antiquity of the trial by juries. He pertinaciously contends that the feudal law was unknown to our Saxon ancestors; and yet is certain from indubitable monuments, that every step in its progression

was familiar to them. The Norman invasion, he even records as a conquest over the liberties of England; and, it would seem, that he had a pleasure in degrading the nation, the history of which he was ambitious to delineate.

In the present volume he neither departs from his sentiments nor from his plan. The first part of his first chapter is devoted to the civil and military history of England, from the accession of Henry IV. to the accession of Henry VII. The second part of it includes the civil and military history of Scotland from the year 1399, to the accession of James IV. In his second chapter he holds out the history of religion from the year 1399 to the year 1485. His third chapter is dedicated to the history of the constitution, government and laws, of Great Britain, during the same period. And his fourth, fifth, sixth, and seventh chapters, exhibit successively during the same course of time, the history of learning, arts, commerce, and manners, in Great Britain.

This plan of history is not to be considered as new; although it is expressly termed so, by the Author. It is evidently adopted from the method employed by President Gouget, in his book on the arts and sciences; a part of which was translated many years ago by Dr. Henry. But, while his plan is not new, it is faulty. His divisions compel him to separate and divide circumstances and events the most intimately connected. They lead him into perpetual and fatiguing repetitions; and his narration, instead of rising into dignity is uniformly listless and feeble. His work, in place of constituting a whole, is only a mere mass of historical matter. It includes materials for an historical performance; but they are naked, disjointed, and independent. He does not shew a complete and animated figure; but he assembles the minute and divided parts of a skeleton. It is, accordingly, with the most obvious impropriety, that he dignifies his collections with the title of *The History of Great Britain*. The architect, who had only accumulated large quantities of mortar, timber, and granite, might affirm with equal justice, that he had constructed a most magnificent palace.

It must, however, be acknowledged, that Dr. Henry has been diligent and assiduous in an uncommon degree. Here he is worthy of signal praise. But, how often have we to regret in our character of Reviewers that ability and industry are so seldom united! The collections of our Author are not made with that discriminating power which alone could render them valuable. As he sees indistinctly, he is frequently wandering from the right road. As his mind is by

no means comprehensive he cannot think in a system, nor preserve himself from the impurity of contradictions. As his education has been confined, and his situation reclusive, he cannot address himself to the world. His ignorance of human affairs is extreme; and its defects are not repaid by any acuteness of reasoning or penetration. He even appears to be a stranger to the art of historical composition. He affects to be simple; but he is insipid. He never elevates his reader, nor impresses him with the idea that he is about to be instructed or entertained by his conceptions. His seriousness degenerates into sadness; and we expect in vain the dignified wisdom of the historic muse. The uncovered plainness of his manner is disgusting; and his diction every where grovels in the coarseness of provincial conversation. He never goes in search of elegance and ornaments; and what is remarkable, from the beginning of the volume before us to its conclusion, there is not so much as one instance of a constructed sentence or regular period. Great revolutions, and little incidents, are detailed by him with no variation of style or tone. He has no artful transitions, no fortunate touches of the pencil, no alluring or ambitious embellishments. He has nothing of the brightness that dazzles and illuminates. His characters are so ill conceived, and so improperly expressed, that they are read rather with pain than pleasure. To hit off a portrait was a point much beyond his reach. He can only make his reader acquainted with the names of his personages. His battles are not always intelligible; and they are often absurd. He begins his description of that of Agincourt, by observing, that it happened on 'The day of Crispin and Crispianus'. At times he interrupts the gloom of his narrative by those bursts of jocularly, which are so frequently characteristic of dull men. He does not perceive that low mirth and dry jokes, must for ever be unsuited to the historical manner. But what is still more surprizing, we find that this reverend divine has been so imprudent as to discover the prurieny of his imagination by exhibitions of indecency and smut. For this no apology can be adequate; as history has been termed with propriety, the school of morality and virtue.

Having offered these remarks, we shall now submit to our readers a specimen of the volume before us, in order that they may form a judgment of it for themselves.

'The English were remarkable in this period, among the nations of Europe, for the absurd and impious practice of prophane swearing in conversation. The Count of Luxemburg, accompanied by the Earls of Warwick and Stafford, visited the Maid of Orleans in her prison at Rowen, where she was chained to the floor, and loaded with irons. The Count, who had sold her to the English, pretended

that he had come to treat with her about her ransom. Viewing him with just resentment and disdain, she cried, "Begone! You have neither the inclination nor the power to ransom me." Then turning her eyes towards the two Earls, she said, "I know that you English are determined to put me to death; and imagine, that, after I am dead, you will conquer France. But though there were an hundred thousand more God-dam-meets in France than there are, they will never conquer that kingdom". So early had the English got this odious nickname, by their too frequent use of that horrid imprecation. A contemporary historian, who had frequently conversed with Henry VI. mentions it as a very remarkable and extraordinary peculiarity in the character of that prince, that he did not swear in common conversation, but reproved his ministers and officers of state when he heard them swearing.

An excessive irrational credulity still continued to reign in all the nations of Europe, and seems to have prevailed rather more in Britain than in some other countries. Of this many proofs might be produced. There was not a man then in England who entertained the least doubt of the reality of sorcery, necromancy, and other diabolical arts. Let any one peruse the works of Thomas Walsingham, our best historian in this period, and he will meet with many ridiculous miracles, related with the greatest gravity, as the most unquestionable facts. The English were remarkable for one species of credulity peculiar to themselves, viz. a firm belief in the predictions of certain pretended prophets, particularly of the famous Merlin. Philip de Comines, in his relation of what passed at the interview between Edward IV. and Lewis XI. on the bridge of Picquiny, (at which he was present), acquaints us, that after the two Kings had saluted one another, and conversed a little together, the bishop of Ely, Chancellor of England, began a harangue to the two monarchs; by telling them, that the English had a prophecy, that a great peace would be concluded between France and England at Picquiny; for the English (says Comines) are great believers in such prophecies, and have one of them ready to produce on every occasion.

The English frequently defeated the French in the field in this period, but were generally defeated by them in the cabinet. Philip de Comines, who was an excellent judge of mankind, and seems to have studied the national character of the English with great care, acknowledges that they were but blundering negotiators, and by no means a match for the French. They were easily imposed upon, he says, by dissimulation, apt to fall into a passion, and to become impatient when they were contradicted; and, in a word, that they were not so subtle, insinuating, and patient, as their adversaries, who took advantage of all their foibles. The English certainly committed a most grievous error, in withdrawing, in a passion, from the great congress at Arras, A. D. 1435. No prince was ever more shamefully deceived by another than Edward IV. by that artful and faithless monarch Lewis XI.

A fierce, and even cruel spirit, too much prevailed in both the the British nations in this period, and formed a disagreeable feature in their national characters. This was owing to the violent contests, and

and almost constant wars in which they were engaged; which hardened their hearts, inflamed their passions, and made them familiar with blood and slaughter. The reader must have met with so many proofs of this fierce and cruel spirit, in perusing the first chapter of this book, that it is as unnecessary as it would be unpleasant, to multiply examples of it in this place. It is sufficient to observe in general, that the wars and battles of this period were uncommonly fierce and sanguinary; that prisoners of distinction were generally put to death on the field, in cold blood; that assassinations and murders were very frequent, perpetrated on persons of the greatest eminence, by the hands of kings, nobles, and near relations. The ferocity of those unhappy times was so great, that it infected the fair and gentle sex, and made many ladies and gentlewomen take up arms, and follow the trade of war. "At this siege (of Sens, A. D. 1420) also lyn many worthy ladyes and gentilwomen, both French and English; of the whiche many of hem begonne the faits of armies long time agoon, but of lyying at sieges now they beginne first." But the women of Wales, on one occasion, are said to have been guilty of deeds so horrid and indelicate, that they are hardly credible; and are therefore related in the words of the original Author.

"When we consider the state of the country, the condition and character of many of its inhabitants, we will not be surprized to hear that England was much infested with robbers in this period. Sir John Fortescue, Chief Justice of the King's-bench in the reign of Henry VI. acknowledges that robbery was much more frequent in England than in France or Scotland; and, which is remarkable in one of his profession, he boasts of this as a proof of the superior courage of the English. "It hath ben often seen in England, that three or four thefes hath sett upon seven or eight true men, robyd them al. But it hath not ben seen in Fraunce, that seven or eight thefes have ben hardy to robbe three for four true men. Wherefor it is right feld that Frenchmen be hangyd for robberye, for that they have no hertys to do so terrible an acte. There be therfor mo men hangyd in England, in a yere, for robberye and manslaughter, than there be hanged in Fraunce, for such cause of crime, in seven yers. There is no man hangyd in Scotland in seven yers together for robberye; and yet thay be often tymes hangyd for larceny and stelyng of goods in the absense of the owner therof: but their harts serve them not to take a manny's goods, while he is present, and will defend it; which manner of takyng is called robberye. But the English men be of another corage: for if he be poer, and see another man having richesse, which may be taken from him by might, he wol not spare to do so". Whatever becomes of the reasoning of the Chief Justice, his authority is sufficient to establish this fact, That robbery prevailed much more in England than in France or Scotland, in his time.

"The manners of the clergy in the preceding period, which have been so fully described in the fourth volume of this work, were so similar to those of the times we are now delineating, that, to prevent unnecessary repetitions, the reader may be referred to that description. For though Dr. Wickliffe and his followers, declaimed

with as much vehemence against the pride, ambition, avarice, cruelty, luxury, and other vices of the clergy, as against their erroneous doctrines, and superstitious ceremonies, they declaimed in vain: The clergy were at least as much attached to their riches, their honours, and their pleasures, as to their speculative opinions; and as unwilling to abandon their vices, as to renounce their errors. In a word, the generality of the British clergy in this period were neither more learned, nor more virtuous, than their immediate predecessors; and seem to have differed from them in nothing but in the superior cruelty with which they persecuted the unhappy Lollards.'

The recluse life of a minister of the gospel, the simplicity of his character, and his ignorance of the world, disqualify him from entering profoundly into human concerns. Of all literary departments, the most unsuited to him is that of history. Hence it may be inferred, that this order of men, would be more naturally and properly employed in their professional labours, and in attempts to overturn the growing doctrines of infidelity. The merited popularity of Dr. Robertson, it is probable, was the attraction that seduced Dr. Henry, Dr. Anderson, and Dr. Lothian, into the arduous province of historical composition. But they are evidently far inferior to him; and his example does not justify their ambition. Dr. Anderson approaches the nearest to his merit; and in niches close to each other we may place Dr. Henry and Dr. Lothian.

We should now dismiss our Author: but a respect for the propriety of the English language, induces us to remark, that his deficiencies on this head are so great, that they require to be exemplified. Of anomalous, impure, and mean diction, instances without number might be collected from our Author. The following examples, however, are sufficient for the present purpose.

P. 2. 'In less than three months of an exile'. p. 8. 'Com-manded him to be taken out of the way'. p. 20. 'Unable to make head against so great a force'. p. 23. 'The court filled with a set of worthless rascals'. p. 32. 'The procurement of an assembly in St. Giles's Fields'. p. 40. 'The English archers stripped themselves almost naked, that they might deal their blows with the greater rapidity and vigour'. p. 68. 'Did not make all the advantage he might have made'. p. 69. 'A process was carried on in the court of Rome'. p. 70. 'By the death of the Earl of Salisbury (saith an ancient historian) the Duke of Bedford lost his right hand'. p. 73. 'This news, accompanied by many additional and marvellous circumstances, flew like lightning over all France'. p. 76. 'Permit his troops to join the army, which was greatly strengthened by that junction'. p. 88. 'These absurd and sneaking commis-sions.'

sous.' p. 107. 'One Thomas Thany, a fuller, nicknamed Blue-beard'. p. 110. 'For a few days, they behaved tolerably well'. p. 171. 'She endured a long and dolorous confinement'. p. 196. 'I shall by and by inquire'. p. 205. 'Nor was he a niggard in the distribution of his bounty'. p. 214. 'Both Richard and his Queen were so much affected with this news, that, as a contemporary historian tells us, they almost run mad'. p. 273. 'Convening the *lieges* with the greatest expedition'. p. 326. 'There were no fewer than three *infallible* heads of the church, and keepers of the keys of the kingdom of heaven, at once, who gave one another *very bad names*, which was not the worst proof of their *infallibility*'. p. 329. 'The primate narrated to him'. p. 338. 'The clergy, in their convocations in this period, sometimes *meddled* with things that seem to have been a little out of their road'. p. 379. 'This made the PEOPLE *spies* upon one another'. p. 380. 'Edward IV. for example, not only carried on trade like a common Merchant, but also solicited charities, which he called benevolences or free gifts, like a common, or rather like a sturdy beggar'. p. 405. 'They and their adherents would certainly go to the devil'. p. 538. 'The French fled before them like sheep'. p. 562. 'Three of the best hours of the day were consumed in gormandizing'.

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ART. IV. *The Doctrine of a Providence, illustrated and applied in a Sermon preached to a Congregation of protestant Dissenters, at Nottingham, July 26, 1784; being the Day appointed for a General Thanksgiving, on the Conclusion of the late Destructive War.*  
By the Rev. George Walker, F. R. S. 8vo, 1s. Johnson, 1784.

THERE are no kinds of composition more difficult to be treated of in a critical view, than those in which the speculatist seems to have no model of superior excellence, that he can set before him, by which to measure his ideas. Particular notions have ever gone before general ones; abstraction is an operation of the mind posterior to observation. Even Aristotle, the first of critics, seems to have derived the principles, delivered in his poetics, almost wholly from the study of Homer. Perhaps this is the reason, why nothing has ever been well said upon the composition of sermons.

There is indeed a set of people, who, it may be, simply to display their mastery in that polite language, are continually holding up to us the French preachers as the standard of perfection. But perhaps a man of exquisite and refined judgement would receive less satisfaction in the perusal of their sermons, than of any other of those compositions, which have obtained so elevated a fame with a

good humoured nation, who regard their own attainments as the *ne plus ultra* of human excellence. It is now, we believe generally agreed, that the reputation of the French sermons must stand or fall with Massillon. His descriptions indeed are frequently vivid, strong, and pathetic. But the taste in which he writes is extremely corrupt. He is ever upon the stretch after a dignity he never reaches. His style is uniformly sonorous, bombastic and turgid. He has the sombrous swelling manner of Dr. Young; without having the terrible sublime of Dr. Young to bear him out. His amplification, a figure that continually recurs upon us, is heavy, tautological, and somniferous beyond all bounds. Indeed, if the French ever attained the true style of pulpit eloquence, it was in Bossuet; who however has left us nothing in that kind but a volume of funeral orations.

But there is another consideration, which, in our opinion, as effectually, and still more unquestionably, excludes the French preachers from ever being regarded as the models of perfection. It is, that to a just and elevated style of preaching, a great and sublime morality is indispensibly necessary. It is here that the clergy of almost all countries have failed. They have inculcated too much the Blissful morality. They have laid more stress upon external forms, and regularity of demeanor, and the decencies of common life, than upon the virtues of the heart, comprehensive benevolence, generous rectitude, a noble disdain of private ease and private emolument, and all those qualities, that level the distinctions of artificial life, and bid mortal natures emulate the divine. But if this be the case in protestant countries, how much more in such a country as France, where their best divines can harangue the multitude for an hour together upon the devil of St. Bernard, St. Anthony's pig, and the little finger of St. Francis Xavier?

The French preachers dismissed, it will scarcely be expected from the critic, to be more partial to the English ones. We have had indeed an Atterbury, we have had a Sherlock, and still more lately a Blair. These writers, especially Sherlock, have perhaps carried the cool elegance of our language as far as it will go. All that ingenious disquisition, perfect purity, exact symmetry of period, and the softest cadences could do, has been performed. But these gentlemen have forgot, without one exception, that they were writing speeches, to be addressed to an audience.

Lord Chesterfield has told us that a polite man must only smile, and that to laugh out is the height of vulgarity and ill manners. There is a set of critics, who with the last of absurdities, have invented principles analogous to this, for the government

government of philology. They have decided, that every thing beyond the laws of simple elegance, is a transgression of taste. They have given a name to this species of writing, and call it classical composition. But they could not have adopted a name that led more completely to their own detection. What will these men say to Demosthenes, and Cicero, to Pindar and Longinus? Are their compositions tasteless and indefensible? And yet it is not in the mind of man to conceive of more vigorous and daring flights, than their writings exhibit. Nothing indeed but the height of frigidity and idiotism could have found any analogy between the true sublime, and the style of a Hervey, a Klopstock, and a . . . The man who relishes most the unrivalled imagination of a Rousseau, or the sublime majesty of a Gray, will ever be found to be he, who holds the affected, the turgid, and the bombastic in the most unconquerable abhorrence.

These reflexions could at no time be more properly brought forward, than as introductory to our discussing the merit of a preacher, who, for ourselves we do not hesitate to say, has approached nearer to the style of a genuine and popular oratory, than any of the most celebrated divines of France or England. They have been more elegant, more polished, more refined, beyond comparison, than our author; many readers would pronounce their productions, as mere compositions, to merit a higher rank; but few of their admirers, we apprehend, would choose for the subject of their contrast the particular accomplishment we have just specified.

Mr. Walker possesses a most happy and vigorous imagination. This talent however does not seduce him to wander in the attractive field of rhetoric and imagery. It does not detract from, but increase the dignity of his composition. It is happily subordinate to that manly vein, which is every where characteristic of the author. This is indeed his leading excellence. There is an energy, a burning spirit in his language, which has seldom been surpassed. Along with this, his style of writing, is rude, harsh and incondite. There are certain defects, which seem chiefly calculated to set off to advantage their correspondent beauties; and this is among the number. We are not however idle enough to imagine, that Mr. Walker's productions would be intrinsically the worse, if their style had been more mellowed and harmonious. But this apology may at least be made; that the defect sits less ungracefully upon him, than it would perhaps upon any other man; and that it is less incompatible with the form of popular address, than with almost any other of the productions of literature.

The history of Providence, which forms the primal subject of the present discourse, is very masterly, and full of reflection and philosophy. One of its most original ideas consists in the great stress that is laid upon the melioration of the manners of modern times, effected by the irruption of the northern nations. This event is coupled by our author with the promulgation of christianity, as constituting along with it the two things, which "have given as it were a new face to the globe, and a new character to man."

'Though, not refined or learned themselves,' says Mr. Walker, 'our Northern ancestors brought with them a strength of genius, and a finer principle of humanity, which has enabled them to surpass their masters both in wisdom and in manners. Till these rude nations revealed themselves to the South, the estimation of the female sex was utterly unknown, and how great an effect this has had on the good temper and best felicity of human life may be known to every one, by comparing the state of domestic manners among the earlier Asiatics, the Greeks and Romans, with the social and domestic character of even the rudest European nation. That freedom, which they seemed to annex to a citizen from the moment of his birth, has not been exterminated by all the selfishness and cruelty of ambition; legal liberty, that wonderful idea, sprung out of their familiar practice; and where legal liberty appears to be done away, its influence is still felt in a system of manners and usages derived from the same source, which controuls the rude hand of power, softens, tempers, and gives the law even to despotism itself. It has broken, apparently for ever broken, the system of great and monstrous empires, by that firm tone, which it has given to the human mind, that capacity of equal resistance which it has communicated to man, wherever their character has established itself.'

'It is remarkable that christianity, which was almost a contemporary event, has wonderfully co-operated with the whole spirit and genius of these manly sons of the North. Christianity is in all its application to the human mind, favourable to liberty, to humanity, to generosity, to order, and to law. By ridding it of the debasements of superstition, and introducing to it a sublime and moral religion, it has conduced to rid it of all contracted and contracting prejudices, to give a vigour to the mind, and carry it through all the lengths of rational and liberal enquiry. It has fallen in with the social and domestic liberty of the North, it embraces the abhorrence of slavery in all its forms, it teaches to man his individual as well as relative importance in the world of God; in fine it discovers in the very counsels and will of God himself, a sanction of all the manly and generous maxims of our Northern progenitors.'

'The contemporaneous production of these two great operating causes of the improvement of man, is no feeble argument of a Providence, attentive to the good of man, in those seasons which so its wisdom seem fit. We limit the blessings of christianity to those countries where its name is owned; but christianity is felt where its name is formally rejected. The religion of Mahomet

is indebted for every excellence it has to boast of to the discoveries of the gospel, and the sentiments and the manners which are peculiar to christianity, and to Christian nations, have spread, and are spreading into those countries which own neither the Christian nor the Mahometan name. The Russians on the East, and the British Americans on the West, may probably be the instruments of Providence to extend both the name, and all its blessings over the whole globe.

This passage, which exhibits, in a striking point of view, the comprehension of our Author's mind, belongs however to the cooler part of his disquisition, and is accordingly thrown by him into a note. It behoves us before we proceed to any minuter criticisms in which we may indulge ourselves, to lay before our readers a specimen of his manner, when he assumes the style of energy and eloquence.—It is thus that he speaks of the immediate occasion of that day's solemnity.

Under this acknowledgment of Providence, as the secret controul and director of the great events of this world, we are assembled to thank God. To thank him! why so our rulers have at length thought fit, and I would to God, that they had never had a worse thought. Whether they feel the gratitude, which they invite, I pretend not to decide; but I fear the national temper does not kindly accord with the invitation. There is a sense of national humiliation, of national loss, of national affliction, that beats back the thought of gratitude. It requires a very enlightened and elevated piety, such as the mass of a people never reach to, to find a motive to thankfulness in the very bosom of suffering. Gratitude is a cheerful act, and does not readily spring up in a desponding breast. We have no victories to proclaim, no triumph over our old implacable foe, no addition of territory, of wealth, of commerce, to our beloved country: but all is a sad tale of ruined armies, humbled fleets, empire lost, sinking commerce, dissipated treasure, oppressive taxes, factious politics, with every symptom of national decline. Whatever therefore be the language of the proclamation, I would not affect to turn nature out of her course, and speak the language of joy in the very ear of sorrow. Whatever be the general blessings of peace, and however specious the topic of its praise, it may be a national evil, and be abhorrent to all sense of national gratitude; but yet, with the most unpalatable circumstances, it may be an evil wisely chosen.

Who can forbear to acknowledge the hand of Providence, in the fate of this country. If national and individual crime be the deserved object of providential punishment, we have enough of crime of every description, which might justify Providence in a severer punishment than it has yet been pleased to inflict upon us. And the finger of Providence appears to be visible in the ordering of it; no gradual decline marks the ordinary course of human events, but a strange and precipitate descent from the highest glory and prosperity proclaims the venerable power, which meant to humble us. By the most irreligious minds, and which are little apt to take God into any account, the fall is contemplated with astonishment, and

they confess it in all it's circumstances, to be beyond all human probability."

'With the general acknowledgment of his Providence, let us learn a decent submission to his will, and a disposition to own God, to serve him, as well in his chastisements as his mercies. 'Though' summoned to an act of thanksgiving, we have matter enough of humility before us; assuredly no national advantages, no national prosperity can be the theme of our acknowledgment. But there is an elevated piety, which may mix with, and give a dignity to our humiliation, a sublimer thankfulness, which respects the dispensations of the great and wise God, which contemplates the benignity of a Father in the correction of a Father, in the hope of recovery to his favour, and in the consciousness of those blessings, which he is pleased still to preserve to us.'

When Mr. Walker comes to exhort his audience to a proper improvement of the goodness of God, and to their contributing as individuals to the national welfare, he observes that "the path of the many is much circumscribed," and in a patriot view, confined almost to one single line, integrity in the choice of those who represent us all, and to whom all our dearest interests are committed.

'This' continues he 'is the great palladium of England; this is our glorious distinction from every nation of the earth; this is our treasure, which he, who basely and wickedly, abandons to the destroyer, is accursed both of God and man. From this all our religion, law, and liberty sprung; on this they still rest; and when this is gone, we are numbered with the slaves of other nations, who have neither their property, their bodies, nor their minds at their disposal. I am no republican, no enemy to monarchy; such as the constitution of the British government has adopted, and subservient to the views of this government; I revere the prince, who is willing to be the instrument of public happiness, and wishes not to move beyond the line, in which power may safely and usefully be confided to a poor mortal. But kings are no gods of my adoration; they weigh not a feather in my scale against the public good; I do think the democratic or popular part of the constitution; to be the essence, the soul of the whole; I do think the safety of the people to be the supreme law, the supreme object; and that if kings, or whatever exalted individuals, will not enter, cheerfully enter, into this benevolent view; they ought to be considered and treated, as mere expedients of public good, and be made subservient thereto.

'It is in the abuse of this glorious distinction, as from their immediate, though not their primary source, are found all the misfortunes and disgraces, which darken the face of this once happy island; it is not the change of ministers which can bring back the days of England's peace and glory; ministers are men, and in proportion to the rank from which they are taken, partake in a higher degree of the national corruption; but ministers are of that pliant stuff, that they will be what you please to have them; teach them to despise you, and they will sport with the national interests, as with their own; fearing and respecting you, their very vices will bow to the national expectation

expectation. A virtuous parliament is the security for a virtuous administration?.

• Have your eye, therefore, on the representatives of the people, ask yourselves every moment, if their conduct be such as every man of you would act for himself, for his child, for his friend, for his neighbour. There is no other rule; honesty and integrity are universal and immutable; the same in all relations of life; nor does any relation claim peculiar indulgencies; the rule is plain and decisive; and if they cannot answer to this simple test, they are not your representatives, every moment of their trust is dangerous, and though the peace of the community may forbid the instant effects of an honest indignation, yet assuredly, they ought no more to receive the renewal of your trust, than you would confide every thing that is dear to you into the hands of the worst of villains and assassins.

• When I think on what is involved in it, the ruin of what the richest bounty of God has blessed us with, the humbling every thing that religion and liberty, and law, make sacred to man; at the feet of lustful power, or precipitating every thing in ruins, to gratify weakness and obstinacy, and wickedness; I would not act this crime for the treasury of a nation; I would not go with such a load of deliberate guilt into the presence of my God, whenever he shall be pleased to call me, for all that this world has to promise. Yet it is done for the poor draught of intemperance; for the wages of a day; for the hypocritical flattery of a dressed-out superior; for a promise; for a place of dependance and servility. In the hour of public misfortune, you can all cry out, you are sold, you are betrayed. I tell you, You have sold, You have betrayed yourselves; and until every man can lay his hand upon his heart, and say, in the most important act of a citizen and a Briton, I have done what my conscience directs me, what I can answer for, to my child, and to my God; the crime is your's also.'

*Nemo vlt magnus*, says Cicero, *sine aliquo divino afflatu unquam fuit*. We will not now enter into the truth of this maxim in its religious meaning. In the academical sense, (and Cicero was of that sect of philosophers) we believe we should be liable to few exceptions, should we lay it down as an axiom, that 'no one was ever a truly great man without some portion of enthusiasm.' The man that does not talk with peculiar eagerness of his favourite subject, that does not in a manner lose all self-control, whenever it is brought upon the tapis, we should suspect not to be sufficiently animated with his theme, to make a first rate figure.—But enthusiasm rises superior to the narrow bounds of investigation, and at least treads upon the heels of error.

If we be right in what we have now advanced; this mark of "a great man" will scarcely be refused to Mr. Walker. He is a patriot, in the old Roman sense of the word. The milder genius of Christianity every where breathes the spirit of universal benevolence. "The irruption of the northern nations," and the introduction of the feudal system, (and we

beg leave to add this to the instances our author has adduced of the co-operation of the two great events) has also without doubt contributed to banish the overpowering and extravagant love of country, which prevailed in ancient times. But the passion of Mr. Walker bids defiance to the influence of both events. Every thing British he beholds through the magnifying glass of this ardent attachment; and the original character of our island appears in his writings, to have been all that was excellent and all that was venerable.

"There was a time" says our Author, "when the meanest Englishman could judge of his country's welfare, and steadily and conscientiously pursue it. The glorious inheritance, which you have received, can only be preserved by recurring to the same stern inflexibility, the same well-principled integrity, in every act, on which your country's good depends." Again, "And why! I pray, have we been thus marked out by Providence for its most awful punishments? but because, as a nation, we had miserably turned our face from God, and thrown back to him as useless or disgusting, that religious character, that sobriety, that justice, that mercy, which our ancestors transmitted to us, together with that generous sympathy with the rights of human nature, that virtuous zeal in the cause of equal liberty and law, which their honest and magnanimous example had set us."

Upon reading such periods as these, we endeavoured to recollect in what far-distant golden age, this character belonged to us. Indeed our Author seems to intimate that we, as well as certain other European nations, have been "upheld by Providence" somewhat longer than we had reason to expect, "to cherish a new nation of Britons in the other world. We triumphed over the foes of Britain, while we were prosecuting the quarrel of British America; and, having placed it on a solid foundation of independence and power, we are suffered to fall under the weight of our corruptions and crimes. Providence will bring on the fate of our enemies in their turn; and, having answered the views of Providence to us, and to our descendants in America, they will pay the punishment of their equal or greater iniquities."

These sentiments taught us to look back into remoter ages for the period described. Mr. Walker however, we presume, would scarcely lead us beyond the wars of York and Lancaster; and upon that term, as we had no better ground of quarrel than who should be our tyrant, he would hardly think proper to fix. The age of Queen Elizabeth has been much vaunted, but not to mention in how rude and uncivilized

uncivilized a state we then appear to have been\*, that monarch was certainly too despotic, and her people too tame to obtain the approbation of our Author. It has been observed by the profoundest and most liberal philosophers that ever existed, that in the period of Cromwel, and more especially upon his death we had every opportunity for building the fabric of a pure republic, and lost the opportunity, and were driven to the wretched necessity of applying once more to the exiled monarch, merely from the want of public virtue. The revolution was the noblest event, built upon the slightest foundation of generous and manly sentiment that history records. And we are afraid that it can scarcely be contended with the show of plausibility, that, in public virtue, we are much amended since. Where then shall we seek the glorious æra?

Alas! in Mr. Walker's estimation, we know not whether it may not extend through all these periods. Certain it is however, that it comes down much lower than the last sentence we extracted seemed to intimate. "There was a gallant virtuous spirit which *but yesterday* would have been pained to hear from any quarter of the globe of violated rights, and the cruel triumphs of power; but which the disgrace, the prostitution of our country's honour would have roused to madness".

'I have lived in the day, when an Englishman was more proud of his country's honour, than of his country's prosperity; when the betrayer of it would have roused the general indignation, nor appeased it, but with his life. Rejoicing in our liberty, as the best boon of heaven to us, Englishmen pitied every wretch who had it not; and if they could not restore this blessing to all of their kind, would as soon have met the Devil in their walk, as be the instruments of oppressing it in any. How this spirit hath departed from us, let Corfica, St. Vincents, America tell, and the very feeble voice of indignation, which so novel a conduct of this once glorious nation, has excited. It was our pride that, in the road to commerce and greatness, we trod not over the carcases of slaughtered millions: this was left to Spaniards, to Portuguese, to Hollanders; but this virtuous, this dear distinction, is gone; we are now upon the records of history, among the merciless destroyers of our species.'

Amazing! There are in our corps of Reviewers more persons than one, who have probably lived as many years as Mr. Walker, and, we believe, the writer of this article can answer for them all, that they cannot charge their memory with this spotless innocence, this generous sympathy, which "but yesterday" informed every English breast. What does Mr.

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\* Vide Review for May last. vol. 3. p. 371.

Walker think of our generous sympathy for the poor Irish, which Swift has so admirably displayed in his *Drapier's Letters*? What does he think of the supremacy of this country over America, so favourite a tenet of Englishmen, so strenuously asserted by the hero of "yesterday," the celebrated Lord Chatham?

The patriotism however, or, to speak more properly perhaps, the nationality of our Author, does not stop even here. Having made the panegyric of the British nation, he tells us of the French, that they are our "implacable foe;" "an invader, whom a long-fostered enmity and jealousy will teach to riot in our misery." This is sheer misrepresentation. Without attributing to them a very elevated degree of virtue it may be observed, that, not being like ourselves, broken off from the rest of the world, and confined as it were to one enemy, that being placed in the midst of powers, all of whom they have been called in turn to encounter, they are incapable of that insulated and perpetual enmity, which "sympathy and the love of justice" have permitted to the English.—But to have done.

Whatever be the imperfections of our Author, *quas humana parum cavit natura*, he is certainly a most extraordinary man. He is regarded by some of the most competent judges in this country, as, at least, one of its best mathematicians. We do not recollect another instance in the annals of literature, of the junction of this talent with that vigorous and sublime imagination that distinguishes Mr. Walker. But this is not all. His style is the most *unmathematical*, that can be conceived. From a mathematician we should at least expect accuracy, regularity and precision. But the vigour of our author's genius continually betrays him into a neglect of the rules of analogy; and he sometimes loses himself so completely in the exuberance of his ideas, as to become even unintelligible.

The sermon is prefaced with a dedication to Mr. Pitt; full of spirited and manly advice. "Try," says Mr. Walker, the ways of plain sense and simple honesty; trust to public judgment, and public gratitude for support; court not parliamentary faction; nor suffer the last resources of the nation to be wasted on the hirelings of office, whose importance springs only out of the weakness, or the wickedness of the minister". Whether this advice will be attended to by the chancellor of the Exchequer we pretend not here to decide.

ART. V: A Translation of the *Scott Pastoral Comedy, of the Gentle Shepherd*, into English, from Allan Ramsay's original. By W. Ward. 8vo. 2s. G. G. J. and J. Robinson. London. 1785.

A Translator should undoubtedly understand the language of his original; to be acquainted with his own, is no less requisite; and if his performance be in verse, he should have some idea of measure and of rhyme. He should likewise possess taste and judgment; that he may be able both to discern and to express the beauties of the work he translates. Mr. Ward has not the most distant pretensions to any one of the above qualifications. Wherever we turn we can plainly discover that he does not understand the work he has attempted to translate. The nervous provincial expression of the original, which paints so well the *naïveté* of passion, has no representative in the translation: the sense is either totally perverted, or, if at any time preserved, becomes flat, ridiculous or disgusting by the language in which it is conveyed. The heliconian liquor, when poured from the golden vase of Ramsay into Mr. Ward's earthen pitcher, is converted into a vapid puddle.

By comparing one or two passages of the original and translation, the public will be able to decide as to the justice of our animadversions. The Roger of Allan Ramsay, speaking of his Jenny, says,

"I wish I cou'd na love her—but in vain;  
I still maun\* do't, and thole† her proud disdain;  
My †Bauty is a cur I dearly like;  
E'en while he fawn'd, she strake the poor dum tike;  
If I had filled a nook within her breast,  
She wad ha'e shawn mair kindness to my beast."

The Roger travesty of Mr. Ward thus expresses himself,

"In vain I wish I cou'd not seek her love,  
But yet I must, my mind can never rove;  
She struck my dog of 'late—hard hearted log!—  
If she lov'd me, she'd surely love my dog.  
If one small spark had ever fill'd her breast,  
She might have shewn more kindness to my beast!"

Ramsay presents us with every little circumstance which can add truth and expression to the description; his shepherd gives us the name of his dog, informs us he loves him dearly, and tells us that his mistress struck him, even while the animal caressed her; from all which he infers that she must have a rooted aversion to the master. These heightening circumstances escape the discernment of the translator. He has indeed added an expression of his own "hard-hearted log!"

\* must. † suffer. ‡ the name of his dog.  
Eng. Rev. Vol. V. Mar. 1785.

which might have suited a Dutch boor, but which by no means agrees with the character of Roger. It may be observed too that the thought in the two last lines is only a repetition of the sentiment in the preceding one.

How he has murdered the exquisite description of rural society, blended with innocence and passion, given by Patie in the 1st scene, must astonish every one who will take the trouble of comparing the speech in Ramsay's original, beginning "Dast Gowk," with the translation, which commences with "Silly fool," p. 18. l. 5. To give an extract of both, and enter into a minute criticism would take up more room than we can afford to so unimportant a publication. We shall only take notice of two gross blunders in the speech alluded to. Frankness and gayety, with the utmost confidence in her lover, are the constituents of Peggy's character, as given us by the Scotch bard, while she at the same time preserves all the innate delicacy of the sex. Instead of this "*semireducta Venus*," the translator presents us with a St. Giles's street-walker. In the Scotch poem, when, after he had pretended to slight her, she returns under cover of demanding his assistance, and that of his dog to bring back three sheep which had strayed from the flock, Patie says that he smiled at her embarrassment, "and she did she." Mr. Ward has thought proper to render this "I kiss'd and "laughed, and so did she:" i. e. she not only laughed but returned my kisses. Nothing of the kind is to be found in the original: on the contrary, Patie represents himself as using that gentle force which female delicacy requires; and says that she scolded him between every kiss.

The other thing we shall notice is the translator's total omission of that happy line in the original, so strongly expressive of the feelings of a lover, encircling a beloved mistress in his arms;

"My very faul came louping to my lips."

Instead of which we are treated with the following couplet,

"While in my arms I held the charming fair

To tell those joys would banish ev'ry care."

Perhaps this is one of the beauties which he insinuates in his preface he has added to the original.

To Peggy's proposal of bathing themselves, Jenny, in the Scotch poem, objects, lest perhaps their swains might come upon them unexpectedly, and see them naked. Mr. W. goes more roundly to work, and puts the following line into the mouth of the young shepherdess,

"And see what always we would wish to hide!"

Ramsay's Jenny, among other objections to matrimony, has the following.

"A dish

"A dish of married love right soon grows cold;  
And dozens down to nine as fowk grow auld."

*Dozened*, signifies having lost our feeling by cold: the metaphor is therefore equally beautiful and expressive. We do not recollect that we have any where met with a more energetic delineation of the gradual decline of the amorous passion. The translator, who excels in transmutation of the debasing kind, thus expresses the same thought,

"In youth we all the marriage pleasure enjoy;  
Old age comes on, and all those pleasures cloy."

The first line, besides having a syllable too much, conveys all the grossness of the translator's own ideas; while he has most adroitly contrived to transubstantiate every excellence of the second into his own unparalleled powder of puff. But we have done with animadverting on his failures in *taste*.—It is ungenerous to war with total imbecility.

Let us next examine if he has any claims to the most common qualifications of a rhymster. Can he count his fingers? Has he any ear? Or does he understand grammar? As to the first, after having premised that the heroic verse of ten syllables is the measure he has adopted, or rather meant to adopt, it will be a sufficient proof of his incapacity to point out the four following blunders in the three first pages.

"O Patie I am born to an ill-natur'd fate,

To strive with hardships sad and great.

But stop a little Roger, you have not a heart.

No Patie, no, I'm none of those."

Indeed Mr. W. is as great a latitudinarian in measure as the most violent pindaric writer we have ever met with; for we have lines from eight syllables up to fifteen. e. g.

"Now Cromwell's dead, and gone to Nick.

Why do so, Roger?—ill-luck will sometimes happen  
to the best.

The following list of rhymes, which we have collected from the 1st and 2d acts, will be a very satisfactory answer to our second question: "Bottle, hill; stream, remain; send, find; decline, crime; refuse, nose; lawn, adorn; wife, thrive; thaws, cws; cheese, flies; home, blame; blest, blast; again, own; bring, clean; malt, fat; hear, here; clever; discover; alone, throng; embrace, fast; lot, last; bloody, sturdy;" &c. &c. Yet we have discovered that he has not failed in this part of his work from any antipathy to rhyme; for he has placed Maufe in the room of Madge, p. 72. merely because he wished to end the succeeding line with "*cause*:" we at least, can assign no other reason for the *qui pro quo*. By this manœuvre the sense of the passage is entirely marred: but Mr. W. is so accustomed to have

neither rhyme nor reason, that we should be contented when one of them is preserved.

As to our last question, there is not a page of the work which does not speak loudly against his grammatical qualifications. From the enormous mass of solecisms we shall select a few.

'There's other things that *dash* my rest oppose.' p. 16.

'Nor I, but Cupid's *laws dash* whisper still.' p. 23.

'Tis in my breast—*secret's* the women's *laws*.' ib.

'the greatest *lies* off-hand,

'Which soon *flies* round',—p. 31.

'My *stables* and *paravillions* broken walls,

That with each rainy blast decaying *falls*.' p. 46.

'Those once ample walls are now to ruin *fell*.' p. 47.

'And he delights in books, he reads, and speaks

With those that know them, Latin words and *Greeks*.' p. 64.

These examples might be considerably enlarged; but the reader we dare say, is satisfied, and we hasten to get quit of this article. Our respect for the old Scotch bard has led us to examine with some minuteness what perhaps ought to have been dismissed with a single sentence: but we were afraid that the mere English reader might have been led to form a judgement of the northern pastoral from the present distorted caricature.

ART. VI. *Creation : a Poem*. By the Rev. Samuel Hayes, M. A. of Trinity College Cambridge, and Usher of Westminster School. Cambridge printed. Sold in London 4to. 1s. Doddsley: 1784.

THE Setonian prize has produced no very conspicuous exertions of genius; we recollect none of the successful poems that have risen above mediocrity. The "*Creation*" of Mr. Hayes does not appear entitled to any degree of pre-eminence above the rest. It displays the wisdom, power and goodness of God in the works of creation, and arraigns man for his ingratitude to his bountiful Creator, with a *triteness* which can afford little pleasure to the man of taste. The subject itself will ever be acceptable to the serious mind; but when common place alone is to be discovered in the discussion of it, a languor approaching to disgust is unavoidable. We are sensible that it is bestowing no very high commendation on a *poem* when we say that it is a tolerable sermon in verse; impartiality however obliges us not to advance a step further in praise of this publication. So closely indeed does Mr. H. adhere to the pulpit form, that, in imitation of many preachers, he has in p. 22. given us a recapitulation of his subject, which we shall present to the public as a specimen of the poem.

"Thou

Thou God of Goodness hear thy suppliant's pray'r!  
 Deep in the living tablet of the heart  
 Imprint the grateful sense! to thy behests  
 Creation bows; through all her fertile range  
 Subjected bows. When from his mother earth  
 Thou called'st man to life, the last, but best  
 Of all thy works, not in a desert waste  
 Did'st thou then place him, nor defenceless leave  
 The offspring of thy plastic hand. E'en then  
 The sun and moon, and all the starry host  
 Bedeck'd th' ethereal concave. Then for him  
 The earth had teem'd; from her prolific womb  
 Had pour'd, whatever to the taste or eye  
 Could minister delight, herb, flow'r and fruit,  
 And flocks and herds in countless tribes. E'en then  
 For him, with food replete, and circumscrib'd  
 By thy restraining arm, the turbid waves  
 Of ocean roll'd, exhaustless source of wealth  
 And left the congregated waters, bound  
 In torpid lethargy, shroud o'er the world,  
 Infectious putrefaction shed, in ebb  
 And flow perpetual by the lunar orb.  
 Controul'd, thou did'st appoint their restless course.  
 Thus through the liquid realms, that vital breath,  
 Which to the ocean's scaly sons thou gav'st,  
 Was foster'd and invigorated. Thus  
 By the perturbed motions of the deep,  
 Enlivening breezes purg'd the grosser air,  
 To the faint globe imparting vivid health.  
 Nor less, eternal Father, than at first,  
 Doth nature now attest thy boundless sway,  
 Thy boundless mercy. As by Thee all things  
 Were form'd, by Thee the system is maintain'd;  
 By Thee, that harmony which first attun'd  
 Creation's floating spheres, is still preserv'd.

The diction and versification are in general correct; it would have been astonishing if they were not, as the author has been long a teacher in a great school where much attention, perhaps too much, is paid to poetry. One or two exceptions however we shall beg leave to mention.

"Whither can the eye stretch and not behold"  
 is not verse, it becomes so if *stretch* be thus transposed.  
 Whither can stretch the eye and not behold.

The following line is also liable to the same objection, unless *perfum'd* be accented on the first syllable,

"Abundant smiles here from the perfum'd shores, p. 18."

When this line is read,

"Nor yet with froward charge deem nature vain, p. 10."

—who does not think that we are advised not to accuse dame nature of *vain*, whereas Mr. Hayes's intention is only to

warn us against considering any of the productions of the earth as *useless*. One more example and we have done, "so *sing poetic strains*" p. 25. We know that the common expression of *sa says the story* may be alledged in justification, but in correct writing *strains* do not *sing*, but *are sung*. We had almost forgot to hold forth to public notice a curious *non-descript* of the author's own creation; it is truly a curiosity, and will no doubt draw the attention of all the naturalists in Europe. Poets we know are *ex officio*, Creators, but to make a *smiling lion* was beyond the daring of all Mr. H——s's predecessors. It was reserved for him to produce this phenomenon of the woods, and he cannot be accused of having done it incompletely.

—— "The fierce tyrant of the secret woods——

—— Drops his fierceness, smooths his brinded main,  
And couching harmless at his guardian's feet,  
With aspect bland, and many a *softened smile*, p. 17, 18.  
Marks the strong feelings of a mindful heart."

We have seen lions of all colours, golden, red, blue, &c. the productions of that anomalous race the sign-post painters, and we are now in hopes of one day refreshing ourselves with a cup of good ale at the sign of the *Smiling Lion*.

ART. VI. *The Governess; or the Boarding School, dissected.* A Dramatic original in Three Acts. Wherein are exposed in Dramatic Order the Errors in the present Mode of Female Education; and a Method of correcting them in order to form the Mind, and Improve the Understanding. London, printed for the Author; and sold by Appointment at the Female Academy, No. 103, Hatton-Street, and to be had of the Booksellers, 8vo. 2s. 6d. 1785.

THE author stumbles in the very threshold. Instead of expressing with perspicuity the idea he intended to convey to his readers in his title page, he leads them to imagine that it is his intention to ridicule what he really purposed to recommend. He tells us that in his work "the errors in the present mode of female education are exposed;" so far all is well, but when he goes on to say "and a method of correcting them, in order to form the mind and improve the understanding," likewise "*exposed*," we can only say that the author has *exposed* himself. Passing from the title-page, we turned to the first sentence of this dramatic original, where the governess says, "Indeed Mr. Addison your *similitude of education* in the human soul

*A Dialogue between Dr. Johnson and Dr. Goldsmith. 199*

"soul, to a block of marble in the hands of an artist, displays at one view, the valuable effects and necessity of education." Indeed Madam, Addison never wrote such nonsense. He, it is true, has compared the human mind, formed by education, to a block of marble in the hands of an artist; the similitude of education to that same block was left for you. We next meet with the following passage in Mr. Timothy Lenitive, the apothecary's billet-doux to Miss Wisely, "your merit, improved by your numerous good qualities, have reduced me to the pleasing necessity to confess, &c." We had hitherto imagined that good qualities in a person constituted merit, our Author has discovered that they are very different things. At the conclusion of act the first, we meet with the following couplet.

"Dancing and dress may aid the body's form,

"But solid learning *does* the soul adorn."

From the subject, and the numerous grammatical slips we have met with, we are led to believe that "The Governess" is the production of a Boarding-School Teacher.

But we will not part with our Author or Authoress in bad humour; the work such as it is, is well-intended, and may be of use.

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ART. VIII. *A Dialogue between Dr. Johnson and Dr. Goldsmith, in the Shades, relative to the former's Strictures on the English Poets, particularly Pope, Milton, and Gray, 4to. 1s. 6d. Debrett, 1785:*

DR. JOHNSON is heartily schooled in this performance by his old acquaintance Goldsmith, for his criticisms on the works of the three poets mentioned in the title-page; and so totally is the Doctor's rugged tenacity of character done away by the pure air of Elysium, that he kisses the rod with all the mildness of a true penitent. He does not indeed altogether give up the point, but he confesses that many of his animadversions might be dictated by envy, and acknowledges that Goldsmith may be partly in the right,

"And what you say, *in part* I know is true."

The Author of the dialogue is a most ferocious combatant for the pre-eminence of English poetry, and maintains that it may perform "Things unattempted yet in rhyme". Speaking of Pope, he says,

"Morality from thee has learn'd to sing

"So clear, so rich, so sweet, so bold of wing

"That mathematics yet in verse may glide,

"And *fluxions* flow upon the muse's tide"

He must be a very Katterfelto in verse, who produces this *wonderful wonder*. As a specimen of the work we shall present our readers with the Author's idea of Pope's versification.

‘ In his dear verse the softest accents die,  
In his dear verse the thirsty jav’lins fly.  
The fair ANDROMACHE there ceaseless moans,  
There rise triumphant shouts, and dying groans,  
Now like Vesuvius flames the rage of war,  
And shock repelling shock is felt afar;  
Now on the wing th’ impatient coursers fly,  
While swords of flame are brandish’d to the sky;  
O’er all the man a nobler fury burns,  
And foot and cavalry discharge by turns;

What does the Author mean by *discharge* here? He must know that there was neither pistol, carbine nor musket, in the Grecian or Trojan army, and consequently that there could be no discharge but of a very *powerful* kind indeed. Had the measure permitted, would not *charge* have been fully as proper? We cannot enough commend the admirable manner in which he makes his army perform their evolutions

“ Now to the right, now to the left they strain,

“ Now to the left, now to the right again”.

Yet we have our suspicions that he has stolen his art of manœuvring from the well-known song

Hey! we go up, up, up,

Hey! we go down, down, downy,

Hey! we go backwards and forwards,

And hey! we go round, round, roundy.

“ Who freed our sounds, most magically sweet,

“ From rhyme, the Chinese shoes of *flowing* feet”.

What a sad thing it is to get head and ears into incongruous metaphor. Here Chinese shoes and *flowing* feet are so closely united, that they suggest very unfavorable ideas.

From our remark on this Author's “*discharge*”, it will be perceived that he does not always understand the meaning of the word he employs. The two following instances will confirm this.

“ For shade is friendly to the feasted eye,

“ As clouds *betimes* adorn the richest sky”.—

“ His faults no refuge found, dear friend, with you,

“ But still humanity may have a few;

“ And faults *betimes* will necessary prove”.

Here *betimes* is unaccountably substituted for *sometimes*.

To give our poet all the consolation we can, some imagination is discoverable in the Dialogue; if he is a young man, he may hereafter produce something superior to the pre-

present performance. But we must confess, that our hopes of this are not very sanguine if he is much beyond his teens.

ART. IX. *Travels into Poland, Russia, Sweden and Denmark.* Interspersed with historical Relations and political inquiries. Illustrated with Charts and Engravings. By William Coxe, A. M. F. R. S. Fellow of King's College, Cambridge; and Chaplain to his Grace the Duke of Marlborough. 2 vols. 4to. 2l. 2s. boards. Cadell. London. 1784.

[Continued from December Review.]

MR. Coxe having entered into the confines of Russia, describes the limits and gives an account of the province, that was dismembered from Poland. Its population amounts to about 1,600,000 souls. Its productions are chiefly grain in large quantities, hemp, flax, and pasture. Its forests furnish great abundance of masts, planks, pitch, tar, and oak for ship-building. On his journey to Smolensko our traveller found a great luxury in clean straw for his bed. At that town he dined with a judge, who lived in a wooden house provided by the court.

The rooms were small, but neatly furnished. The company consisted of that gentleman, his wife and sister, all of whom talked French: the ladies were dressed in the French fashion, and had on a good deal of rouge: they do not curtsy; but their mode of salute is to bow their heads very low. Before dinner *liqueurs* were handed about; the ladies each took a small glass, and recommended the same to us as favourable to digestion. The table was neatly set out, the dinner excellent, and served up in English cream-coloured ware: beside plain roast and boiled meats, several Russian dishes were introduced; one of these was a kind of salad composed of mushrooms and onions; and another the grain of green corn, baked and moistened with sweet oil. Before we rose from table our host called for a large glass; he filled a bumper of champagne, drank it off to our health, and then handed the glass round. 'This is an old custom,' said the judge, 'and was meant as an expression of regard; the age is now grown delicate, and the free effusions of hospitality must be suppressed in ceremony; but I am an old-fashioned man, and cannot easily relinquish the habits of my youth.' After dinner we adjourned to another room, and played two or three rubbers at whist. Coffee and tea were brought in, and a plate of sweetmeats was handed round to the company.

Pursuing his journey to Moscow, Mr. Coxe had an opportunity of observing the dress, cottages, and food of the Russian Peasants. Their dress and habitations are simple, but their food both hearty and palatable.—Moscow, which is minutely described, notwithstanding the removal of the seat

seat of empire to Peterburgh, is still the most populous city of the Russian empire. Here the chief nobles who do not belong to the court of the empress reside. They here support a larger number of retainers: they love to gratify their taste for a ruder and more expensive magnificence in the ancient stile of feudal grandeur, and are not, as at Peterburgh, eclipsed by the superior splendor of the court.

The following is an account of Russian hospitality.

We could never pay a morning visit to any nobleman without being detained to dinner; we also constantly received several general invitations; but as we considered them in the light of mere compliments, we were unwilling to intrude ourselves without further notice. We soon found, however, that the principal persons of distinction kept open tables, and were highly obliged at our resorting to them without ceremony. Prince Volkonski in particular, having casually discovered that we had dined the preceding day at our inn, politely upbraided us; repeating his assurances, that his table was ours, and that whenever we were not particularly engaged, he should always expect us for his guests. Indeed the strongest expressions can scarcely do justice to the attention and kindness of this excellent nobleman; not content with admitting us to his table without form, he was anxious that our curiosity should be gratified with the sight of every remarkable object at Moscow; he ordered his aid-de-camp to accompany us to different parts of the city; and as we were extremely desirous to become acquainted with Mr. Muller, the celebrated historian of this country, he one day invited that respectable old gentleman to meet us at dinner.

On the 10th of September, being the anniversary of St. Alexander Newski, after attending divine service, about ninety persons sat down at prince Volkonski's table.

The entertainment was splendid and profuse. During the second course, a large glass with a cover was brought to prince Volkonski, who, standing up, delivered the cover to the archbishop, who sat next him, filled the glass with champagne, and drank the empress's health, which was accompanied with a discharge of cannon. The archbishop followed his example, and the glass was in like manner circulated round the table. The healths of the great- duke, of the great- duchess, and of their son prince Alexander were then successively toasted with the same ceremonies; after which count Panin arose, and drinking a return of thanks to prince Volkonski as master of the feast, was joined by the whole company. When each toast was named by the prince, all the persons at table got up out of respect, and remained standing while he drank. The reader will excuse the mention of these particulars on this and other occasions; as they may be deemed not unworthy of notice, because they are sometimes characteristics of national manners.

Mr. Coxe, by the obliging attentions, and the communications of Mr. Muller, has been enabled to give an historical account of the connection between the courts of London and Moscow; of the correspondence between Queen Elizabeth

and the czar, or as Mr. Coxe writes it, Tzar Ivan Vassilievitch II. of that prince's demand of the Lady Ann Hastings in marriage, and of other dispatches. From the Russian archives exhibited to his view and to his understanding by Mr. Muller, he was also enabled to describe the negotiation between Peter the Great and the European courts relative to the title of emperor. As some historians have asserted that Ivan Vassilievitch II. carried his personal respect for Queen Elizabeth so far as to be one of her suitors, while Camden only relates that he proposed to marry Lady Ann Hastings, daughter of the Earl of Huntington, Mr. Coxe's curiosity led him to make inquiries into that transaction. The result of these was as follows.

The first hint of this match seems to have been suggested by Dr. Robert Jacob, a physician, whom Elizabeth in 1581, at the czar's desire, sent to Moscow. Dr. Jacob, not unacquainted with the fickleness of Ivan in his amours, and his desire of contracting an alliance with a foreign prince, extolled, in the most extravagant terms, the beauty, accomplishments, and rank of lady Anne Hastings, and actually inspired the czar with a strong inclination to espouse her, although he had just married his fifth wife Maria Feodorovna. Dr. Jacob represented this lady as a niece of the queen, and daughter of an independent prince; both which circumstances being false, sufficiently seem to prove that he acted from his own suggestions, without the least authority from Elizabeth. The czar, fired by his description, dispatched Gregory Piersenskoï, a Russian nobleman of the first distinction, to England, to make a formal demand of the lady for his wife: according to his instructions, he was ordered, after a conference with the queen, to procure an interview with the lady, obtain her portrait, and inform himself of the rank and situation of her family: he was then to request that an English ambassador might return with him to Moscow, with full powers to adjust the conditions of the marriage. If an objection should be raised, that Ivan was already married, he should answer, that the czar, having espoused a subject, was at liberty to divorce her; and if it was asked, what provision should be made for the children by lady Anne Hastings, he should reply, that Feodor the eldest prince was undoubtedly heir to the throne, but that her children should be amply endowed.

Piersenskoï, in consequence of these orders, repaired to London, had an audience of Elizabeth, saw lady Hastings, who had just recovered from the small-pox, procured her portrait, and returned to Moscow in 1583, accompanied with an English ambassador, Sir Jerome Bowes. The latter, who was a person of a capricious disposition, at his first interview greatly offended the czar by his freedom of speech, and more particularly as he was not commissioned to give a final assent to the marriage, but only to receive a more explicit offer, and transmit it to the queen. The czar, little accustomed to brook delay, declared, "that no obstacle should prevent him from marrying some kinswoman of her majesty's,

“ that he should send again into England to have some one of them to wife; adding, that if her majesty would not, upon his next embassy, send him such an one as he desired, himself would then go into England, and carry his treasure with him, and marry one of them there”. Sir Jerome Bowes, probably in conformity with his instructions, threw every obstacle in the way of the marriage: instead of speaking handsomely of lady Hastings, mentioned her person with indifference, and denied that she was any relation to the queen; adding, with some marks of contempt, that his mistress had many such nieces. By these means the affair was suspended, and the negotiation was finally terminated by the death of the czar in the beginning of the following year.

The restoration of Charles II. renewed the friendly harmony between the courts of London and Moscow, which had been interrupted during the civil wars, and the reign of Cromwell. And, as from this interval, the dispatches received from England were so numerous, that it would have required several days to have examined them with any degree of attention, Mr. Coxe tells us that he was “ compelled to retire without having sufficiently satisfied his curiosity.”

On this declaration we shall make a remark which may serve as a general criticism on the travels under review.—Mr. Coxe, on the occasion alluded to, *ought* to have taken time to gratify his curiosity. It was often at Moscow worse employed. What English reader can delight in minute details concerning the divisions or quarters at Moscow? Kremlin, Khitaigorod, Bielgorod, or Semnailigorod? The nunnery of Viesnovitchkoi; or genealogical tables of the sovereigns of Moscow either of the lines of *Rurie* or *Romanoff*? If he addresses these details to the Russians, they are not new: if to other nations, uninteresting. The patriarch Philaretus, and the patriarch Ninon may indeed have been very venerable men, but in England we are more interested in such characters as Dean Swift and Dr. Atterbury; characters less sacred, but more political.

It would carry us beyond our bounds to follow Mr. Coxe into his various details of facts, many of which must appear insipid even to a Russian reader. His Inquiry into the history and adventures of the Czar who reigned under the name of Demetrius, and his reasonings concerning the question whether he was an impostor, take up no less than a whole sheet of his publication. He is still more voluminous in his inquiries into the history and conduct of the princess Sophia Alexiefna. Having left Moscow our traveller arrives at *Iver* which he describes in his usually tedious manner: It is worthy of observation, however, that *Iver* which was the first province of the Russian empire that was modelled according to her present majesty's new code of laws, has already experienced the beneficial effects of those regulations.

“ The

The rising spirit of commerce has added greatly within these few years to the wealth and population of the town (Iver). It contains at present at least 10,000 souls : and the number of its inhabitants has increased in a very surprising degree.

Although the Travels under Review discover nothing of that fire, and sensibility, and sublimity of genius which so readily captivate the heart and extend the imagination in the writings of men of genius ; yet, faithful pictures of life and manners being at all times interesting, we shall extract for the entertainment of our readers the following particulars which fell under the observation of Mri Coxe in his routs from Moscow to Peterburgh.

‘ In this part of our journey (in the neighbourhood of Novogorod) we passed by numberless herds of oxen, moving towards Petersburg for the supply of that capital. Most of them had been brought from the Ukraine, the nearest part of which country is distant 800 miles from the metropolis. During this long progress the drivers seldom enter any house ; they stop to feed their cattle upon the slips of pasture which lie on each side of the road ; and they themselves have no other covering in bad weather but what is afforded by the foliage of the trees. In the evening the still silence of the country was awfully interrupted by the occasional lowing of the oxen, and the carols of the drivers, while the solitary gloom of the forest was enlivened by the glare of numerous fires, surrounded by different groupes of herdsmen in various attitudes ; some were sitting round the flame, some employed in dressing their provisions, and others sleeping upon the bare ground. They resembled, in their dress and manners, a rambling horde of Tartars.

‘ The route from Moscow to Petersburg is continued during a space of 500 miles, almost in a straight line cut through the forest, and is extremely tedious : on each side the trees are cleared away to the breadth of forty or fifty paces ; and the whole way lies chiefly through endless tracts of wood, only broken by villages, round which, to a small distance, the grounds are open and cultivated.

‘ The road is of an uniform breadth, and is formed in the following manner ; trunks of trees are laid transversely in rows parallel to each other, and are bound down in the center, and at each extremity, by long poles or beams, fastened into the ground with wooden pegs ; these trunks are covered with layers of boughs, and the whole is strewed over with sand or earth. When the road is new, it is remarkably good ; but as the trunks decay or sink into the ground, and as the sand or earth is worn away or washed off by the rain, as is frequently the case for several miles together, it is broken into innumerable holes, and the jolting of the carriage over the bare timber can better be conceived than described. In many places the road may be considered as little else than a perpetual succession of ridges ; and the motion of the carriage a continual concussion, and much greater than I ever experienced over the roughest pavement.

‘ The villages which occasionally line this route are extremely

similar to each other; they usually consist of a single street, with wooden cottages; a few only being distinguished by brick-houses. The cottages in these parts are far superior to those we observed between Tolirzen and Moscow: they seemed, indeed, well suited to a rigorous climate; and although constructed in the rudest and most artless manner, are very comfortable habitations. The site of each building is an oblong square, which surrounds an open area, and, being enclosed within an high wooden wall with a penthouse roof, looks on the outside like a large barn. In one angle of this enclosure stands the house fronting the street of the village, with the staircase on the outside, and the door opening underneath the penthouse roof. It contains one, or at most two rooms, one whereof is occupied by the whole family.

I have frequently had occasion to observe, that beds are by no means usual in this country; inasmuch, that in all the cottages I entered in Russia, I only observed two, each of which contained two women at different ends with their cloths on. The family slept generally upon the benches, on the ground, or over the stove; occasionally men, women, and children, promiscuously, without any discrimination of sex or condition, and frequently almost in a state of nature. In some cottages I observed a kind of shelf, about six or seven feet from the ground, carried from one end of the room to the other; to which were fastened several transverse planks, and upon these some of the family slept with their heads and feet occasionally hanging down, and appearing to us, who were not accustomed to such places of repose, as if they were upon the point of falling to the ground.

The number of persons thus crowded into a small space, and which sometimes amounted to twenty, added to the heat of the stove, rendered the room intolerably warm, and produced a suffocating smell, which nothing but use enabled us to support. This inconvenience was still more disagreeable in those cottages which were not provided with chimnies, when the smoke, being confined in the room, loaded the atmosphere with additional impurities. If we opened the lattices during the night, in order to relieve us from this oppression by the admission of fresh air, such an influx of cold wind rushed into the room, that we preferred the heat and effluvia to the keenness of these northern blasts.

In the midst of every room hangs from the ceiling a vessel of holy water, and a lamp, which is lighted only on particular occasions. Every house is provided with a picture of some saint coarsely daubed upon wood, which frequently resembles more a Calmuc idol, than the representation of a human head: to this the people pay the highest marks of veneration. All the members of the family the moment they rose in the morning, and before they retired to sleep in the evening, never omitted standing before the saint; they crossed themselves during several minutes upon the sides and on the forehead; bowed very low, and sometimes even prostrated themselves on the ground. Every peasant also, upon entering the room, always paid his obeisance to this object of worship before he addressed himself to the family.

The peasants, in their common intercourse, are remarkably polite

to each other: they take off their cap at meeting; bow ceremoniously and frequently, and usually exchange a salute. They accompany their ordinary discourse with much action and innumerable gestures, and are exceedingly fervile in their expressions of deference to their superiors: in accosting a person of consequence, they prostrate themselves, and even touch the ground with their heads. We were often struck at receiving this kind of eastern homage, not only from beggars, but frequently from children, and occasionally from some of the peasants themselves.

In the appearance of the common people, nothing surprised us more than the enormous thickness of their legs, which we at first conceived to be their real dimensions, until we were undeceived by the frequent exhibition of their bare feet, and by being admitted to their *spilets* without the least ceremony. The bulk which created our astonishment, proceeded from the vast quantity of coverings with which they swaddle their legs in summer, as well as in winter. Beside one or two pair of thick worked stockings, they envelop their legs with wrappers of coarse flannel or cloth several feet in length; and over these they frequently draw a pair of boots, so large as to receive their bulky contents with the utmost facility.

The peasants are well clothed, comfortably lodged, and seem to enjoy plenty of wholesome food. Their rye-bread, whose blackness at first disgusts the eye, and whose sourness the taste of a delicate traveller, agrees very well with the appetite; as I became reconciled to it from use, I found it at all times an unpleasant morsel, and, when seasoned with hunger, it was quite delicious: they render this bread more palatable by stuffing it with onions and groats, carrots or green corn, and seasoning it with sweet oil. The other articles of their food I have enumerated on a former occasion; in this place I shall only observe that mushrooms are so exceedingly common in these regions, as to form a very essential part of their provision. I seldom entered a cottage without seeing great abundance of them, and in passing through the markets, I was often astonished at the prodigious quantity exposed for sale: their variety was no less remarkable than their number; they were of many colours, among which I particularly noticed white, black, brown, yellow, green and pink. The common drink of the peasants is quasi, a fermented liquor somewhat like sweet-wort, made by pouring warm water on rye or barley-meal; and deemed an excellent antiscorbutick. They are extremely fond of whisky, a spirituous liquor distilled from malt, which the poorest can occasionally command, and which their inclination often leads them to use to great excess.

The backwardness of the Russian peasants in all the mechanical arts, when compared with those of the other nations of Europe, is visible to the most superficial observer. As we approached indeed, towards Petersburg, and nearer the civilized parts of Europe, we could not fail to remark, that the villagers were somewhat more furnished with the conveniences of life, and somewhat further advanced in the knowledge of the necessary arts, than those who fell under our notice between Tolitzin and Moscow. The planks were less frequently hewn with the axe, and saw-pits, which we had long considered as objects of curiosity, oftener occurred; the cottages

were

were more spacious and and convenient; provided with larger windows, and generally had chimnies: they were also more amply stored with household furniture, and with wooden, and sometimes even earthen utensils.

Still, however, their progress towards civilization is very inconsiderable; and many instances of the grossest barbarism fell under our observation, during the daily intercourse we necessarily maintained with the peasants. One instance I shall mention, because it will serve to show into what a wretched state of ignorance the common people are still plunged, when even the smallest trace of such immoral practices subsists amongst them. In many families the father marries his son, while a boy of seven, eight, or nine years old, to a girl of a more advanced age, in order, as it is said, to procure an able bodied woman for the domestick service: he cohabits with this person, now become his daughter-in-law, and frequently has several children by her. In my progress through Russia, I observed in some cottages, as it were, two mistresses of a family, one the peasant's real wife, who was old enough to be his mother, and the other, who was nominally the son's wife, but in reality, the father's concubine. These incestuous marriages, sanctified by inveterate custom, and permitted by the parish-priests, were formerly more common than they are at present; but as the nation becomes more refined, and the priests somewhat more enlightened, and as they have lately been discountenanced by government, they are daily falling into disuse; and it is to be hoped, will be no longer tolerated."

From the town of Novogorod, antiently a republic under the jurisdiction of a nominal sovereign, we are led by our traveller to Petersburg the "object of his wishes and "the termination of his labours;" he fully justifies Peter the Great in transferring the seat of empire from Moscow to St. Petersburg; describes that new metropolis; and gives an account of the weather and different customs and diversions; which we are sorry our limits will not permit us to detail. Mr. Coxe, in the sequel of his first volume, goes on to describe the fortress of St. Petersburg, the cathedral, tombs and characters of Peter the Great and of the Imperial family, with a variety of other particulars too numerous to be specified. Among these, what is most interesting is, an account of Catharine I. of Russia; her origin and early adventures. Her marriage to a Swedish dragoon—her capture by the Russians,—and finally her becoming the mistress, the consort, and successor of Peter the Great.

[ *To be continued.*

ART. X. *The History of Scotland, from the Establishment of the Reformation, till the Death of Queen Mary. To which are annexed, Observations concerning the public Law and the Constitution of Scotland. By Gilbert Stuart, Doctor of Laws, and Member of the Society of Antiquarians at Edinburgh. 8vo. 2 vols. 14s. Murray. London. 1784.*

[*Concluded from our last.*]

WE have given this article a greater consequence, than it could naturally have claimed at our hands, because we have in it a fair and impartial representation of Queen Mary's conduct, now presented to the public for the first time. We must however keep our remaining view of this work, within narrower bounds. We shall therefore pass on nearly to the close of the second volume at once. We shall lay two interesting extracts from that part of the history, before our readers. And then we shall sum up our opinion of the whole in a few words.

Upon the departure of the two earls, Shrewsbury and Kent, who had come to acquaint Mary that she was to die the next morning, her domestics gave a full vent to their afflictions; and while she experienced a melancholy pleasure in their tears, lamentations, and kindness, she endeavoured to console them. Their grief, she said was altogether unavailing, and could neither better her condition nor their own. Her cause had every thing about it that was most honourable, and the miseries from which she was to be relieved, were the most hopeless and the most afflicting. Instead of dejection and sadness, she therefore enjoined them to be contented and happy. That she might have the more leisure to settle her affairs, she supped early; and, according to her usual custom she eat little. While at table, she remarked to Burgoin, her physician, that the force of truth was insurmountable; for that the earl of Kent, notwithstanding the pretence of her having conspired against Elizabeth, had plainly informed her, that her death would be the security of their religion. When supper was over, she ordered all her servants to appear before her, and drank to them. They pledged her upon their knees, mingling tears with the wine, and entreating her forgiveness for any offences they had ever committed against her. She condescended in her turn, to beg their pardon for her omissions or neglects; and she recommended it to them to love charity, to avoid the unhappy passions of hatred and malice, and to preserve themselves stedfast in the faith of Christ. She now considered the inventory of her goods, and jewels, and put down the names of the domestics to whom she destined them. To her confessor she sent a letter, entreating the favour of his benediction and prayers. With her own hand she wrote out her testament, settling her affairs with great prudence. To the king of France and the duke of Guise she addressed separate dispatches, in which she recalled to them her misfortunes, asserted her innocence, and pointed out her servants as proper objects of their generosity. Her son she also mentioned to them, recommending him to their anxious cares, if he should prove worthy of their esteem; but delicately intimating a fear that the course of his conduct might displease them. Having

finished these attentions, she entered her bed-chamber with her women; and according to her uniform practice, employed herself in religious duties, and in reading in the lives of the saints. At her accustomed time she went to sleep; and after enjoying some hours of sound rest, she waked. She then indulged in pious meditation, and partook of the sacrament by the means of a consecrated host, which a melancholy presentiment of her calamities had induced her to obtain from Pius V.

At the break of day she arrayed herself in rich but becoming apparel; and calling together her servants she ordered her will to be read, and apologized for the smallness of her legacies, from her inability to be more generous. Following the arrangement she had previously made, she then dealt out to them her goods, wardrobe and jewels. To Burgoin her physician, she committed the care of her will, with a charge that he would deliver it to her principal executor the duke of Guise. She also entrusted him with tokens of her affection for the king of France, the queen mother, and her relations of the house of Lorraine. Bidding now an adieu to all worldly concerns, she retired to her oratory, where she was seen sometimes kneeling at the altar, and sometimes standing motionless, with her hands joined, and her eyes directed to the heavens. In these tender and agitated moments she was dwelling upon the memory of her sufferings and her virtues, reposing her weaknesses in the bosom of her God, and lifting and solacing her spirit in the contemplation of his perfections and his mercy. While she was thus engaged, Thomas Andrews, the high sheriff of the county, announced to her that the hour of her execution was arrived. She came forth beaming benignity and peace. Her gown was of black silk; her pettycoat was bordered with crimson velvet: a veil of lawn, bowed out with wire, and edged with bonelace, was fastened to her cawle, and hung down to the ground; an Agnus Dei was suspended from her neck by a pomander chain; her beads were fixed to her girdle: and she bore in her hand a crucifix of ivory. Amidst the screams and lamentations of her women, she descended the stairs; and in the porch she was received by the earls of Kent and Shrewsbury, with their attendants. Here too she met Sir Andrew Melvil, the master of her household, whom her keepers had debarred from her presence during many days. Throwing himself at her feet, and weeping aloud, he deplored his sad destiny, and the sorrowful tidings he was to carry into Scotland. "Lament not, said she, honest Melvil, but rather exult that thou shalt see Mary Stuart delivered from all her woes. The world, my good servant, is but vanity; and an ocean of tears would not suffice to bewail its sorrows. Hitherto I have found thee faithful; and though thou be in religion a protestant, and I am a catholic, yet seeing there is but one Christ, I charge thee as thou respectest him, to bear this last message from me, that I die unshaken in my religion, and unchanged in my affections to Scotland and France. Tell my son to serve God, to consult the true interests of his people, and never to entrust himself to the power of another prince. Assure him, that I have never executed any deed prejudicial to his kingdom, his crown, or his greatness; and admonish him to maintain an amity with Elizabeth." She added, "O God! thou who art truth itself! and who readest the most fe-

“cret thoughts of mortals ! thou knowest, that I was ever most anxiously desirous of the cordial union of the kingdoms of England and Scotland. Infinite are the injuries which my adversaries have done me. They have thirsted for my blood, like the hart that panteth for the brook. O God of mercy forgive them.” When she named her son, her eyes were flooded with tears which she could not repress ; and she seemed to struggle with a sorrow that she cared not to reveal.

After she had spoken to Melvil, she besought the two earls that her servants might be treated with civility, that they might enjoy the presents she had bestowed upon them, and that they might receive a safe conduct to depart out of the dominions of Elizabeth. These slight favours were readily granted her. She then begged, that they might be permitted to attend her to the scaffold, in order that they might be witnesses of her behaviour at her death. To this request the earl of Kent discovered a strong reluctance. He said that they would behave with an intemperate passion, and that they would practise superstitious formalities, and dip their handkerchiefs in her blood. She replied, that she was sure that none of their actions would be blameable ; and that it was but decent that some of her women should be about her. The earl still hesitating, she was affected with the insolent and stupid indignity of his malice, and exclaimed, “ I am cousin to your mistress, and descended from Henry VII. I am a dowager of France, and the anointed queen of Scotland.” The earl of Shrewsbury interposing, it was agreed, that she should select two of her women, who might assist her in her last moments, and a few of her men servants, who might behold her demeanour, and report it.

She entered the hall where she was to suffer, and advanced with an air of grace and majesty to the scaffold, which was built at its farthest extremity. The spectators were numerous. Her magnanimous carriage, her beauty, of which the lustre was yet dazzling, and her matchless misfortunes, affected them. They gave way to contending emotions of awe, admiration, and pity. She ascended the scaffold with a firm step and a serene aspect, and turned her eye to the block, the axe, and the executioners. The spectators were dissolved in tears. A chair was placed for her in which she seated herself. Silence was commanded ; and Beale read aloud the warrant for her death. She heard it attentively, yet with a manner from which it might be gathered, that her thoughts were employed upon a subject more important. Dr. Fletcher, dean of Peterborough, taking his station opposite to her without the rails of the scaffold began a discourse upon her life past, present, and to come. He affected to enumerate her trespasses against Elizabeth, and to describe the love and tenderness which that princess had shewn to her. He counselled her to repent of her crimes ; and while he inveighed against her attachment to popery, he threatened her with everlasting fire, if she should delay to renounce its errors. His behaviour was indecent and coarse in the greatest degree, and while he meant to insult her, he insulted still more the religion which she professed, and the sovereign whom he flattered. Twice she interrupted him with great gentleness. But he pertinaciously continued his exhortations. Raising her voice, she commanded him with a resolute tone to withhold his indignities and

menaces, and not to trouble her any more about her faith. "I was born, said she, in the Roman Catholic religion; I have experienced its comforts during my life, in the trying seasons of sickness, calamity, and sorrow; and I am resolved to die in it." The two earls ashamed of the savage obstinacy of his deportment, admonished him to desist from his speeches, and to content himself with praying for her conversion. He entered upon a long prayer; and Mary falling upon her knees, and disregarding him altogether, employed herself in devotions from the office of the Virgin. She arose; and after waiting till the dean had concluded his prayer, she again kneeled, and in an audible voice expressed her unlimited forgiveness of all her enemies, recommended the church, her son, and queen Elizabeth, to the protection of God, and implored the saints to intercede with him in her behalf. Carrying now her crucifix to her lips, she pressed it devoutly to them, and then looking upon it eagerly, she exclaimed, "O Christ! thou wert extended on the cross to save mankind when they were lost. Pardon my transgressions, and stretch out thy arms to receive me in mercy." The earl of Kent offended with her reverence for the crucifix, desired her to have Christ in her heart and not in her hand. She mildly answered that she held his image in her hand that her imagination might be impressed with the livelier sensibility of his passion, and that her heart might be touched and penetrated with the greater compunction and gratitude.

Her women now assisted her to disrobe; and the executioners offering their aid, she repressed their forwardness, by observing that she was not accustomed to be attended by such servants, nor to be undressed before so large an assembly. Her upper garments being laid aside, she drew upon her arms a pair of silk gloves. Her women and men servants burst out into loud lamentations. She put her finger to her mouth to admonish them to be silent, and then bade them a final adieu with a smile, that seemed to console, but that plunged them into deeper woe. She kneeled resolutely before the block, and said, "In thee, O Lord! do I trust, let me never be confounded." She covered her eyes with a linen handkerchief in which the eucharist had been enclosed; and stretching forth her body with great tranquillity, and sitting her neck for the fatal stroke, she called out, "Into thy hands, O God! I commit my spirit." The executioner with design, from unskilfulness, or from inquietude, struck three blows before he separated her head from her body. He held it up mangled with wounds and streaming with blood; and her hair being discomposed, was discovered to be already gray with afflictions and anxieties. The dean of Peterborough alone cried out, "So let the enemies of Elizabeth perish." The earl of Kent alone, in a low voice answered "Amen." All the other spectators were melted down with the tenderest sympathy and sorrow.

Her women hastened to protect her dead body from the curiosity of the spectators, and solaced themselves with the thoughts of mourning over it undisturbed when they should retire, and of laying it out in its funeral garb. But the two earls prohibited them from discharging these melancholy yet pleasing offices to their departed mistress, and chased them from the hall with indignity. Burgoin her

physician applied to them, that he might be permitted to take out her heart for the purpose of preserving it, and of carrying it with him to France. But they refused his entreaty with disdain and anger. Her remains were touched by the rude hands of the executioners, who carried them into an adjoining apartment, and tearing a cloth from an old billiard table, covered that form, once so beautiful. The block, the cushion, the scaffold, and the garments which were stained with her blood, were consumed with fire. Her body, after being embalmed and committed to a leaden coffin, was buried with a royal splendour and pomp in the cathedral of Peterborough. Elizabeth who had treated her like a criminal while she lived, seemed to be disposed to acknowledge her for a queen when she was dead. Twenty years after, James commanded her bones to be removed to Westminster, and to be deposited in their proper place among the kings of England.

‘Such was the melancholy fate of Mary Stuart, queen of Scots, in the forty-fifth year of her age.’

This picture is finely touched. It shews the pathetic powers of Dr. Stuart very strongly. We acknowledge ourselves to have been much affected by it. But we proceed to the character of Mary, as drawn by the hand of this eminent master in characters. Such kind of historical portraits, indeed, we knew to have been lately reprobated by some, as the *SPLENDIDA PECCATA* of modern historians. But let us not listen to the voice of fastidious prudery. A character that is properly delineated, is as natural as it is useful, and as useful as it is ornamental to history. It is the natural effusion of the mind, on the final dismissal of a great actor from the scene. It is useful in giving a proper completeness to the narrative. It is all the rays of the narrative drawn judiciously together into a *focus*, in order to dispense light and warmth in one strong blaze at the close.

‘Her abilities were an honour to her birth, which was most illustrious. Her virtues were great; her misfortunes greater. While she was capable of profound views, and a bold policy, she was firm and strenuous. Her understanding was clear, her judgment penetrating, her spirit lofty, her application vigorous. But she was called to the exercise of royalty, in an unhappy and most critical period. The troubles of the reformation had confirmed the turbulence of her nobles; and she had been accustomed to the orderly government, and the refined and seducing manners of France. The zeal of her people for the new opinions was most passionate; and she was attached to the antient religion with a keenness that excited their fears. Her prime ministers, though able and popular, were destitute of integrity and patriotism: and a conspiracy to disturb her peace, and to accomplish her ruin, was formed early by an imperious rival, who, to exorbitant power and immense wealth, added the singular felicity of being directed by statesmen devoted to her purposes, and possessed of the greatest talents. With the happiest intentions, with public spirit and the love of justice, with moderation, liberality and splendour, she attained not the praise of true glory. Circum-

vented by the treachery of smiling and corrupted counsellors, and exposed to the unceasing hatred and suspicion, of turbulent ecclesiastics, she perpetually experienced the miseries of disappointment, and the malignity of detractions. With great capacity for business, she was unsuccessful in affairs. Infinitely amiable in her private deportment, she enjoyed not tranquillity and happiness. She was candid and open; engaging and generous. Her manners were gentle, her temper cheerful, her conversation easy and flowing, her wit polite, her information various, her taste elegant. But her husbands like her courtiers, were eager to interrupt her prosperity and enjoyments; and while her administration was deformed with disasters and faction, her domestic life was embittered with disquietudes and sorrow. With every claim to felicity, she was exposed to all the crosses of fortune; and her form, which gave a splendour to her rank, her abilities, her virtues, and her accomplishments, served to enoble her afflictions. The incomparable beauty and expression of her countenance, the exquisite propriety of her stature, and the exact symmetry of her shape, attracted and fixed the admiration of every beholder. In her air, her walk, her gesture, she mingled majesty and grace. Her eyes, which were of a dark grey, spoke the situations and sensibility of her mind; the sound of her voice was melodious and affecting; and her hair, which was black, improved the brightness of her complexion. To give the greatest lustre to her person, she took a full advantage of the adventitious aids and garniture of dress. She discovered an inexhaustible fancy in the richness and variety of her garments. She delighted in jewels and precious stones; and she was anxiously curious in the fineness and fashion of her linen. But while her mind and her person were so perfect and so alluring, she was not exempted from frailties. Though capable of dissimulation, and acquainted with the arts of management and address, she did not sufficiently accommodate herself to the manners of her people. Her respect for her religion was too fond and doating to consist with the policy and the dignity of a great sovereign. In her counsellors she uniformly reposed too unbounded a confidence; and from the softness of her nature, she could be seduced to give them her trust even after their demeanour was equivocal and suspicious. Her clemency was not guided by prudence, and was generally repaid with ingratitude and insult. To the protestant clergy, whose insolence was inordinate and seditious, she conducted herself sometimes with a passion that was unbecoming, and sometimes with a remissness that detracted from her consequence. A determined contempt or a vigorous severity would have suited better with her royal condition. She received her impressions with too much vivacity; and from the delicacy of her organization she was disposed to that spirit of caprice which is in some measure characteristic of her sex; but which, though often pleasant and even delightful in the still and endearing intercourse of private life, betrays in public concerns the suspicion of inconstancy and indiscretion. Her faults, however were the result of amiable weaknesses; and they excite regret rather than indignation. The most unpardonable error of her life was the romantic imprudence with which she ventured into England, and entrusted herself to the power of Elizabeth. By courage and perseverance she might have defeated

defeated the turbulence and ambition of her nobles; and experience, and time would have opened up to her all the arts of government. But by this fatal step she involved herself in difficulties which she was never able to surmount. Elizabeth, to whom her abilities and beauty were a source of the most unrelenting jealousy and anger, embraced, with a ferocious ardour, the opportunity of humbling her completely as a queen, and as a woman. She was exposed to all the practices of a cunning and a wicked vengeance. The vilest calumnies, the most insulting mortifications, the most studied barbarities, were employed against her. She was made to exchange a kingdom for a prison; and while she felt in her own person the cruellest injuries, she was afflicted with the dangers that threatened her country and her son. An inclement and suspicious adversary, who dreaded to encounter her when at liberty, tarnished the glory of an illustrious reign by trampling upon her sceptre while she was a captive. The rivalry of beauty still more perhaps than of talents, fostered the resentments of Elizabeth; and while she made Mary to suffer under her power, she found the most exquisite delight in overturning the dominion of her charms. It pleased her in the greatest degree, that the beauty of the Scottish princess should waste itself in solitude, that she should be kept at a distance from admiration and homage, and that she should never experience, in any fortunate alliance, the melting tenderness, and the delicate sensibilities of connubial love. During the long period which passed from the flight of Mary into England till her death, her miseries were intense, piercing, and uninterrupted. The bitter cup of her fortune, which often overflowed, never ceased to be full. But, though agonizing with constant afflictions, and though crowned with thorns, she still remembered that she was a queen, and maintained the elevation and the dignity which became her. To overwhelm her with distress and anguish, Elizabeth scrupled not to insult and to violate the most established principles of law and justice, the honour of hospitality, the reverence of her sex, the holiness of religion, the solemnity of engagements, the ties of relation, the feelings of humanity, the sanctity of innocence, and the majesty of kings. But no insolence of tyranny, no refinement of anger, and no pang of woe, could conquer or destroy her greatness and her fortitude. Her mind, which grew in its powers under struggles and calamity, seemed even to take a strain of vigour from the atrocious passions of her rival; and during her lamentable captivity, and in her dying scene, she displayed a magnanimity and a heroism that perhaps may have been equalled, but which has never been surpassed in any age, or in any nation.

We have taken so much notice of the history, that we can barely mention the large and important appendix to it, as shewing our author's deep insight into the feudal polity of Scotland, and correcting some gross mistakes in Dr. Robertson upon this subject.

And we shall conclude our whole account with remarking, that the language of Dr. Stuart, though disfigured at times with Scoticisms, is in general pure, elegant, and various, that on many occasions it is pointed and strong, and that on some

it mounts into great energy and vigour; and we recommend his work to our readers in the warmest terms, as a most valuable addition to the once slender, but now increasing, stock of dignified and philosophical history among us.

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ART. XI. *A Method of preventing or diminishing Pain in several Operations of Surgery.* By James Moore, Member of the Surgeons Company of London, 8vo. 2s. 1784.

WE shall consider only for the information of our readers that part of this ingenious young gentleman's pamphlet, which relates to the circumstance mentioned in the title, and which is the sole intent of the publication, taking no notice of the introductory and ornamental parts; for in a matter of this sort, we would carefully avoid every kind of criticism, if even there were occasion for it.

Mr. Moore's idea is briefly this—Revolving in his mind, whether it might not be possible to alleviate or prevent the pain attendant upon chyrurgical operations; it occurred to him, that this end might possibly be accomplished by compression. He was led to the idea from considering that kind of sensation, which we often feel when we say the leg is asleep; and which proceeds from compressing the sciatic nerve, by sitting in a certain position.

To make the experiment on himself, Mr. Moore placed a compress on the sciatic nerve backwards, and applied a tourniquet over it, which he tightened as much as he could bear.—The experiment was unsuccessful.

It was repeated a second time, with the addition of a thicker and larger compress over the sciatic nerve, in order to increase the pressure; and with no better success.

But as the sensation before mentioned in the leg, is not usually brought on till the nerve has been pressed upon for a length of time, the author was led to suspect, that the same continuation of the compression would be necessary to produce the desired effect in this instance. He therefore resolved to renew the experiment, continuing the compression as long as he imagined it might be done with safety.

The result was, that in about fourteen minutes a tingling was felt in the toes; which, soon after, were quite benumbed. The numbness gradually spread itself up the leg and thigh, and in half an hour the foot, leg, and outside of the thigh, became so perfectly insensible, that they could be pricked or scratched with pins, without exciting any sensation; and the foot had lost its power of motion. The inside of the leg and thigh, however, still retained a degree of feeling, notwithstanding the compression was continued for some

time longer. This circumstance Mr. Moore judiciously ascribed to his not having included the crural and the obturator nerves in the compression.

The experiment was, therefore, repeated a fourth time with two thick compresses, one of which was placed forwards on the crural and obturator nerves, (called also the anterior and posterior crural,) and the other backwards on the sciatic nerve. In half an hour the insensibility was complete, so that Mr. Moore did not experience the least sensation from scratching or pricking any part of the limb.

The experiment was again made, with the same success, in the presence of Mr. Moore's father, a gentleman well known in the literary world.

The author being now convinced of the success of the experiment, wished to obviate the objection that might be made to it, from the circulation of the blood in the limb being stopped for so long a time in this common mode of making the compression. He therefore gave directions to Mr. Savigny to make a compressor, (a plate of which is annexed to the pamphlet,) consisting of a curved piece of iron covered with leather, and of sufficient capacity to contain the thigh within its curve. At the posterior extremity of the instrument is a firm compress of leather, which is to be placed on the sciatic nerve, and at the other extremity of the instrument is a screw, passing through a hole, and terminating in an oval compress to be placed on the crural nerve. The compression of the instrument is thus confined to two points in the limb, which are nearly opposite to each other; while all the rest of the limb is kept free from pressure; so that the application of this instrument does not supersede the necessity of applying the tourniquet in amputations.

A similar instrument is described as adapted to the arm, but here there is no necessity for a double compression. A single compress upon the axillary plexus of nerves is found quite sufficient.

It now remained only to try the effect of the instrument upon the living body, in the instance of a severe surgical operation; an opportunity of doing which was soon given to the author, by Mr. Hunter of St. George's Hospital, in an amputation below the knee. We shall give an account of this experiment, and the result of it, in the writer's own words.

'I went to the hospital the day before the operation, to try the instrument. The patient had lost all his toes, and had a large ulcer on his foot. This was so much inflamed and so irritable, that dressing it in the gentlest manner gave him acute pain.

'I applied the instrument; after the compression had been continued for about half an hour, his limb became so insensible, that rubbing

rubbing pretty smartly with the finger upon the ulcer, gave no pain.

' Next morning the patient being carried to the operation-room, I began the compression of the nerves, at a quarter before eleven o'clock. The numbness of the limb followed at the usual time.

' At a quarter before twelve, I gave him one grain of opium, to diminish the smarting of the wound after the operation, when the the compression should be taken off. A few minutes after twelve, the tourniquet was applied, and the amputation performed by Mr. Hunter, at the usual place below the knee.

' At the circular incision through the skin, the patient did not cry out, change a muscle of his face, or shew any symptom of pain. At the subsequent parts of the operation, particularly during the sawing of the bones, he shewed marks of uneasiness in his countenance, but did not cry out.

' As it was thought necessary to take up no less than five arteries, the operation lasted a longer time than is usual, and towards the latter end he grew faintish, and desired to have some water, and afterwards asked if they were nearly done.

' When the operation seemed to be over, and the bleeding stopped, the tourniquet was relaxed, and I also removed the compressor. But a small vessel bleeding unexpectedly, it was thought necessary to tie it also. Here the patient shewed very strong marks of pain, and afterwards declared, the tying of this last vessel gave him much more pain than all the others, although the great nerves had been included in the ligatures.

' When he was put to bed, the wound smarted, as is usual after amputations, the compressor being now entirely removed, this was to be expected. But some time after being questioned concerning the pain he had suffered during the operation, he declared that he had felt hardly any, except, as he himself expressed it, at the rasping of the bones, which he added had shaken his whole limb. This seems a little extraordinary, as sawing the bones is usually the least painful part of amputations.

' Although I expected that the anastomosing vessels would carry on a certain degree of circulation, notwithstanding the obstruction of the great trunk, yet I had no idea that it would have been so strong as it was; for on slackening the tourniquet, the arteries bled *per saltum*, though the compressing instrument remained in full force on the crural artery.

' This trial had all the success I expected; there was evidently a most remarkable diminution of pain, particularly during the first incisions through the skin and muscles, which are generally by far the most severe parts of the operation. And I am convinced that what pain the patient felt, was chiefly owing to some small branches of the lumbar nerves which extend below the knee, and were not compressed.'

So far our author: the rest of the pamphlet consists in observations upon a compressor adapted to the axillary plexus, which he thinks, with reason, will act more completely on the arm, than this instrument can possibly do on the thigh:

in remarks upon the probable advantages that may arise from compressing the nerves in many operations; and in soliciting the members of the profession, to make a fair and candid trial of the method here suggested, that the certainty of its utility or inutility may be properly ascertained.

We have thus endeavoured to do justice to this ingenious idea by giving a short account of the manner in which it was first suggested to the author's mind; by tracing his gradual improvement of it; and, by transcribing from himself the account of the only experiment made in consequence of it on the living body, in the instance of operation.

It is a matter of so much importance to the professors, and to the practice of the healing art, to ascertain the utility of Mr. Moore's discovery, that we earnestly hope with him, that all the faculty will strenuously and candidly exert their efforts for this purpose. In the mean while, we concur with our author in the opinion, that one experiment can never be decisive upon any point. There are so many circumstances which may render an experiment fallacious, that we ought to be much upon our guard in entertaining too sanguine expectations. At the same time, let us be allowed to observe, that the experiment in question, as related by the author, seems very far from being conclusive. The marks of pain which the patient manifested, at those parts of the operation which are generally the least painful, the anxiety he expressed for its being soon over, are circumstances which seem either to be inconsistent in themselves, or with the subsequent declaration, that he had hardly felt any pain during the operation. At the same time, there is one circumstance much in favour of the experiment, which is—the much greater degree of pain which the patient declared he felt at the tying of the single vessel after the compressing instrument was removed, than he had felt upon the securing of all the other vessels.

But there is another point which occurs as proper to be ascertained, in order fully to establish the utility of this discovery; which is, to observe carefully, the state of the patient after operation. It is a doubt naturally arising in our minds, whether upon the return of sensation to the numbed limb, after it has been so long deprived of it, the irritable state of the part may not be increased in proportion as it has been previously diminished; and thus the smarting and pain subsequent to all operations, which is always very terrible to bear, may be so much increased, as to become more insupportable. These are doubts which, in the discussion of this matter, we have thought it our duty to mention, with a sincere hope that they may not be realized; but that the expediency of the method, in the instant of the pain of operation,

tion, may be confirmed by repeated trials; that it may be unattended with any troublesome or injurious consequences after operation; and that the author may enjoy the full credit, and honour which will be so justly due to him for so important a discovery. If even the experiment should hereafter prove unsuccessful, Mr. Moore will still deserve the warmest commendations for his laudable attempts to alleviate the miseries of mankind.

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## FOREIGN LITERATURE.

ART. XII. *Loix Pénales: or, Observations on Penal Laws.*  
By M. Du Friche de Valazé; dedicated to the King of France's Brother.

**I**N the preliminary discourse prefixed to this ingenious work, the author after having slightly noticed the origin of legislation in general, proceeds to that of penal laws in particular, and to the principles upon which they have been founded. He then shews that penal codes have been as various, as the different forms of government which have adopted them; and have even in many instances been modified by the nature of the climate.

He lays it down as a rule that universal morality ought always to be the basis of penal laws; and from hence deduces certain and general rules by which the penal laws of all nations may be comprehended.

*Accordingly, wherever severity is useless, the penal law which enjoins it, is a bad one.*

*Severity is useless, when the end which it proposes can be obtained without it.*

*The end which it proposes is the public safety and tranquillity.\**

Such are the principles upon which this work is founded, and from which our author concludes, that it is necessary that every nation upon earth should reform its code of penal laws.

The writer then proceeds to give an account of the plan of his work, which is divided into six books.

In the first book he describes the nature and analysis of human actions; of virtues, duties, vices, and crimes.

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\* Ainsi par-tout où la sévérité est inutile, la loi pénale qui la préfère est mauvaise.

La sévérité est inutile, quand la fin qu'elle se propose, peut être obtenue sans elle.

La fin qu'elle se propose, est la sûreté & la tranquillité publiques.

He divides all human actions into classes; these he divides again into genera, in the investigation of which, he indicates the species.

He computes eight different classes of human actions.

Those which concern the government or the body politic; he calls political actions.

Those which concern man in general, independant of his privileges as a member of the body politic; he calls actions from man to man.

Those which concern man in his connections with civil actions; he calls civil actions.

Those which relate to the city or spot where he has fixed his residence; he calls municipal actions.

Those which result from a particular association made in the state, without any necessary connection with the state itself; he calls actions of a private society.

Those which relate only to the natural members of a family; he calls natural domestic actions.

Those which relate only to the natural and accidental members of a family subject to social institutions; he calls civil domestic actions.

Those which may arise from the different occupations of men, he calls professional actions.

The writer having thus determined the classes of human actions, proceeds to consider their genera; in doing which, he gives a list of the crimes peculiar to each genus, which he contrasts with another list of the opposite virtues and duties, and compares them with the vices of the same genus.

In the second book the author ranges the classes and genera of actions of the same nature, in their proper order; by which the reader sees at once those virtues which are the most useful, and those duties which are the most necessary; at the same time that he is shewn the vices which he ought most to detest.

The third book presents the moral and political examination of the heinousness of each particular crime.

The fourth book points out the method of preventing crimes.

The fifth book contains the analysis of those natural connections of mankind which have brought on civilization, together with the origin, nature and progress of society.

The sixth book after having treated of the origin and nature of penal laws; proceeds to state which of them are to be entirely rejected, and which are to be preserved, with proper alterations.

Such is the writers plan; let us now follow him in the execution of it.

The five first books are all designed to pave the way for the sixth, which is the grand object of the work, since it contains the author's proposals for the reformation of penal laws. We shall therefore only speak in general terms of the five first books, that we may give a more particular account of the last.

The catalogue of virtues and vices, duties and crimes, as opposed to each other, seems very judiciously arranged, and we shall find many things in it that are put in a new light. Nor is the examination of the heinousness of each particular crime less instructive and useful. There is a spirit of virtue, integrity, and humanity, which manifests itself throughout the whole work; a proper sympathy for those who are unfortunate enough to offend against the laws of the state, or of society; and yet at the same time the crimes and vices they are guilty of are brought to view, and exposed in their proper colours. The good man cannot fail to meet with powerful incentives to persevere in a virtuous line of conduct by the perusal of this book; and the man who may be tempted to go astray, will be aware of the snare, by having actions presented to his view as vices, which in the delusion of his mind, he might not perhaps have considered in so reprehensible a light. In the fourth book on the modes of preventing crimes, which the author judiciously observes, is much better than punishing them when they are committed; there are some new precautions added to those which have been already thought of by most legislatures for this purpose. He thinks for instance, that the best way of preventing the crime of embezzling the public money, is to shorten as much as possible the making up of the public accounts. He thinks that the receivers of the public revenue are allowed to keep the money in their hands for too long a time, which very circumstance, renders all the other precautions that have been taken against them useless.

The fifth book is entirely preparatory to the sixth, since it treats of the difference there is between society at present, and when it was first instituted, with respect to what constitutes the duties of a citizen, and of the difference which that must necessarily occasion in the penal laws.

The sixth book which we mean to analyse, more particularly treats of the penal laws.

The first chapter speaks of the origin and necessity of penal laws.

The writer contends that penal laws, are, or ought to be, in exact proportion to the interest we have in the order or society established; but in the origin of society, these laws were hastily made, and only with a view to remedy the pre-

sent evil as it arose. It was therefore impossible that those combinations could then be made which were necessary to accomplish this in a proper manner. The various infringements which in process of time have been made upon the order of society, or the crimes committed against it, were not foreseen in the first establishment of social compacts, and therefore not guarded against. These evils have arisen unforeseen, and one after another; it is no wonder then that the first people who were obliged to institute penal laws, should have committed such mistakes in determining the proportions between the mischief and the interests of mankind.

But their mistakes, however considerable, were certainly not so much to be apprehended, as a fatal inattention to the interests of society. It therefore became necessary for the preservation of society once formed, that the punishment of crimes should be instituted; otherwise the passions of men thus assembled, being excited by a multitude of different objects, confusion and disorder would have prevailed on all sides, and the new establishment would soon have been annihilated in its infancy.

The second chapter treats of the severity of penal laws in the origin of society.

The author traces the penal laws instituted in the origin of most nations; from which it appears that they were extremely severe. Adultery, theft, and acts of violence, were the first crimes that were punished. Death inflicted with more or less cruelty, and mutilation were in general the only punishments. The penal laws of Japan were extremely cruel; Montesquieu quotes one of them which punishes a man with death for risking money at play.

The republic of Tlascala, the first form of government which the Spaniards met with in America, seem to have instituted their penal laws in a manner very different from those of other nations. Falshood, want of respect from a son to his father, and sodomy, were punished with death; while banishment only was awarded against theft, adultery, and drunkenness.

The reason of this severity in the first penal laws, according to our author, is that they were made by persons who had no other idea than that of securing to themselves the quiet enjoyment of their own privileges; the severity of the penalty therefore could not affect them; as they could not imagine that they should ever subject themselves to it; and it appeared the most likely way of restraining the incroachments of others.

The third chapter treats of the degeneracy of the penal laws.

This extreme severity of the first penal laws could not be of long duration; accordingly, we find that the relaxation of them which soon succeeded, was carried to the other extreme. The punishment of the *lex talionis*, as well as other capital punishments was changed into pecuniary penalties and confiscations to government: a custom established and maintained with infinite art in Greece; a custom which implied an absolute relaxation with respect to the punishment of crimes; by securing the person of the offender, upon the surrender of his property. The licentiousness introduced by this custom made it necessary to have recourse again to severity; which was again carried to excess; the legislature thus proceeding from one extremity to another, which must ever be the case, till a just medium be settled between too much cruelty and too great remissness.

In the fourth chapter on confiscation, the author states very properly the ill effects of the present received modes of confiscation; and then points out in what manner, and in what cases this penalty may be inflicted.

This confiscation must either be for the whole, or for part of the offender's property.

After having observed that confiscation of the whole property should not be used except in cases of great enormity, which would render it improper to let such a criminal loose upon society; and which consequently imply his perpetual imprisonment; the writer proceeds thus. The offender is the person on whom the confiscation is levied; and not his children; because he is to be punished and not they; for as they are not in the least guilty, their condition cannot be changed, without palpable injustice.

Confiscation therefore should only extend to the income arising from the property of the condemned person, during his life.

But in order that the condition of the children should not be altered, a certain sum must be reserved from this income for their use, so as to supply the necessary expences of their education and maintenance, according to the situation of their parents.

Total confiscation should therefore be the same thing as a royal trust, and the sentence of confiscation should appoint guardians to the children, if they be minors, and should allot pensions to those who are of age.

Confiscation of part of a man's property, may be a part of his inheritance, which must be divided among the heirs after the death of the offender.

In the fifth chapter on imprisonment, the author suggests that there should be two kinds of prisons; one merely for

the detention of the accused person before trial; the other for the punishment of certain crimes.—The former should be commodious habitations, very well secured, but of such a nature as almost to make the confined person forget the loss of his liberty, as we are told the prisons in China are. The latter should have different degrees of inconveniences or horror, proportioned to the nature of the crime; so as in all instances to make a material distinction between the prison destined for mere detention, and that for punishment.

The sixth chapter treats of exile; the seventh of condemnation to public labours, which the writer thinks might be multiplied, by applying it to an infinite number of other labours; the eighth of transportation, which he approves of when adjudged by a legal sentence; the ninth of admonition and censure; and the tenth of infamy, a species of punishment which the writer wishes to be more rigourously and more frequently adopted.

The eleventh chapter speaks of the punishment of death; which the author agreeing with Beccaria, totally rejects, as directly contrary to the maxims by which social institutions ought to be guided. The antiquity of this punishment by no means establishes the justice of it; and as there are some exceptions to its universality, these are an invincible argument against the necessity of it. The impropriety of it is next to be considered; and this the author deduces from considering man in an unconnected state as prone to good, and that his crimes are the result of connections and association. The laws of government being therefore institutions of society, cannot properly take from a man that which they cannot bestow. The public security is the only end which the laws ought to have in view, by example and by punishment; and even supposing a man to be irretrievably wicked, a circumstance scarce possible for mortals to ascertain, still the public safety does not require him to be put to death.

This is a very slight sketch of the author's reasoning upon the subject; which deserves to be read with attention. The last argument against inflicting the pain of death, is deduced from the necessary imperfection of proofs in ascertaining the guilt, and the offender. Dreadful indeed it is to think of condemning an innocent man to death; and yet there are instances of this having happened even in the cautious modes of proceeding adopted in our courts of judicature in England.

The twelfth chapter speaks of the punishments that might be substituted for that of death.

The author shews the necessity of adding corporal punishment to the privation of property in cases of great criminality.

and when the offender is supposed to be irretrievably wicked. Perpetual imprisonment occurs as the method to prevent the future attempts of the wicked man to disturb society. But this appears to be a deficient punishment. It is a secret one; and therefore besides that it is not an example of terror to others, it becomes an object of mistrust to the citizens in general, who are readily apt to suppose that many unknown acts of injustice may be executed in a dark inclosure.

The writer proceeds thus, 'To keep the wicked in safe custody is therefore necessary, but this alone is insufficient. The case is altered, if to this imprisonment we add, condemnation to public labours. This kind of penalty hath none but equitable and salutary views, and fulfills entirely the intention which the sovereign proposes in punishing the guilty. It is as severe as it is necessary to be for the sake of example; it is always presented publicly to the citizens; whom it penetrates with the useful idea, that government is entirely employed in making public utility result from private and ordinary events. By this punishment, the safety of society is secured for the present; while the wicked man who readily accommodates himself to the idea of dying a little sooner, upon condition of living more happily than he could have done by prolonging his life; does not so easily reconcile himself to the idea of becoming still more wretched, without hope of relief. This punishment is therefore more effectual than death itself, in producing public safety and tranquillity in future; it has not, as the pain of death, the terrible inconvenience of turning the mind towards cruelty, and of habituating to the effusion of human blood, &c.

In a word, the penalty of condemnation to public labours, makes it easy to repair the injury done to an innocent person falsely condemned. The reparation may also be as notorious as the punishment, which is just and necessary, since the mistake was a public one.

The rest of the work is chiefly employed in considering the different relations of the penal laws to one another, and in giving sketches for constructing tables of these laws.

In the construction of these tables the author has been directed by the division made in the beginning of the work, of crimes into classes, genera, and species. At the head of each table, he places the fundamental punishment which he thinks appropriated to each class of crimes, and in the subdivisions of this class, exhibiting the different degrees of enormity, he modifies this fundamental punishment in various ways, suitable to these different degrees, sometimes combining it with other fundamental punishments, at other times relaxing it by various modes of alleviation.

The fundamental punishments are confined chiefly to eight, with a few modifications. These are perpetual banishment from the state.—Imprisonment—Infamy—Condemnation to public labours, or perpetual seclusion from society—Exile—Transportation—Confiscation and censure.

This code of penal laws therefore excludes, and perhaps with reason, every idea of inflicting the pain of death. With respect to the other arrangements, it is difficult to pronounce upon a subject so intricate, and which may be viewed in such different lights. The author has taken a great deal of pains, and entered deeply into it; but it is scarce possible for one man to foresee all the objections that may be raised against different parts of a system necessarily so complicated, not in the mode of treating it, but in its nature. The penal laws of all countries certainly require reformation, and these of some countries call still more loudly for it. To awake and excite the minds of able men to attend seriously to this reformation, is of itself a matter of great public utility. But our author has certainly done more than this.

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## MONTHLY CATALOGUE.

### MISCELLANIES.

Art. 13. *Observations on the Tea and Window Act, and on the Tea Trade.* By Richard Twining, 8vo. 1s. 6d. Cadell 1784.

**T**HERE is one question, upon which, as it will probably occur to most of our readers, we will beg leave to animadvert for a moment. What was the great and momentous object, which drew Mr. Twining from behind his counter, and taught a tea-dealer to become an author? The purpose of serving a political party he totally disclaims. His pamphlet is not the production of indolence and leisure. "To the *horæ subsecivæ* of the day," as he pedantically expresses it, he has "long been a stranger." The plain inference is, that, though the professed design of his publication be, "to point out the methods which are most likely to correct the present failure of the tea act, to remove the objections that are made to it, and to render it productive of the good purposes for which it was framed:" yet its covert object is to vindicate himself and his brethren from the supposed accusations that have been brought against them. For ourselves we have no suspicions of the tea-dealers more than of any other body of men, and we believe Mr. Twining to be personally respectable. But we cannot avoid remarking, that we perceived nothing formidable in the vague and idle rumours, that were propagated at their expence; and that we always imagined it to be one characteristic of conscious integrity, to despise the discontents of the unprincipled, and the cavils of the uninformed.

Art. 14. *Remarks on the Report of the East-India Directors, respecting the Sale and Prices of Tea.* By Richard Twining. 8vo. 1s. 6d. Cadell. 1784.

A refutation of one of the flimsiest impositions ever attempted to be foisted upon the public. It was indeed truly absurd to pretend, as the East-India Company have done, that the nation, individually considered, have already been considerable gainers by the commutation act. The report animadverted on is very properly subjoined to Mr. Twining's pamphlet.

Art. 15. *A Narrative of the Conduct of the Tea-dealers, during the late Sale of Teas at the India-House.* By the Committee of Tea-dealers. 8vo. 1s. Cadell. 1785.

At length we are brought to somewhat seriously worthy of the public attention. Had the author reserved himself (for the same hand evidently runs through these three performances) for this great, but, unfortunately for him, unforeseen occasion, his lucubrations would probably have made a much deeper and more auspicious impression. But, to judge of Mr. Twining by the rapidity of his publications, he will have *bona fides* to write, at a time when the world will no longer have leisure to read his publications.

By the mutual inuendoes that each party had been throwing out against the other, the East-India directors and the tea-dealers evidently came together irritated and sore at the December sale. The tea dealers, previous to the sale, and with an eye to the reports that had first infligated Mr. Twining's appeal to the public, gave in a list of 1300 chests of tea, included in the intended sale, that were of an unmerchantable quality. This the committee seem to admit was an unexampled step. After some altercations, 23 chests of the excepted tea were withdrawn. This, however, was far from satisfying the buyers. They came to an unanimous resolution, that when any lot should be put up, including one chest of the excepted tea, they would reject the whole lot for the sake of that chest. In this dilemma a silk broker, a stranger to this kind of business, was introduced under the auspices of the directors, and bid only upon the objectionable lots. This conduct on the part of the company only caused the tea-dealers to become more determined. They instantly requested Mr. Twining to become the sole purchaser on their part; and many lots were accordingly knocked down to him at a low price. Such were the transactions of the first day.

On the second day of sale, the only bidders, as before, were Mr. Twining and the silk-broker. But it now appeared, that the new purchaser no longer bid upon the objectionable lots, but became the competitor of Mr. Twining upon the lots, consisting of what had universally been allowed to be merchantable tea. The dealers had in the interval between the two days offered to relinquish the lots bought in the name of Mr. Twining, upon condition that their request in regard to the excepted tea was complied with. They now observed, that all ground of contest was at an end, and that they were willing things should proceed in their old channel. But their remonstrances were unattended to, and Mr. Twining and Mr. Constable were nearly the sole purchasers.

It cannot be denied that this state of things implies a charge against the court of directors, that will require a very solid and cogent answer, before it can be completely removed. The tea-dealers were indeed the aggressors. They were actuated by a susceptibility to the darts of rumour, which gives us no favourable impressions of their conduct. But obviously it did not concern their immediate interest, to exclude all damaged and consequently cheap tea from their warehouses. Beads which, they appear to have conducted themselves all along with temper, moderation and civility: while the court of directors display that spirit, which is but too congenial to a prosperous and arbitrary monopoly. Let them beware. The time may come, when the people of England will look with calm indifference on their fate; and every corporate body in the kingdom will no longer, by a happy concurrence of circumstances, set its own destruction involved in that of the franchises of the East India company.

Art. 16. *An History of the Instances of Exclusion from the Royal Society, which were not suffered to be argued during the late Debates.* With strictures on the Formation of the Council, and other instances of the despotism of Sir Joseph Banks, the present president, and of his incapacity for his high office. By some members in the minority. 8vo. 1s. Debrett.

This pamphlet is written in too ferocious a spirit. It can answer no other purpose than to inflame. But if the opposition-faction in the Royal Society are too turbulent; it must be allowed that the President has discovered a tone of ambition that is infinitely misplaced in a society which has in view the propagation of science and literature. To object to men of learning and probity, that they deserve not admission into the Royal Society, because they are indigent, or because they have acted in the situation of teachers, is an illiberality so utterly gross, and so perversely stupid, that no apology can be made for it. Yet this charge, we fear, can be applied to the President of the Royal Society. And what aggravates this wantonness, it appears, from the inspection of the names of the members of the Royal Society, that there are individuals among them, who have no claims of any kind to genius, science or letters. But they had estates, and were ambitious of distinctions that did not belong to them. From the present squabbles of this Society there may result one propitious effect. The mingled indignation and contempt with which they are treated by the impartial public, may teach the President to be less intolerant, and may admonish his enemies to be less captious and spleetic.

With respect to composition, the pamphlet before us has no title to applause. The manner of it is coarse and vulgar; its reasoning is not close or artful, and its language is colloquial and impure. It is a pain to us to observe that any members of the Royal Society should discover so slight an acquaintance with polite literature.

Art. 17. *Dialogues concerning the Ladies.* To which is added, *An Essay on the ancient Amazons.* 12mo. 3s. Cadel.

There is a degree of pertness in these dialogues, which approaches to vivacity. But they are altogether without character. The author has only a slender store of knowledge; and while his manner is disagreeable, he communicates no information of any importance.

His diction, too, is inelegant; and upon the whole his performance is useless and trifling.

Art. 18. *Elements of Nature; or, Free Opinions spouted in the Interior Cabinet of Venus.* By Montaigne. Published from the last Venetian Edition. Including the Beauties of his Immortal Essays. 12mo. 2s. 6d. Peacock.

It had been but fair, if the compiler, in imitation of some of his brethren, had styled his pamphlet, the Deformities, not the Beauties, of this agreeable miscellany. But such titles as the above are sufficiently understood.

Art. 19. *A Letter to a young Gentleman of Fortune, just entered at the University.* 12mo. 6d. Oxford, Prince 1784.

A series of just and sensible advice, thrown together with a view to a particular situation. For what purpose the private transactions of the young gentleman and his tutor are published, we do not so readily apprehend.

Art. 20. *The Deformity of the Doctrine of Libels and Informations, ex officio*, with a view to the case of the Dean of St. Asaph, and an Inquiry into the Rights of Jurymen. In a Letter to the Hon. Thomas Erskine. By M. Dawes, Esq, 8vo. 1s. Stockdale, London.

This pamphlet is a vindication of the insulted rights of Jurymen. It is written with more warmth than ability. But as the intentions of the author are very honourable, we abstain from considering very critically his penetration and literature.

Art. 21. *The Compleat Constable*; being a Digest of the Statute and Common Law; divested of the technical Law Terms. To which are now added; Practical Strictures on the several Duties to be performed in the due Execution of the Office of Constable. By John Paul, Esq. Barrister at Law. 12mo. 1s. 6d. Fielding. This publication appears to us to be exact; and its utility does not admit of a doubt.

Art. 22. *The Magistrate's Assistant*; or a Summary of those Laws which immediately respect the Conduct of a Justice of the Peace: to the End of the Fifteenth Parliament of Great Britain. To which are annexed more than an Hundred Forms of Warrants, Summonses, Recognizances, &c. And a compleat Index, or Table of Contents to the whole. By a Country Magistrate. 8vo, 6s. 6d, Gloucester, Raikes. Gardner. London,

The design of this work is to display more immediately to the eye of the magistrate that line of conduct which, in almost every emergency, it is his duty to pursue. In this respect it is perhaps preferable to the work of Dr. Burn, which comprizes much more than it is necessary for a justice of the peace to investigate in the ordinary and common duties of his office.

Art. 23. *Thoughts on Bonds of Resignation* 8vo. Faulder.

It is the purpose of this tract, to recommend the abolition of all bonds whatsoever, with regard to ecclesiastical livings; as indecent in their principle, irreconcilable in many instances to the rules of law, and productive of mischief and litigation. We must acknowledge, that we sincerely agree with this author in opinion. It is

right that the church should be cleared from corruptions of every sort. But, though we approve his sentiments, we think that he does not establish his points in the very strongest manner. His reading appears to be confined; his talents for reasoning are feeble; and his style does not evince that he has profited by the advantage of a liberal education. His meaning, however, is proper; and we very freely bestow upon him our commendation for his sincerity and public virtue.

Art. 24. *The whole Proceedings of the Affixes at Shrewsbury*, on Friday August the 6th, 1784; in the Cause of the King, on the prosecution of William Jones, Attorney at Law, against the Rev. William Davies Shipley, Dean of St. Asaph, for a Libel, before the Hon. Francis Buller, Esq. one of the Judges of his Majesty's Court of King's Bench. Taken in short-hand, by William Blanchard, No. 4, Dean-street, Fetter-lane, London. 8vo. 1s. Johnson.

It is universally understood, that the liberty of the press is the great bulwark of the English constitution: The greatest efforts have therefore been made by prerogative lawyers, to repress and overbear the rights of juries in trials for libels. The case before us is a memorable example of this corruption. But it is to be hoped, that the people will ever be awake to all exertions of this kind, and that jurymen will never cease to support and vindicate the full privileges that belong to them. Of this publication it is sufficient to say, that it is circumstantial and exact.

Art. 25. *Elegy to the Memory of Dr. Samuel Johnson*. By Thomas Hobhouse, Esq. 4to. 6d. Stockdale 1785.

Elegy is too beaten a tract for common poets to shine in. Accordingly, in the production of Mr. Hobhouse there is nothing particularly striking; yet the versification is flowing and smooth, the images are cast in the mould of melancholy, besting the occasion, and the author's sentiments and lamentation seem to proceed from the heart.

Art. 26. *Adventures of a Petticoat Pensioner*. Containing secret Memoirs of the polite World, interspersed with the gallantries, Intrigues and Amours of many celebrated persons of both Sexes in High Life. To which are subjoined curious Anecdotes of the most distinguished Demireps of the haut-ton, which have never before transpired. London printed for the Author; and sold by G. Lister. 1784. 12mo. 2s. 6d. stitched.

As a specimen of the wit to be met with in this performance we give the following extract. "His cash lasted him one evening; but not without conning the vowels, i. o. u, which the next night produced the sixth vowel, y.—Why don't you pay me, Sir?" such sort of drenches, seraps of French, and a profusion of obscenity, form the contents of the volume before us: it is a disgrace to the press.

Art. 27. *An Essay to prove the Insufficiency of a Subaltern Officer's Pay in the Army*, compared with the necessary Expences attending his Station. To which is added, a Plan for the more effectually recruiting the army, both in times of Peace and War. By a Subaltern. London. S. Crowder, J. Murray, T. Stock-

dale, J. and J. Merrils, Cambridge, and S. Simmons, Lincoln. 1784. 2s. 6d. boards. Small 8vo.

The truth of what this well-informed subaltern here lays before the public is almost generally acknowledged. He has entered into a minute detail, for which we must refer our readers to the work, but shall here give the result of his calculations. The *unavoidable* yearly expences of a subaltern he states thus,

Clothes,	—	—	30	14	6
Washing, dressing, soldier as a servant, and servant's tax,	—	—	10	17	8
Eating and drinking,	—	—	71	4	7
			<hr/>		
			112	16	3
Subaltern's yearly subsistence,	—	—	54	15	0

Expence beyond subsistence,	—	—	58	1	3
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Our author we think very justly terms the above, *unavoidable* expences, in which he has even omitted a regimental fur-tout coat, though it appears to us indispensably necessary. He concludes the small volume before us with some sensible hints for the more effectually recruiting the army; which are, as well as his plea for his brother subalterns, expressed in the language of modesty and diffidence. We agree with the subaltern that the income of an ensign or lieutenant is by no means adequate to their rank; and that the modes hitherto adopted of recruiting the army are not the best that could be devised, and yet we suspect that no effectual remedy will be speedily applied to either of these evils.

ART. 28. *The Emigrant: a Poem.* By J. Ireland. 4to. 1s. Richardson. 1785.

'If juvenility can successfully plead in extenuation of poetical blemishes, and blunt in some measure the keen edge of criticism, the author of the following pages may lay claim to no inconsiderable share of indulgence.'

We tell thee young man, for poet thou art not, that the public have nothing to do with *Juvenility* in poetical cases: The author of a dull and insipid performance like unto thine, whether young or old, male or female, is deserving of critical chastisement! But *the solicitations of a few private friends will be gratified.*—By turning thee and thy verses into ridicule master Ireland.

This poem seems to be written against emigration, and consists of such rhymes as these.—Speaking of a cottage which the tenant was about to forsake.

'The great who chanced to see the smiling spot  
'Seemed wishful to exchange their higher lot  
'And live the happier lords of such a spot.'

ART. 29. *An Ode on the much lamented Death of Dr. Samuel Johnson.* Written the 18th December. 4to. 1s. Bew. 1784.

Nothing can be more easy, than for a reviewer to deal out at random the epithets of nonsensical, absurd, ridiculous, incomprehensible, and the like, which so readily occur to a man, who has had all his feelings jarred by the anomalous effusions of a poetaster. But the reader, born under a milder planet, and who is at liberty

to select the the objects of his perusal, is too often found incredulous to our decisions. Add to this, that language labours under the attempt, to discriminate the boundless varieties of human folly. Influenced by a consciousness of these truths, we frequently prefer the presenting an extract, to the pronouncing a judgment; and willingly suffer an author to tramp with his own unadulterated plea the page of criticism. The following shall serve for the FINDER of our present page.

Dead; dead's the MENTOR of this impious age!

Who now with Infidels the war will wage?

Or whom the bold presuming factious doom

To dark oblivion and an early tomb!

Smile, smile, my weaving sisters, smile;

Discord shall reign throughout this isle.—

What shook the ground?

A dread I found;

'Tis laughing sure,

For ills a cure:—

Distraction see,

Rejoice with me,

That we are three.\*

It is but fair to add, that the above passage is the exultation, put by our author into the mouth of the Furies, upon the melancholy occasion he commemorates.

Art. 30. *The Goodness and Mercy of God to the People of this Island.* A Sermon preached on Thursday July 29, 1784; Being the Day appointed for a General Thanksgiving, on Account of the late Peace. By a Country Clergyman. 4to. 1s. Rivington 1784. Dedicated to Henry Partridge, Esq. King's Lynn.

In point of composition a decent sermon for a parish church, a very indifferent one for the press. In point of sentiment fit for neither. The country clergyman's union of the extremes of toryism in politics and whiggism in religion affords rather a singular phenomenon.

For the ENGLISH REVIEW.

NATIONAL AFFAIRS.

[For JANUARY, FEBRUARY, and MARCH, 1785.]

IRISH PROPOSITIONS.

WE are presented with the interesting spectacle of Ireland treating with Great Britain, concerning commercial and financial regulations, as a separate and independent kingdom. And, as if Ireland were already what it may one day become, the great mart and centre of British commerce and power, the propositions intended as a base for concord, rather than unity of government and views, were brought forward

ward by the British ministry, not in London,—but in Dublin. This is a very striking fact, and naturally invites attention to its causes, and consequences concerning its consequences.

The dismemberment of the British empire, might, perhaps, be traced to a general decay of political knowledge. For, although the irresolution of ministers, which sprung not more from natural temper, than from intestine discord, loosened and enfeebled the nerves of government; yet, even the divided strength of the nation would have produced greater effects; if it had been directed with greater wisdom: And such wisdom would have prevailed, if it had been more generally diffused throughout the nation. When the dissatisfactions in America broke out in an open resistance of the legislature, the British cabinet did the very reverse of what they ought to have done: they forebore to act, and gave hard words; whereas they should have given good words, but hard blows. When time, and common danger had, in an enlightened age, formed a concert of wills and unity of design among a sagacious people; after they had been incited to action by expressions of contempt, and encouraged to persevere by an inaction which, in the midst of boasts and threats, might well seem the effect rather of impotence than lenity; then it was that the court of London unsheathed the sword, and lavished away the treasure and the blood of the nation. The seeds of a deep resentment being sown in the breasts of the Americans, offers, bribes and entreaties were employed by England for peace and reconciliation. Peace was at last obtained by unlimited concessions on the part of Great Britain: And nothing was heard throughout the nation but the blessings of harmony and concord. There was even a strong disposition in the young minister who is now at the head of administration to sacrifice the navigation act to the wishes of our late enemies and new rivals in commerce. The just and warm remonstrances of many enlightened persons, interested in the welfare of the state, among whom Lord Sheffield holds a distinguished place, prevented the ruinous effects of such madness. Yet the general idea of conciliating the favour, and acquiring advantages in trade with nations, on the principle of gratitude and amity, was not abandoned. It is on this principle that an attempt is now made to maintain a species of connection between Great Britain and Ireland. It was on this principle that Mr. Fox courted, even with tokens of humiliation, the forgiveness and amity of the Dutch. In the humbled state of the nation, ministers of opposite parties and factions concurred in soliciting, by expressions of confidence and regard, those objects which they could not command by force of arms. Taught submission by misfortune, rather than political wisdom, they sought to gain something—by granting every thing!

The extreme folly of attempts to build lasting advantages on the gratitude of nations, would scarcely appear reconcileable with the acknowledged abilities of our orators and leaders in parliament, if uniform experience did not prove, that the imperfection of human nature often unites the most splendid talents with the greatest weaknesses. Nations have no gratitude. Gratitude seldom prevails over self-interest even among individuals, where the mind is drawn by sympathy to a distinct and visible object of affection; scattered

among millions of men, faintly introduced into the imagination by a general term, it is dissipated and lost. But if ministers have misunderstood the nature of national gratitude, the conduct of Ireland is sufficient, by this time, to have taught them their error. Every concession to that nation has invited a fresh demand. Concessions have multiplied claims; and will continue to multiply them, as long as there is one that remains to be made.

Never had minister a more difficult task to perform than Mr. Pitt, in the character of a legislator for a nation that *begs* rather than *claims* a kind of supremacy over another, which acknowledges her only as an "Associate in the cause of freedom."\* The spirit of his policy in this arduous affair is, to flatter, to coax, and cajole the Irish; and, at the same time, to give fair words to the different bodies of men in Great Britain, whose interests will be materially affected by the unbounded freedom of commerce granted to Ireland. The ministerial agent in Dublin tells the Irish Parliament, that the concessions of England to Ireland will be unlimited: The minister himself insinuates to the British Parliament, that the advantages yielded to Ireland will be trifling and immaterial.

It is a new and singular situation for the Genius of Great Britain, as if on his penitentials for his prolonged oppression of the Irish nation; to appear before their tribunal, in the form of Mr. Orde; and expatiate on the victory which the "Affection of Great Britain for her sister-kingdom has gained over a regard to self-interest."—"*Generous reciprocity—Cordial sentiments of affection and confidence—Generous and liberal attachment—Sister-kingdoms,*"—These expressions, and others of equal import, appearing at every turn, throughout the speeches of the ministerialists in the Irish Parliament, announce in very unequivocal language the fallen crest of England. For, when did this country become so extremely affectionate to her sister-kingdom? It was when America had thrown off the yoke, and the Irish Volunteers had assumed arms; and placed themselves in a fullen posture of defiance. Behold now the effect of the associations of Ireland! and trace from the first commotions at Boston in New England, the infectious and progressive spirit of liberty! England proudly refuses to her American colonies the privilege of raising, in their own way, whatever sum might be reasonably demanded for the common defence of the empire; and within the short space of ten years, she is reduced to the necessity of virtually acknowledging the independency of Ireland, a country over which she had so long lorded with despotic sway. It has been remarked of the Irish nation that they are overbearing when indulged; but obsequious when resisted. If there be any truth in this remark, it may with equal justice be applied to England.

If we compare the declarations of Mr. Orde with the hints and comments of Mr. Pitt on the commercial resolutions for the adjustment of trade between the two kingdoms, we shall find reason to join in opinion with the former, that the concessions on the part of Great Britain, proposed in the Irish Parliament are equally important

\* An expression in an address of the Irish Congress to the People of Ireland.

ant and unbounded.—“ The British market is now open to the subjects of Ireland, and they may supply it on the same terms on which it is supplied by the British merchants themselves.—Ireland, from her happy situation, may become an emporium of trade, and even Britain may supply herself from her markets.”

It is true, as is pleaded by ministers and ministerial men on this side St. George's Channel, that the superior capitals, and superior industry, skill, and mechanical inventions of England bestow a mighty advantage on this over the neighbouring kingdom. But these are advantages which every day suffer diminution, and must therefore at last, wholly vanish away. However natural advantages from Barbarism, from infelicity of government, or other causes may be over-looked or neglected for a time; in the lapse of ages and the vicissitudes of nations, they sooner or later command attention and cultivation, and are a source of wealth and power. Sea-coasts, navigable rivers, and commodious harbours invite commerce and encourage population. Severity of climate, may chill the efforts of industry on the one hand; and, on the other the spontaneous luxuriance of nature may sink the effeminate inhabitants into the natural insignificance and dependence of idolence. And even in temperate climates and fruitful soils watered by rivers and arms of the sea, despotism of government may counteract the benignity of nature, and by staying the hand of labour, check the advancement of nations in all that gives dignity and grace to man. Ireland lying in a temperate climate; in an advanced situation in the Atlantic Ocean, abounding with safe and spacious harbours, with a soil that requires, but easily yields to the efforts of industry, and that industry incited and fostered by freedom of government and vicinity to England: Ireland with these advantages, will doubtless have her day, and appear among the foremost of commercial nations; as the peninsula of Arabia, from its situation, was an early seat of industry and opulence; as *Phœnicia* reigned for a time, the queen of Arts and Commerce; as Carthage, Tyre, and Sidon were illustrious, on the same accounts; as the island of Crete was the first maritime power in Greece; and innumerable other instances are to be found of the prerogatives of maritime, and above all of insular situations in ancient as well as modern history; in the amazing resources of the republican island of Rhodes, which maintained its independency on Rome till the reign of Vespasian; in the history of Malta and Corfu; in the rise and progress of the state of Venice; in the island and city of Ormus in the East Indies; in the Hanseatic towns; in Lisbon; in Holland; in England. Whoever reflects on the histories of these and other countries will be struck with the advantages of situation; and under this impression, especially in the present conjuncture of British affairs, he will readily anticipate the glories of Ireland.

It may be said, that the prospect of all this prosperity is distant, vague and indeterminate; and that therefore it cannot be a serious object of political or commercial jealousy. 'Tis true, it is not an easy matter to form habits of any kind. A transition from the intermitting idleness and simplicity of agriculture, to the persevering industry and genius requisite in the arts, in the neighbouring kingdom, will not be instantaneous.

But the cheapness of the necessities of life in Ireland, the low price of labour, the exemption from heavy taxes, with a free and unlimited trade, will certainly invite to that country the rich capitals of this. Industry, though not quickly raised, may be very soon transplanted. The natural inconstancy of man, and the hope of bettering his condition, by a change of situation, will allure to the new settlers in Ireland numerous adventurers from Great-Britain and every part of Europe. Examples will multiply themselves, and diffuse, at last, their beneficial influence through the wildest districts of Connaught. But the establishment of manufactures will be later than that of warehouses for the purposes of commerce. There is not a more obvious policy than for merchants to import from foreign countries into Ireland all the various articles for which they may find a market in England. For by the third resolution of the Irish House of Commons the centre and seat, in the present grand question of British Legislation, it is provided that no "prohibition shall exist in either country against the importation, use or sale of any article, the growth, product or manufacture of the other; and that the duty on the importation of every such article, if subject to duty, in either country, should be precisely the same in the one country as in the other." Here, then, is encouragement indeed for Ireland to pour various materials as well as manufactures into England. It is indeed provided by the fifth resolution, that in "all cases where either kingdom shall charge articles of its own consumption with an internal duty on the manufacture, or a duty on the material; the same manufacture, when imported from the other, may be charged with a further duty, on importation to the same amount as the internal duty on the manufacture, or to an amount adequate to countervail the duty on the material." But, in the first place, the multiplication of duties and drawbacks is as favourable to smuggling as the simplification of collection is beneficial to the revenue. Secondly, Articles, not the real produce of Ireland, may be imported in Irish bottoms, at a cheaper rate than they could be imported by English traders. The West-India and other merchants are abundantly sensible of this, and have, with reason, taken the alarm. The manufacture of silk in England is so considerable, as to employ almost as many hands as that of wool. Now, is there not danger, lest the importation of foreign silks into Ireland, and from thence into this country, should in the end prove ruinous to ~~our~~ <sup>the</sup> Irish manufacture. Time, and the invention of traders, will doubtless discover a variety of other instances, in which, notwithstanding the utmost vigilance of government and the revenue officers, notwithstanding the multiplication of laws and armed cutters, the commercial freedom of Ireland will draw to that country a great part of that wealth which now centers in England.

The present situation of Great Britain is more full of embarrassment and real danger than it was in the struggle with the Americans. The capitals, the credit, the enterprise and industry, the skill of her inhabitants, which form the real strength of Britain, as of every other nation, diverted from America, have shot forth and found room for exertion in other parts of the world. But, in the present crisis, there is danger lest a great portion of the wealth, the art and commercial enterprise of England should migrate to the neighbouring

ing kingdom. In some respects, England is more happily situated for commerce than Ireland. It possesses an easier communication with Holland, Germany and the Baltick. But Ireland enjoys a happier situation for trade with the Mediterranean, the Atlantic and the world.

The wealth of Ireland, it is said, is that of England: and in the same language of friendship they are called sister-kingdoms. In an enlarged sense the wealth of every nation is that of another. The wealth of one country circulates by a thousand channels to others, and especially to those to which there is easy access. And while London is the seat of government, of polite resort, and of varied pleasure, Great Britain will doubtless participate largely in the increased wealth of Ireland: The first of these considerations begins already to lose its force. The authority of the British Legislature over Ireland becomes, every day, more and more limited and partial. The eyes of the nations are turned to the determinations of the Irish Parliament. England waits their decisions as a rule for her own. "Whatever sum the gross hereditary revenues of Ireland (after deducting all drawbacks, re-payments, or bounties granted in the nature of draw-backs) shall produce annually; over and above a sum to be fixed, is to be appropriated towards the support of the naval force of the empire, *In such manner as the Parliament of Ireland shall direct!*" Behold the beginning of a new executive government! Will the Irish Parliament stop here? Will they not proceed from one degree of power, according to the nature of successful ambition, to another, until at length there shall be an irreconcilable interference between the new and the old authority? The embarrassments that must arise from this new order of affairs we forbear to conjecture. The point to be illustrated, for the present, by these observations, is, that whatever advantage London possesses over Dublin, from its being the seat of government, has diminished, and must continue to diminish. Power and wealth will nourish arts and various pleasures in the Irish capital; and the prerogatives of the British Metropolis will, of course, be gradually reduced.

These things appear to be the natural consequences of causes antecedent to any of the late fluctuations in the British Cabinet: and therefore it would be injustice to charge the present embarrassing situation of affairs on the present administration. The part they have to act is singularly new and unprecedented in the history of Europe. Ireland is to be connected with Great Britain, not as a dependent province, not by such an union as has conjoined and incorporated England and Scotland, nor by representation in one common council or congress, as the Achaean states of old. The union to which the language of the day points, is an union, as it were, of complaisance. It is commonly said, "that they are sister kingdoms; and that the strength of the one is the strength of the other." But sisters are often rivals: and thus it will prove with England and Ireland.

It is evident that in the present arduous situation of affairs the British Cabinet can attempt no other thing than to retain Ireland either by force or favour; or entirely to give her up, leaving the royal

same as a pageant to grace and give the authority of custom and imagination to the decisions of the Irish parliament. To attempt the subjugation of an armed island in the present age and flourishing condition of the house of Bourbon were an enterprize suited only to the phrency of knight errantry. If a connection is bought by favour, it appears that it must be purchased by unbounded concession. It might admit of a doubt whether it would not be for the interest of Britain to leave Ireland wholly to herself, and to pursue the tracks of commerce wherever they should open. The advantages bought from a connection with Ireland are not those of extended authority and ambition, but of commerce; advantages which can be obtained to a greater extent, and with equal ease, otherwise than by an unlimited indulgence to the growing and endless demands of that kingdom. Suppose that Great Britain, instead of binding herself to give a preference to the produce and manufactures of Ireland, should receive duty from those of other countries, her own being received into them, on equal terms; would not advantages accrue to her from such arrangements, as much superior to those she derives from her connection with Ireland, as those countries might be superior in wealth and population to that island? For Example: If we should receive German instead of Irish linen, on condition that our woollen and iron manufactures should be admitted on like terms into Germany, would not our profits be great, in proportion to the riches of Germany, compared with those of Ireland?

But it will readily occur that if Ireland is not with Great Britain she may, on various occasions, be *against* her; and that a wise legislature will not only have respect to the prosperity of the state in times of peace, but to its safety in time of war.—This topic would lead us into unbounded speculation. It is impossible for us at present to enter upon it any farther than to observe that the actual and effective union of separate states depends wholly on their *dispositions* and their *interests*. Treaties and compacts when they are not animated by these, are like bodies without souls. The great bond of union among the nations about a century and an half ago, was religion; but this bond is now loosened; and if it were not, the actual state of Ireland would render this bond a subject of as great anxiety, perhaps to England as of consolation. The sameness of language, and origin, the similarity of manners, sentiments, customs, and arts, formed a powerful bond of union, in ancient times, among the states and colonies of Greece, when loss and gain was not the only objects of contention and of glory among states and princes. These circumstances are in the present period of extended commerce and intercourse, but of little consideration, and the progress of human affairs every day makes them of less. The grand mover of nations is interest; and as this varies, the conduct of nations varies also. It is therefore scarcely possible that such political arrangements can be made by any human sagacity or foresight, as that Ireland, in all circumstances should combine her forces with those of England. The grand objects which the legislature will no doubt have in view, is the settlement to be made with the neighbouring kingdoms; &c. &c. The effect which that settlement is likely to produce on our

Political

*Political Constitution.* 2. Its effects on our situation in case of War.  
 3. Its effects on our Commerce. It is to this last object alone that our legislators appear hitherto to have attended. The other two are not less worthy of their notice, and no doubt they will obtain it.

## M A R C H.

In the course of this month, the English House of Commons have exhibited a wholesome symptom in the political constitution, in their jealousy of ministerial influence and encroachment in the election of members of parliament. Their decision concerning the Westminster election proves, that a concern to preserve its own privileges, and consequently those of the people, is yet a powerful principle in that assembly.

On a day appointed to take into consideration the necessity, and the mode of a parliamentary reform, the Speaker was not able to muster so many members as to ballot for a committee for trying a contested election!—This fact needs not any comment.

The spirit for improving the resources that yet remain to this country, continues to form a feature in the aspect of the times. The fisheries on the coast of Scotland still draw general attention, and excite pretty general hopes. Various hints have been suggested for the cultivation of this boundless field: among these, the most solid, judicious, and useful, are those which occurred to the EARL of D—, a nobleman who happily converts the calm pursuits and conquests of science to the advantage of his country.

## CONTINENT OF EUROPE.

The late movements on the continent appear, at first glance to denounce war: but, we continue to be of opinion, that they will, without bloodshed, terminate in peace. The Emperor seems to be desirous of an honourable pretext for retreating from ground on which he did not expect to meet with such vigorous resistance.

The Americans, without fleets to oppose, and without money to bribe the Algerines, are severely annoyed in their trade to the Mediterranean.

*N. B. The conclusion of Buffon on Minerals is unavoidably postponed till our next.*

\* \* \* Communications for THE ENGLISH REVIEW are Requested to be sent to MR. MURRAY, No. 32, Fleet Street, London, where Subscribers for this Monthly performance are desired to give in their Names.

T H E

# ENGLISH REVIEW.

For APRIL, 1785.

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ART. I. *Remarks upon the History of the Landed and Commercial Policy of England, from the Invasion of the Romans to the Accession of James the First.* 2 vols. 12mo. 6s. Boards. Brooke, London.

**A**GRICULTURE and commerce, which are subjects of high moment in every country whatsoever, are peculiarly so in Great Britain. As they are the sources of wealth, grandeur, and population, it is the happiest policy of a nation to encourage them; and while the eye of the politician ought perpetually to be directed to them, it is amusing to the philosopher to observe their influence upon manners and society. To these topics our Author has applied with a signal industry; and his remarks are a valuable accession to our historical collections.

Building upon ancient authorities, the compiler of these volumes describes the inhabitants of our island in the three conditions in which mankind are supposed to appear in the progress of civilisation. In different districts he exhibits them in the states of savages, shepherds, and husbandmen. But though they had shewn themselves in these conditions before the invasion of the Romans, yet their rudeness he considers as very great. For though the cultivation of corn was known among them, it was chiefly practised by settlers from Gaul. But after the invasion and conquests of the Romans, the Britons advanced considerably in civility. They paid a greater attention to land, became accustomed to trade, and acquired a considerable skill in manufactures.

Upon these points our Author is very learned and ingenious. Q

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nious. He then passes to the consideration of the landed and commercial policy of England under the Anglo-Saxon government. Here he could tread upon ground more secure; and it is to be observed that he has made an admirable use of the Anglo-Saxon laws, and the older monuments of our history. But while he canvasses the varying situation of land among our Saxon progenitors, it is to be regretted that he has not entered into the dispute whether it was directed or not by the great law of feudal tenure. This question, so much agitated among Antiquaries was a part of his subject; and we think he was well qualified to enter into it, and to throw a light upon a point which so many ingenious men have considered as so obscure from the double darkness of antiquity and barbarism.

Leaving the Saxon period of our history, our author delivers his observations upon the landed and commercial policy of England from the Norman conquest to the accession of Henry III. He conceives that the Normans were not much more improved than the Saxons; and it is his opinion that from the conquest till the reign of Henry III. there were few regulations and little of that spirit, which are calculated for the promotion of industry, and the extension of internal wealth. He even imagines that the commercial connexion which was formed between England and the transmarine dominions it acquired upon the Norman invasion was of slender service to our trade and manufactures. For few commodities could be exchanged to the advantage of both countries; and the antient servitude had not lost its rigour. The profession also of arms, and the broils between the crown and the barons engendered a malignant opposition to the arts which improve and embellish life.

After speculating upon the Norman times our Author continues his remarks from the accession of Henry the third to the reign of Henry the seventh. Here he has occasion to enumerate the advantages of the great charter, and the charter of the forest, upon which the liberties of England were founded. He appeals also to the posterior charters and statutes which contributed with a peculiar energy to encourage agriculture and commerce by securing the rights of property, and the political privileges of the subject. He treats of the introduction of the Flemish weavers into England, and of the improvements which were made in the woollen manufacture. He examines the rise of the jealousy entertained against the Hanse Towns, and details the steps which were formed in England to accelerate their ruin. He describes the emolument which England received from the number of Jews who came to reside in it; and from whom it learned the

the propriety of fixing an intercourse and correspondence in every part of Europe. There was now to be seen a greater attention to arts, manufactures, and commerce. Instead of retainers and villiens, a body of farmers began to be formed, who were treated with respect and with lenity. The manufacturer and the farmer came to understand that their interests were the same; and a spirit rose up for the exportation of commodities.

Our Author having traced the rude beginnings of agriculture and commerce, arrives at the last part of his work, and employs himself in exhibiting the history of the landed and commercial policy of England from the accession of Henry the Seventh to the end of the reign of Queen Elizabeth. To follow him through the variety of causes, which during this period concurred to establish the trade, the manufactures, and the liberty of England, would engage us in a task which is little suited to the limits of our journal. It is sufficient for us to inform our readers that his details are learned, useful, and convincing. He was conscious of the arduousness of the task he had undertaken; and we acknowledge with pleasure that his abilities are equal to it.

From this portion of his book we shall extract the following observations as a specimen of his merit.

Though the princes of the line of Tudor sometimes acted on more despotic principles than many of the kings from the time of signing the great charter, yet they imperceptibly laid the foundation of general freedom. Various causes concurred to bring about so fortunate an event. Henry the Seventh found, from the history of former kings, that they had enjoyed a very precarious authority under the prelates and nobility, and that the crown itself had been frequently at their disposal. In those ages it was no slight mortification to the sovereign, that he should be obliged to act in this dependent capacity, and hold the crown and its prerogatives at the pleasure of a few opulent and powerful subjects. To one of Henry's arbitrary disposition it was extremely mortifying. It became therefore an act of policy, for his own ease and the security of his family, to lessen the power of the nobles, and give authority to the commons. The last of these had generally been so tractable and submissive, and so much influenced by the crown or nobility, that they had given little opposition to the measures of the court, or to the demand of parliamentary aids. Few of the members of the house of commons had been patriotic enough to draw upon themselves the resentment of the crown by defending the rights of the people, as every attempt of this kind usually terminated in imprisonment or the payment of a fine. It was visible, from past and recent experience, that the principal opposition to the will of the sovereign was to be expected from the barons, and for this reason their power alone became the object of his jealousy.

To effectuate the design of depressing the nobility, the state of things at that period was peculiarly favourable. Many of the nobles had perished in the struggles between the houses of York and Lancaster, and their power had been so diminished by mutual confiscations, that it became a work of no great difficulty to reduce it to a proper degree of subjection. The few that remained after the accession of Henry, were attached to him through fear or interest; and he was not of a temper that would restore his enemies, or strengthen the peerage by the revival of old titles, or the creation of many new ones. His ministers and favourites were so unconnected with the nobility as to be obliged to depend upon him, and obey his orders; and if it became necessary, like an eastern despot, he could sacrifice them to popular resentment, and gratify his avarice, without giving offence to the most powerful of his subjects.

By enforcing the acts against the giving of liveries, by permitting the cutting off entails, dissolution of the monasteries, encouragement of trade, and other causes co-operating with them, the house of Tudor gave a fatal blow to the power of the nobility; and in some degree enabled, though very undesignedly, the commons under a future reign to overturn the throne with almost the same facility as the barons had frequently done in former ages.

The great number of dependents retained by the peers laid the foundation of an extensive authority, and helped to maintain it against the attempts of the crown or commons to reduce it within such bounds as might have been useful in the support of liberty. On every occasion of disgust given to the nobility by the king or his ministers, they generally came armed to the parliament with their servants and retainers, under a pretence of providing for their safety; but in reality to support their authority against the power of the sovereign. An affectation of grandeur, as well as policy, led them to maintain such a number of attendants in a kind of military service. Several acts had been made, under former kings, to restrain this practice, and confine the giving of liveries to menial or domestic servants. But the opulence of the barons, and the unsettled state of the nation during the contest between the houses of York and Lancaster, prevented the execution of these salutary laws. They were never duly executed till Henry the Seventh took upon himself this care, and by one severe example struck a terror into all offenders against them. The lower ranks of people, thus abandoned as it were by their superiors, were obliged to exert some degree of industry, and to depend on their labour for a maintenance. And the barons, finding at the same time a greater advantage in receiving money from their tenants than a personal attendance, very willingly exchanged it for services that were now become useless or dangerous.

The power of entailing estates has always been a favourite object of the nobility and gentry, in every country where freedom has been established, as necessary for supporting and perpetuating the grandeur of their families. Or if the heirs of such estates sometimes complained of the limitations and restrictions under which they held them, no attempt was made by the legislature to relieve them till the reign of Edward the Fourth. A statute of Edward the First, which gave a power to entail estates, was pretty strictly observed till that time

time, when it was rather studied than repeated. Landed possessions, held under these limitations, were similar to those of the clergy, and operated upon commerce in the same manner. Debts, however just, could not always be discharged, for want of liberty to alienate estates, and satisfy the demands of creditors: nor could money be raised on any exigence or occasion, though it might sometimes have been laid out for the benefit of the family in possession, or for the public service. This was a grievance felt by men of moderate fortunes, and by the merchants in general; and it became insupportable as the national commerce was enlarged. Debts were contracted through necessity or prodigality, which justice required to be paid; and money was so necessary for the encouragement of trade, that it became equally useful to the creditor and merchant to break the entails of estates, and levy money upon them by sale or mortgage. It is, nevertheless, doubtful, whether any of these reasons led the legislature to permit the alienation of lands by fine and recovery. When this useful liberty was obtained, our commerce was inconsiderable, and held in such low estimation by the gentry, that the interest of trade can scarcely be supposed to have had any influence in procuring it. It was perhaps primarily designed to weaken the power of the nobility, and lessen their authority among the commons, by permitting them to dissipate their fortunes. Whatever might be the reason, the practice of breaking entails, which was begun under Edward the Fourth, received a confirmation and encouragement from Henry the Seventh; and, from his suspicious temper and jealousy of the nobility, it may be presumed, that he would give it a sanction with a secret intention to undermine their opulence and power. And by the gradual advancement of trade and accession of wealth, under the succeeding princes, it brought many lands into commerce which had formerly been almost as unalienable as those belonging to the church or abbies. The benefit of this revolution in landed property accrued chiefly to the merchants and tradesmen, who were enabled by it to enlarge the commerce of the nation, and to reduce the power of the nobility, which had formerly been so oppressive to the subjects.

And this circulation of landed property was hastened by the leave given under the same king to such as served abroad in a military capacity to alienate their estates. The necessary expences incurred in these expeditions gave occasion to this liberty, and co-operated in reducing the subjects nearer to an equality, as well as promoting the interest of trade. A power was afterwards obtained of disposing of some landed estates by will, which had formerly been subject to many restrictions; and, after various struggles for the exercise of it under Henry the Eighth, was in a great measure effected. The power of the nobility was thus almost imperceptibly diminished, and a foundation laid for raising the superstructure of a more equal government on the ruins of the ancient feudal establishment.

The erudition of our Author, the force of his reasonings, and the good sense with which he every where abounds, are worthy of high praise, and cannot fail of recommending him to attention. It is with extreme cordiality that we bestow

our suffrage upon him; and that we express our solicitude, that he would continue down his remarks from the reign of the elder James to the present age.

With regard to composition, and the trappings of language they have been neglected altogether by our Author; and this omission must hurt the reputation of his work in a period when literature is so generally diffused that the taste of the public is perhaps too delicate and refined. He is rather a man of business than a man of letters; and it appears to be his ambition rather to instruct than to please. He is satisfied with the glory of throwing out to the world his extensive information; and in our future historians many of his thoughts and reflections, we doubt not, will shine with uncommon lustre.

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ART. II. *Robin Hood: or Sherwood Forest: a Comic Opera.* As it is performed at the Theatre-Royal, in Covent-Garden. By Leonard Mac Nally, Esq. 8vo. 1s. 6d. Almon. 1784.

THE performance before us is professedly founded upon three ballads, Robin Hood, the Nut Brown Maid, and Edwin and Angelina. The original design of the Author was to have taken all the songs from old ballads; and, as it is, this is the case with a great majority of them, they being either inserted entire, or with slight and immaterial alterations. Robin Hood therefore, upon the most favourable calculation, can have no very elevated pretensions to originality and genius. The bashful, the timorous, and the indolent however, are not always the men most slenderly endowed with abilities. We have usually been of opinion that theatrical performances claimed a very distinguished attention from the conductors of a literary review. In pursuance of this idea, we will in the present instance endeavour to investigate what are those talents, which Mr. MacNally has thought proper, in this publication, as it were, to "hide under a bushel." The songs however we dare not meddle with. We do not profess a very universal acquaintance with old ballads; and we are by no means desirous of being found, criticising the gaudy peacock or the solemn owl, when we imagined the subject of our animadversions, to be no other than the jackdaw.

Mr. MacNally, not contented with the three stories we have enumerated, has added a fourth, drawn purely from the stores of his own invention. Here then it is that we may best learn the fertility of his genius, the brilliancy of his wit, and the accuracy of his acquaintance with human nature. The design of this story is, to illustrate the preference

ference of virtue and rectitude to a fair outside. For this purpose a female is introduced, full of innocence and simplicity, who is addressed by two lovers; Scarlet, a fine flashy beau, but an unprincipled knave; and little John, coarse, diminutive and ordinary in his appearance, but upright, generous and good. The two suitors are represented, we apprehend exactly as the Author intended, the knave by Mr. Brett, the favoured lover by Mr. Quick. The following is a scene, which passes between Stella the maiden, and Allen-a-dale, her brother, respecting them,

*Allen.* I am certain something distresses you; tell me, my dear sister what is it? I your brother and friend, have a right to question you: believe me, Stella, few women would fall into error, if they made confidants of their male relations.

*Stella.* I do believe you love me, brother; and I hope you have no reason to complain of my wanting affection. Let me ask you a question; what think you of Will Scarlet?

*Allen.* That in manners he is a vain fop; and in his heart, a cunning deceiver. Like an over-ripe pear, fair without, but bad within.

*Stella.* You are right brother, he is a fop; for when he brings home posies from the meadows, he always culls the sweetest and the prettiest to ornament himself; and he is a deceiver, as poor Martha knows to her cost. Oh! poor Martha! she was once the very life of the forest.

But what think you of Little John?

*Allen.* I think him a ruffetan, goodly apple, with a plain outside, but sound core.

*Stella.* And I think so too, for he strews thyme under my window, when he thinks I do not see him; and when he gathers wild strawberries, or filberts, or finds honeycombs in the woods, he always presents them to me untouched.

*Allen.* There is as much difference between John and Scarlet, as between an honest man and a knave. I know they are both your admirers, but be cautious in bestowing your affection; you are very young Stella; and love, my girl, has its bitters as well as sweets.

*Stella.* I would tell you a secret—but you must hear me without censure; or if you reprove, remember, the lessons of affection make the deepest impressions when breathed in gentleness.

*Allen.* Speak with freedom. Something I fear has hurt you.

*Stella.* Yes, I am hurt, yet I cannot tell where. I am pleased too, yet I cannot tell why. I sigh when I wish to smile. Nay, more, I am warm in the cool shade, and freeze even in the sun. Heigh ho!

*Allen.* And how long have you had this complaint?

*Stella.* How long! It has been coming on me by degrees at least these long, long two months. Let me whisper you a question; nay, turn your head, I cannot speak while you look in my face. You must know, Little John this day gave me some wild plumbs—La, I cannot say a word more!

*Allen.* Then the complaint lies there.

'*Stella.* Where, brother, where—mercy, shew me! Sure I do not eat too many wild plumbs—where does the complaint lie? I feel the pain, but cannot discover the seat of it.'

We can have only one objection to this scene, which is, that its best stroke is borrowed from the tragedy of Tom Thumb, where king Arthur, having fallen in love with Glumdalca, queen of the giants, is for some time uncertain, whether it be love, or the "wind-colic."

That we may render our readers as complete judges as ourselves of the merits of Robin Hood, we will lay before them in a very brief manner, one stroke of our author's sublime, and two or three pieces of his wit. A short colloquy between Robin Hood and Edwin shall suffice for the first.

'*Robin.* It grieves me I cannot persuade you to remain with us, time and reflection, with cheerful company and the sports of the chase, would alleviate your pain.'

'*Edwin.* No, no—I have tried every means in vain: three years absence has not lessened, but increased my passion and my grief—even hope, that sweetening balm, which attends the martyred wretch strained on the rack in his last pangs of torture, is denied to me.'

The wit of Mr. Mac Nally will be sufficiently conspicuous in the following extracts.

'*Rutbekin.* The Friar is really most porterly drunk.'

'*John.* True, tinker, and being porterly drunk, he is able to carry his liquor.'

'*John.* Prudent soul; how she looks forward to a young family!—I will maintain you by my wit, my girl; a means by which many great folks hold up their heads; besides I have goods and chattles, all the furniture you have seen in my cottage shall be yours, and egad, I will throw all you have not seen into the bargain.'

But perhaps the *non-parcail* of this performance, is, the final interview and discovery of Edwin and Angelina, when she and her companion Annette, after their tedious wanderings, arrive in disguise at the hermit's cell. The recognition itself does not pass upon the stage, but immediately after its having taken place.

*Enter Edwin and Angelina from the cave.*

'*Edwin.* And is it—O Heaven!—Is it my love, my Angelina!—'

'*Angelina.* I am your love indeed. [*They embrace.*]

'*Rutbek.* That is natural; after high words they fall to wrestling.'

'*Annette.* Yes, and the hermit will probably get the better of the pilgrim.'

But we must now take leave of the opera of Robin Hood. And we should betray our trust to the public, did we quit it without observing, that, in respect of invention of fable, merit of poetry, humour of character, and easiness of dialogue

logue, it is, to say the least, so far as we know, the very humblest dramatic performance of the larger kind, that ever, from the theatre, was intruded into the closet.

R.

ART. III. *The Observer*. 8vo. 6s. boards. Dilly. London.

THE success of Addison in his *Spectator* was infinitely extensive, and most pointedly flattering: He could not fail, of consequence, to produce imitators; and, these have appeared with profusion not only in our own, but in foreign nations. This fashion, however, has for some time subsided; if we except that in Scotland, a paper called the *Mirror* has run, of late, a promising career. Our present author, is, no doubt, an imitator of the kind we have in view; but instead of sending out his essays into the world singly, he gives them in their order in a volume.

His matter like that of his predecessors is miscellaneous; and like them too he is a candidate, not only for humour and wit, but for knowledge of life and manners. He is a friend to morality and virtue; and he is serious in the promotion of their interests. When he attacks folly he means to correct it; and when he attacks vice it is not to punish, but to reform. He wishes every where to please; and we find not that he has at any time descended to personalities. His intentions are most amiable; nor is his execution without merit. To the young of both sexes, and in schools and academies his book may be exceedingly useful.

Our readers will be pleased with the following observations which he has made on the subject of gaming.

‘I shall not take upon myself to lay down rules for kings, or affect to pronounce what a sovereign can, or cannot, do to discountenance gaming in this kingdom; but I will venture to say, that something more is requisite than mere example. “It was in the decline of Rome, when the provinces were falling off from her empire, whilst a virtuous but unfortunate prince possessed the throne, that the greatest part of Africa was in revolt: The General who commanded the Roman legions, was a soldier of approved courage in the field, but of mean talents and dissolute manners. This man in the most imminent crisis for the interests of Rome, suffered and encouraged such a spirit of gaming to obtain amongst his officers in their military quarters, that the finest army in the world entirely lost their discipline, and remained inactive whilst a few levies of raw insurgents wrested from the Roman arms the richest provinces of the empire. History records nothing further of this man’s fate or fortune, but leaves us to conclude that the reproaches of his own conscience and the execrations of posterity were all the punishment he met with. “The empire

"empire was rent by faction, and his party rescued him from the disgrace he merited."

"The last resource in all desperate cases, which the law cannot, or will not, reach, lies with the people at large: It is not without reason I state it as the last, because their method of curing disorders is like the violent medicines of Empirics, never to be applied to but in absolute extremity. If the people were, like Shakeſpear's Julius Cæſar, *never to do wrong but with juſt cauſe*, I ſhould not ſo much dread the operation of their remedies; I ſhall therefore venture no further, than to expreſs an humble wiſh, that when it ſhall be their high and mighty pleaſure to proceed again to the pulling down and burning of houſes, thoſe houſes may not be the repositories of ſcience, but the receptacles of Gameſters.

When a man of fortune turns Gameſter, the act is ſo devoid of reaſon, that we are at a loſs to find a motive for it, but when one of deſperate circumſtances takes to the trade, it only proves that he determines againſt an honeſt courſe of life for a maintenance, and having his choice to make between robbery and gaming, prefers that mode of depredation which expoſes him to leaſt danger, and has a cowards plea for his vocation. Such an one may ſay with Antient Piſtol—

"I'll live by Nym, and Nym ſhall live by me,

"And frienſhip ſhall combine and brotherhood:

"Is not this juſt?—"

"In the juſtice of his league I do not join with Antient Piſtol, but I am ready to allow there is ſome degree of common ſenſe in this claſs of the brotherhood, of which common ſenſe I cannot trace a ſhadow amongſt the others. A preference therefore in point of underſtanding is clearly due to the vagabonds and deſperadoes; as to the man, who, for the ſilly chance of winning what he does not want, riſques every thing he ought to value, his defence is in his folly, and if we rob him of that, we probably take from him the only harmleſs quality he is poſſeſſed of. If however ſuch an inſtance ſhould occur, and the dæmon of gaming ſhall enter the ſame breaſt, where honour, courage, wit, wiſdom reſide, ſuch a mind is like a motley ſuit of cards, where *kings, queens and knaves* are packed together, and make up the game with temporary good fellowſhip, but it is a hundred to one that *the knave will beat them all out of doors* in the end.

As there are ſeparate gangs of Gameſters, ſo there are different modes of gaming; ſome ſet their property upon games of ſimple chance, ſome depend upon ſkill, others upon fraud.

The Gameſters of the firſt deſcription run upon luck; a ſilly crew of Fortune's fools; this kind of play is only fit for them, whoſe circumſtances cannot be made worſe by loſing, otherwiſe there is no proportion between the good and the evil of the chance; for the good of doubling a man's property bears no compariſon with the evil of loſing the whole; in the one caſe he only gains ſuperfluities, in the other he loſes neceſſaries; and he, who ſtakes what life wants againſt that which life wants not, makes a fooliſh bett, to ſay no worſe of it. Games of chance are traps to catch ſchool-boy novices and gaping country-ſquires, who begin with a guinea and end with a mortgage;

mortgage; whilst the old stagers in the game, keeping their passions in check, watch the ebb and flow of fortune, till the booty they are pillaging fees his acres melt at every cast.

In games of skill, depending upon practice, rule and calculation, the accomplished professor has advantages, which may bid defiance to fortune; and the extreme of art approaches so closely to the beginning of fraud, that they are apt to run one into the other: in these engagements, self-conceit in one party and dissimulation in the other are sure to produce ruin, and the sufferer has something more than chance to arraign, when he reviews the wreck of his fortune and the distresses of his family.

The drama of a Gamester commonly has self-murder for its catastrophe, and authors, who write to the passions, are apt to dwell upon this scene with partial attention, as the striking moral of the piece; I confess it is a moral, that does not strike me; for as this action, whenever it happens, devolves to the share of the losing, not of the winning Gamester, I cannot discover any particular edification, nor feel any extraordinary pathos, in a man's falling by his own hand, when he is no longer in a capacity of doing or suffering further injury in society. I look upon every man as a suicide from the moment he takes the dice-box desperately in hand, and all that follows in his career from that fatal time is only sharpening the dagger before he strikes it to his heart.

My proper concern in this short essay is to shew, that gaming is the chief obstructing cause, that affects the state of society in this nation, and I am sensible I need not have employed so many words to convince my reader that Gamesters are very dull and very dangerous companions. When blockheads rattle the dice-box, when fellows of vulgar and base minds sit up whole nights contemplating the turn of a card, their stupid occupation is in character; but whenever a cultivated understanding stoops to the tyranny of so vile a passion, the friend of mankind sees the injury to society with that sort of aggravation, as would attend the taking of his purse on the highway, if upon seizure of the felon, he was unexpectedly to discover the person of a judge.

It only remains for us to observe, that our author has contrived to intermingle with his essays some curious papers upon the literature of the Greeks. These include a chain of anecdotes from the earliest poets to the death of Menander.

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ART. IV. *The History of the Absorbent System*, Part the first. Containing the Chylography, or Description of the human lacteal Vessels, with the different Methods of discovering, injecting, and preparing them, and the Instruments used for these Purposes. Illustrated by Figures. By John Sheldon, Surgeon, Professor of Anatomy in the Royal Academy of Arts, and Lecturer of Anatomy and Surgery. 4to. 11. 1s. Sold by the Author.

IN the introduction to this work, which is dedicated to Sir Joseph Banks, Mr. Sheldon, after assigning several reasons for the difficulty there is in tracing the lymphatic system, proceeds to give the history of the several discoveries that

that have been made from time to time in this curious and useful branch of anatomy.—The first of these discoveries was of the lacteal vessels in 1622 by Caspar Asellius. Soon after this, Rüdbeck, Bartholine and Jolyffe discovered the lymphatic vessels, and Pecquet the thoracic duct. It still remained doubtful whether the lymphatics constituted the absorbent system; for no part of this system had yet been found in birds, amphibia, and fish. The veins were then supposed to be the medium by which absorption was carried on. Mr. John Hunter, and Mr. William Hewson were the first who discovered the absorbent system in the above-mentioned animals. Deficiency of former publications relative to the absorbent system. Mr. Hewson's, the most complete of the kind, delineates only the lymphatics of the extremities and the trunk. This work is designed to supply the deficiency.

In the first chapter, Mr. Sheldon lays down very precisely the method of discovering, injecting, dissecting and preparing the absorbent vessels. The art of injecting minutely, and particularly with quicksilver, seems rather to have been kept up as a kind of arcanum among anatomists, and none of them have before taken the pains to give full instructions upon this point. Students are therefore the more obliged to this accurate and laborious anatomist, for giving them this necessary assistance in their anatomical pursuits, upon this difficult and important subject. The instruments to be employed for this purpose are described and carefully delineated in one of the annexed plates.

In the second chapter the author treats in a more circumstantial manner of the discovery of the lacteal vessels. The account of this discovery by Asellius, is curious and interesting. That anatomist, on the 23d of June 1622, having opened a living dog, soon after he had taken food, to make experiments on the recurrent nerves and diaphragm, saw a number of white threads on the surface of the mesentery and intestines, which he soon found to be distinct from any set of vessels he had before seen there. Suspending therefore his other experiments, he made an opening into one of these white threads. No sooner was this done, than he saw a fluid like milk, or cream, issue from the cavity of the vessel. “Asellius could not contain his joy at the sight of this phenomenon, and turning round to Alexander Tadinus, and the senator Septalius, who were present, he invited them to enjoy this spectacle, which, he adds, was of short duration, for the dog died, and the vessels disappeared.” Subsequent experiments confirmed this interesting discovery.

Mr. Sheldon then proceeds to describe the structure of the coats

coats of the lacteals, which he says, are exactly similar to those of the lymphatics. He divides them into three. A dense, polished internal coat, to prevent transudation; and which by its duplicatures forms the valves. The middle coat is composed of muscular fibres, running in all directions. The external coat, membranous, similar to the pleura and peritoneum. These membranous coats as well as the above membranes formed from the surrounding reticular substance compacted. Supposes with Haller, the reticular membrane to be the basis of all animal fibres. Coats of lacteals stronger than those of arteries and veins, for they sustain a greater weight of quicksilver; owing probably to their density. Most irritable system of vessels in the body. Necessity of muscular force in absorbents, from the want of the *vis a tergo*.

Valves of the absorbents numerous; similar to those of veins. According to Hewson, no valves in the absorbents of fish; but found in all animals breathing air.

Manner in which these vessels perform absorption, supposed to be by capillary attraction. Reasons, from analogy in the fluid taken up by the puncta lacrymalia. And from the absorption of the fluid in the semicircular canals and cochlea of the ear, performed in this way. Mode of absorption ingeniously investigated.

Animal bodies have power of absorbing solids as well as fluids, first taught by Mr. John Hunter. Exemplified by Mr. Cheston's case of the thoracic duct containing calcareous earth absorbed from a spine ventosa of the os ilium. Application to diseases. Earth of bone probably absorbed in the mollities ossium, and carried out of the body by the urinary secretions. Many phenomena in the animal economy explained only from this principle.

Orifices of the lacteals, from the villose coat of the intestines, first described and delineated by Lieberkühn, who gives a very particular account of them, and describes also the ampullulae. Hewson denied the existence of these ampullulae. The only subsequent anatomist besides our Author, who has described them, is the ingenious Mr. Cruikshank. Mr. Sheldon has also found them in the human subject, and has several preparations of them in his collection. They are admirably and distinctly shewn in plate I. of this work. The orifices of the ampullulae shewn in plate II. taken from Lieberkühn.

The lacteals traced from their origin to their termination in the thoracic duct. Mr. Sheldon, while a student at the Westminster Hospital, found, in persons who died with ulcers on the villose coats of the intestines, the lacteal trunks

under the peritoneal coat, much more conspicuous, than in other subjects; and had therefore an opportunity of injecting them with quicksilver, together with some mesenteric glands of the first order.

From the same diseased subject he has shown the lacteals running in the longitudinal direction of the intestine. See fig. 3. of plate II.

The lacteals perform the office of lymphatics to the intestines. No lymphatics distinct from these.

Two orders of lacteal vessels. *Vasa lactea ingredientia*, seu primi generis—& *vasa lactea egredientia*, seu secundi generis. This alludes to their entering into and coming out of the mesenteric glands. A division of no consequence in anatomy or physiology. Lacteal and lymphatic glands; more numerous in the foetus and in children than in adults.

The fifth plate represents a portion of the human jejunum, in which the thoracic duct appears filled from throwing quicksilver into the lacteals on the surface of the intestine. The author observes that in making this preparation, the quicksilver poured into the lymphatic injecting pipe to fill these vessels, ran out in a full stream by the jugular vein.

Thus hath our ingenious professor traced and given delineations of the lacteal vessels from their orifices, and of their numerous ramifications and course through the mesentery and its glands, to their termination in the thoracic duct; which hath not yet been fully done by any preceding anatomist. The plates annexed are most accurately drawn and most beautifully engraved. The second part of this curious work, which we hope will soon appear, is to complete the anatomy of the rest of the absorbent system, and which may indeed be considered from these and all the other modern discoveries made in it, as a new system in the animal œconomy.

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ART. V. *The Principles of Moral and Political Philosophy.* By William Paley, M. A. Archdeacon of Carlisle. 4to. 11. 1s. Boards. Faulder. London.

THE objects of this performance are of great weight and dignity. The author, after some preliminary considerations, sets himself to treat formally of moral obligation. He then inquires into the relative duties which are determinate and indeterminate. From these topics he passes to the duties which result from the constitution of the sexes. He next enumerates our duties to ourselves, and towards God. And then he concludes his speculations by an exhibition of the elements of political knowledge.

Upon topics so fertile and so interesting, there was room for displays of genius, erudition, and eloquence. But no such displays are to be found in the volume before us. The author, who for many years was a tutor or teacher in one of the Universities, had occasion to prelect to his pupils upon the subjects which he examines in the present work; and the notes which assisted him in this task appear here in an amplified form. His sketches are every where rude and imperfect. His reading both upon morals and polity is narrow and confined. He exhibits the efforts of a student, and not the perfection of a master. The more important books upon morality and jurisprudence, never seem to have engaged his attention. Yet, he is impressed with the notion, that his observations are of great solidity; and that his achievements deserve an extensive notice. His vanity and the inefficacy of his toils are in a striking opposition, and do not serve to recommend him to favour. His professional pedantry is also prominent, and must be disgusting to men, who are distinguished by liberality and candour. But though he is attached to the church to which he belongs, he is by no means to be considered as a bigot. In general, he is friendly to toleration and to the rights of mankind. While we allow him however this merit, it is a justice which we owe to literature, to our readers, and to ourselves to observe, that his ideas are common; and that we discover in his writings no traces of originality or invention. He is to be ranked in the humble station of a compiler, who is not destitute of vivacity, and who retails the thoughts of other men with a considerable share of popularity and precision. And, indeed, notwithstanding his importance to himself, which is sufficiently ceremonious and flattering, he has freely confessed that he has the greatest obligation to the writings of the late Abraham Tucker, Esq; part of which were published by himself, and the remainder since his death, under the title of "*The Light of Nature*," pursued by Edward Search, Esq;."

Though our admiration is not excited by the abilities of our author, it yet becomes us to exhibit a specimen of them to our readers. Having started the topic of the advantages of a power over property, he furnishes the following observations concerning wills.

"From the consideration that wills are the creatures of the municipal laws which give them their efficacy, may be deduced a determination of the question, whether the intention of the testator in an *informal* will be binding upon the conscience of those, who, by operation of law, succeed to his estate. By an *informal* will, I mean a will void in law, for want of some requisite formality, though no doubt be entertained of it's meaning or authenticity as

suppose

suppose a man make his will, devising his freehold estate to his sister's son, and the will be attested by two only, instead of three subscribing witnesses; would the brother's son, who is heir at law to the testator, be bound in conscience, to resign his claim to the estate, out of deference to his uncle's intention? Or, on the contrary, would not the devisee under the will be bound, upon discovery of this flaw in it, to surrender the estate, suppose he had gained possession of it, to the heir at law?

Generally speaking, the heir at law is not bound by the intention of the testator. For the intention can signify nothing, unless the person intending have a right to govern the descent of the estate. That is the first question. Now this right the testator can only derive from the law of the land; but the law confers the right upon certain conditions, which conditions he has not complied with. Therefore the testator can lay no claim to the power which he pretends to exercise, as he hath not entitled himself to the benefit of that law, by virtue of which alone, the estate ought to attend his disposal. Consequently the devisee under the will, who, by concealing this flaw in it, keeps possession of the estate, is in the situation of any other person, who avails himself of his neighbour's ignorance, to detain from him his property. The will is to much waste paper, from the defect of right in the person who made it. Nor is this catching at an expression of law to pervert the substantial design of it; for I apprehend it to be the deliberate mind of the legislature, that no will should take effect upon real estates, unless authenticated in the precise manner which the statute describes. Had testamentary dispositions been founded in any natural right, independant of positive constitutions, I should have thought differently of this question. For then I should have considered the law, rather as refusing it's assistance to enforce the right of the devisee, than as extinguishing, or working any alteration in the right itself.

And after all, I should chuse to propose a case, where no consideration of pity to distress, duty to a parent, or gratitude to a benefactor, interfered with the general rule of justice.

The regard due to kindred in the disposal of our fortune, (except the case of lineal kindred, which is different) arises, either from the respect we owe to the presumed intention of the ancestor, from whom we received our fortunes, or from the expectations we have encouraged. The intention of the ancestor is presumed with greater certainty, as well as entitled to more respect, the fewer degrees he is removed from us, which makes the difference in the different degrees of kindred. It may be presumed to be a father's intention and desire, that the inheritance he leaves, after it has served the turn and generation of one son, should remain a provision for the families of his other children, equally related, and dear to him as the eldest. Whoever therefore, without cause, gives away his patrimony from his brother's or sister's family, is guilty not so much of an injury to them, as of ingratitude to his parent. The deference due from the possessor of a fortune, to the presumed desire of his ancestor, will also vary with this circumstance, whether the ancestor earned the fortune by his personal industry, acquired it by accidental successes, or only transmitted the inheritance which he received.

Where a man's fortune is acquired by himself, and he has done nothing to excite expectation, but rather refrained from those particular attentions which tend to cherish expectation, he is perfectly disengaged from the force of the above reasons, and at liberty to leave his fortune to his friends, to charitable or public purposes, or to whom he will; the same blood, proximity of blood, and the like, are merely modes of speech, implying nothing real, nor any obligation of themselves.

There is always, however, a reason for providing for our poor relations, in preference to others who may be equally necessitous, which is, that if we do not, no body else will; mankind, by an established consent, leaving the reduced branches of good families to the bounty of their wealthy alliances.

The not making a will is a very culpable omission, where it is attended with the following effects: where it leaves daughters or younger children at the mercy of the eldest son; where it distributes a personal fortune equally amongst the children, although there be no equality in their exigences or situations; where it leaves an opening for litigation; or lastly, and principally, where it defrauds creditors; for by a defect in our laws, which has been long and strangely overlooked, real estates are not subject to the payment of debts by simple contract, unless made so by will; although credit is in fact generally given to the possession of such estates. He therefore, who neglects to make the necessary appointments for the payment of his debts, as far as his effects extend, sins, as it has been justly said in his grave; and, if he omits this on purpose to defeat the demands of his creditors, he dies with a deliberate fraud in his heart.

Anciently, when any one died without a will, the bishop of the diocese took possession of his personal fortune, in order to dispose of it for the benefit of his soul, that is, to pious or charitable uses. It became necessary therefore, that the bishop should be satisfied of the authenticity of the will, when there was any, before he resigned the right he had to take possession of the dead man's fortune, in case of intestacy. In this way, wills, and controversies relating to wills, came within the cognizance of ecclesiastical courts; under the jurisdiction of which, wills of personals (the only wills that were made formerly) still continue; though, in truth, no more now-a-days connected with religion, than any other instruments of conveyance.

Succession in estates must be regulated by positive rules of law; there being no principle of natural justice whereby to ascertain the proportion of the different claimants; not to mention that the claim itself, especially of collateral kindred, seems to have little foundation in the law of nature. These regulations should be guided by the duty and presumed inclination of the deceased, so far as these considerations can be consulted by general rules. The statutes of Charles the second, commonly called the statutes of distribution, which adopt the rule of the *Roman law*, in the distribution of personals, are sufficiently equitable. They assign one third to the widow, and two thirds to the children: in case of no children, one half to the widow, and the other half to the next of kin; where neither widow nor lineal descendants survive, the whole to the next of kin, and to be equally divided amongst kindred of equal degrees;

without distinction of whole blood and half blood, or of consanguinity by the father's or mother's side.

'The descent of real estates, of houses, that is, and land, having been settled in more remote and ruder times, is less reasonable. There never can be much to complain of in a rule, which every person may avoid by so easy a provision, as that of making his will; otherwise our law in this respect, is chargeable with some flagrant absurdities; such as that an estate shall in no wise go to the brother or sister of the half blood, though it came to the deceased from the common parent; that it shall go to the remotest relation the intestate has in the world, rather than to his own father or mother, or even be forfeited for want of an heir, though both parents survive; that the most distant paternal relation shall be preferred to an uncle or own cousin by the mother's side, notwithstanding the estate was purchased and acquired by the intestate himself.

'Land not being so divisible as money, may be a reason for making a difference in the course of inheritance, but there ought to be no difference but what is founded upon that reason. The Roman law made none.'

In his manner our author is diffuse; and he promises more than he is able to perform. The disappointment thus excited is not repaired or compensated by any bold or delicate strokes of eloquence or art. To the cares of composition, Mr. Paley has attended very little. His language is generally vulgar; is often ungrammatical; and is, at all times, inelegant.

ART. VI. *A Plan for finally settling the Government of Ireland upon constitutional Principles; and the chief Cause of the unprosperous State of that Country explained.* 1s. 6d. Stockdale. London. 1785.

IN this sensible pamphlet, the author, after some prefatory matter, wherein the conduct of Mr. Fox, in first of all professing a decided intention "to establish such a principle of relation and constitution as should prevent future discontents from arising" between the two nations, and afterwards abandoning every idea of arrangement and effectual union meets with proper disapprobation, next proceeds to lay his own plan before the public. He very justly observes that since the abolition of the *undefined* supremacy of the English parliament over Ireland in May 1782, there remains no political compact between the kingdoms, and that such a compact should be made as soon as possible. That "the three great objects of this constitutional connection, are an equality of interests, an equality of privileges, and a unity of power." And, that "the two first of these objects are already in a great part provided for; but the unity of power, or unity of defence with Great Britain, continues yet unsettled." It is this last that the plan of our author

means to establish "on the most constitutional principles, " without any additional expence to Ireland in the aggregate; " nay, by making an annual saving of 100,000*l.* which is " now drawn out of the country." This surely should be a conciliating measure, and highly agreeable to every Irish patriot. As an Irish *land-tax* is the measure proposed, it is possible that self-interested views equally narrow and unfounded, may lead the greater number to condemn without a hearing. Of this the author himself has his fears, and therefore has addressed the public in the following words,

'In the public defence of an Empire or State' all the members of that State ought to contribute; and when that defence is regulated and defined by a fundamental law, so that it can never be disproportionate to the ability of each member, it never can be a partial grievance. On that principle, the most constitutional supply that Ireland can yield to the common defence of the Empire, and likewise the most advantageous to herself, is a land tax to be rated always according to the rate of the land-tax of England, and never to be expended out of the kingdom.

I am sensible that in proposing a land-tax for Ireland as the most constitutional supply that she can yield to the common defence of the Empire, and the most advantageous to herself, I advance a doctrine in the face of the most deep-rooted prejudices. Ireland, I know, has long regarded her exemption from a land-tax as a peculiar privilege; but I hope to demonstrate to the plainest understanding, that such an exemption in any State whatever, is contrary to the fundamental principles of a social union, and has been particularly prejudicial to the prosperity of Ireland. My doctrine and principles though not found in any political writer, either antient or modern, whom I have perused, will, I doubt not, be found in the breast of every man to whom they have been once explained; therefore I must beg of those who are inclined hastily to condemn them, to forbear their censures till they have perused the arguments I may be able to produce in their favour. To the hasty censurers, I must say as Themistocles said to the old General, who wanted by menaces to deter him from giving those salutary counsels which saved the Athenian State, *Strike but hear me.* I wish to be the instrument of good to two nations'.

We, for our parts, think he has clearly made out his proposition; and it would give us pleasure, did our limits permit, to lay before our readers in detail that chain of ingenious and sound political reasoning which he employs; but for this we must refer to the work itself. It is but justice to the author to say that the variety of matter occasionally introduced evinces a mind intimately acquainted with polity and finance. What he has advanced upon the gradual alteration of the constitution from the feudal times to the present day, and on the impolicy of customs, is not at all known to the herd of politicians. The following passage is curious; and if the calculations are founded on good information, plainly

shows how unequal a share Ireland bears of the public burdens, while it proves the injustice of the outcry from time to time raised against Scotland, because of the inequality of her share.

Scotland' from the first principle of taxation not having been attended to at the Union, is rated disproportionately as to the land-tax, which is to that of England as 1 to 41; but in other taxes she bears a full share; therefore the following statement will give us nearly the general proportion. The amount of the land-tax of England and Scotland together 42. But the land-tax makes but about one seventh of the taxes raised in Great Britain; therefore the whole, when compared to the land-tax, will be as 294 to 42. Subtract 41 from 294, Scotland's proportion will be 253. Subtract 1 from 294, England's proportion will be 293. The public burdens of the two kingdoms then stand nearly, in point of rate, as 253 to 293, or as 6 to 7. I say in point of rate not in point of sums total. Scotland is eased in the malt duty and some other articles; but in the window-lights, the post horse tax, and several excise duties she pays more than her just proportion; and these excesses may be found to counterbalance the other abatements. The low rate of Ireland, in regard to public burdens, may be concluded from the following statement. In Great Britain eight millions of people pay about fourteen millions to government, which is 1*l.* 15*s.* per head. In Ireland three millions of people pay about one million to Government, which is 6*s.* 8*d.* per head. Her burdens then are to those of Great Britain not quite so much as one to five.

We are happy when we meet with a work where the rage of party, and the roar of faction give place to cool and dispassionate reasoning, and where the general good appears the only object in view. It is then only that it can merit unmixed approbation, and only then that we can recommend it, as we do the present publication, to the serious perusal of every true patriot.

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ART. VII. *An Address to Brian Edwards, Esq.* Containing Remarks on his Pamphlet, entitled, "Thoughts on the late Proceedings of Government, respecting the Trade of the West India Islands with the United States of America." Also Observations on some Parts of a Pamphlet, lately published by the West India Planters and Merchants, entitled, "Considerations on the present State of the Intercourse between his Majesty's Sugar Colonies and the Dominions of the United States of America." By John Stevenson. 8vo. 1*s.* 6*d.* Nicoll.

**T**HIS address sets out with intimating, that the author is convinced, that all future connection between this country and America ought cautiously to be avoided on our part. He is a great friend to Lord Sheffield's plan, and contradicts Mr. Edwards's positions, in every instance. He affirms, that this country, will in spite of American resentment and independency, possess at least as much of the commerce of that country as will do us good. Speaking of the American war, he says, that it was conceived in justice, and

and that the hostile resistance of America "was conceived in wickedness, and continued through insanity." (Mr. Edwards had applied this language to Great Britain). The author takes notice of a speech of Sir Robert Herries in the house of commons, who maintained, "that if the Americans were suffered to trade with the West India Islands freely, they would get the greatest part of the carrying trade into their hands. If the bill passed, it would prove advantageous to him and some other individuals, but as a man of honour, a good citizen, and a member of the house, he found himself bound to declare, it would do infinite mischief to the country." Such language, says the author, is expressive of a clear head and a good heart; and it does great honour to Sir Robert as a man, as a Briton, and as a senator. He differs widely from Mr. Edwards, in supposing that the American trade bill, if passed into a law, would have tended, in a very eminent degree, to the support and encouragement of both our trade and navigation. As a specimen of Mr. Edwards's positions and of Mr. Stevenson's reasoning, we shall insert the following. "By permitting a direct exportation of sugar to America, says the former, Great Britain will soon find a proportionate increase of the same staple at her own emporium, while the consumption of her own manufactures will enlarge with the augmentation of her navigation and revenue." "Pray, Sir, says the latter, allow me to ask, are these ascertained facts? (Mr. Edwards had stated in his tract, that the first duty of a writer is the *ascertaining of facts*)" or ought the whole to be deemed a strain of mere speculative reasoning, calculated to perplex, or mislead the judgment of your readers? A direct exportation of sugar to America will soon produce a proportionate increase of the same staple at the British market; while the consumption of our manufactures will enlarge with the augmentation of our navigation and revenues! What an important sentence! He brings to my mind an anecdote of a man, who offered to produce a dozen of reasons why his friend could not appear in court. "In the first place, my Lord, (said he to the Judge) he is dead." That is sufficient (replied his Lordship) you may spare yourself the trouble of producing the other eleven, &c. He adds afterwards. "If declamation be deemed sound argument, and confident assertions pass for ascertained facts, you doubtless have whereof to boast: but those who rest their assent to every proposition, solely on that evidence which it carries along with it, may probably take the liberty to dispute your claim.

He thinks Mr. Hartley a very improper person for negotiating a treaty of commerce with the American agents, and

maintains that the entering into any treaty, with independent America, must be prejudicial to this country.

He thinks the late peace shameful and injurious to Great Britain, and certainly unexampled in the annals of mankind.

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ART. VIII. *An Historical and Political View of the Constitution and Revolutions of Geneva*, in the eighteenth Century, written originally in French. By Francis D'Ivernois, Esq., L. L. D. (late Citizen of Geneva) And translated by John Farrell, A. M. 8vo. 5s. Boards. Cadell.

**T**HE history of Geneva illustrates in a very forcible manner the truth of the political maxim, that all small republics are destined to perish either through internal dissensions or by foreign conquests. The senate, in whose hands executive government was placed, made gradual encroachments on the liberties of the people. The people, high spirited, and impatient almost of the necessary and just restraints of government could not brook multiplied, and increasing acts of usurpation. Altercations and disputes were followed by violence. An appeal was made to neighbouring states : and an armed mediation put a period to the existence of the Genevese republic.

The revolutions of this small state have nothing in them of that fascinating grandeur which attracts the attention even of the vulgar to the fortunes and fate of mighty empires. But as the principles which actuate a stupendous machine may be displayed, and that even with advantage, by a small model ; so the nature of government, the operation of the passions, the conflict of the spirit of liberty with overbearing power are more happily displayed by the history of small republics, where the powers that influence its fate are discerned in a state of separation from those vast engines which crush with an irresistible weight, and bury all distinctions and forms of government in one ruin.

The performance under review is written with that interest and animation which a person takes in his own cause. In great empires the *amor patriæ* is enfeebled by the very magnitude of its object ; and dissipated, as it were, and lost among the millions of mankind to whom that object is common. But the village, the town, the province of ones nativity, and the centre of his earliest and warmest passions, is embraced with the warmest and purest ardour.

Mr. D'Ivernois exhibits at once his own feelings, his manner of writing, and the object of his publication in the address to his most Christian Majesty Lewis XVI. King of France and Navarre, from which the following is an extract.

\* There

' There is, SIRE, a sacred principle in all republics ; that they are instituted, not for the governing, but for the governed. A view of the dissensions with which we have been agitated since the beginning of this century will prove to YOUR MAJESTY, that when this principle is trampled under foot, magistracy is unrestrained, the spring of public confidence broken, and the tranquillity of the state destroyed.

' A perspective of these revolutions, each exhibiting a scene remarkable for the crimes of ambition, the long forbearance of the people, and the duplicity of their rulers, will enable YOUR MAJESTY to discover the source of all our calamities, in the manner wherein the heads of the state have affected to set themselves above the opinion of the public, and to despise that general confidence, which is the fundamental principle of our free association. *How can one man rule twenty millions ?* said one of your ablest ministers—*By public opinion.*

' And would the magistrates of a small state pretend to ground their power on any other basis than that of Yours? Shall it be possible for them to throw off the salutary yoke of this confidence, the most powerful of guarantees, which ought to be still more precious to them than even to us, since it is at once the true substitute where the law is imperfect, the strength of the rulers, and their most pleasing recompense.

' To deceive themselves in the loss of this possession our rich men continually repeat that the Genevese are honest but mistaken. SIRE, whoever will have influence enough to persuade You that the voice of the people is directed by error, will have divested you of Your first glory the reward the most worthy of Your exertions.

' But YOUR MAJESTY, who well knows how to honour and appreciate the opinion of the public, knows also that it cannot be long deceived ; and after having announced to the universe, that You would reign by confidence alone, You will not assist the aristocratic faction in annihilating the first of our laws, the only one that can compel them to deserve it.

' Such is the length to which they have been carried by the prejudices of education, by false calculations of their real interests, and the too natural lust of power. However they imagine themselves already in the road to triumph: from a slight commotion they have brought us into real danger. Even blood is perhaps going to be shed! And what blood? Almighty God! the blood of the innocent, . . .

' The most alarming preparations surround our frontiers. Our neighbours, instead of the olive-branch of negotiation, brandish before our eyes the sword of war. What have we done, what crime of ours can justify such measures? SIRE, we neither sue for pardon nor mercy ; it is justice we implore. We claim the support of a constitution that is our right, that is displeasing to the rich, and that we only asked to preserve unaltered. But let us once be left to ourselves, let ambition have no foreign assistance to rely on, and peace will soon be restored by mutual sacrifices ; never would it have been disturbed, without the hope of that assistance.

' Such, SIRE is the general voice of the Genevese ; such is the opinion of the public acquainted with the cause of our misfortunes!

As long as we can entertain a hope of making that opinion reach Your throne, we shall claim it as our shield, and our confidence will be grounded on the virtues of Your ministers. Could we harbour a thought that they would abuse their power to oppress us, we should have nothing left but despair; but we flatter ourselves that truth will force its way; and happen what will, our resistance will be the noblest homage that can ever be paid to their intentions and to those of YOUR MAJESTY.

'We are told from every quarter that resistance will terminate in our destruction. Without doubt; we are conscious of our weakness of the smallness of our number and the impossibility of succeeding: but we have before our eyes our rights our oaths, those of free nations, and the title of *citizens of Geneva*, of which we are determined to be worthy to our latest breath. If we must renounce our laws, *we shall only have to desert a country we were unable to defend or to pay it our last duty by falling with it, and honourably losing an existence which, destitute of liberty, would be ignominious to us.*

'There is one truth more I have to lay at the foot of YOUR MAJESTY's throne, a truth of great importance to the glory of Your reign, and to the tranquillity of our minds—that if we thus fall victims to the intrigues of a few of our men in opulence, if we are crushed under the weight of Your power, posterity that judges kings, posterity, whose approbation You daily endeavour to deserve will sit as arbiter between You and us, compare the good You have done Your subjects with Your conduct to the Genevese, and, not knowing that YOUR MAJESTY and Your ministers were basely deceived, will believe that Geneva was destroyed, because republican virtues must be displeasing to kings.

'But no! YOUR MAJESTY will not drive to despair the inhabitants of a city, distinguished by its prosperity, and honoured by citizens, whose only ambition was to render it a seminary of enlightened useful and virtuous men. SIRE! Deign to cast an eye upon Geneva and behold Yourself what a structure the hands of liberty have erected on this barren spot. I often contemplate it with transport, and exclaim; no! it is not Lewis the sixteenth that will destroy the work of liberty and the asylum of virtue! . . . . My country will flourish and preserve her freedom; or if she ever loses her liberty, *industry will take its flight along with it*: Geneva shall then be but a dungeon of slavery, and the court of some opulent and depraved men; no longer will it fix the attention of philosophers; and if it be still inhabited, no industry, no citizen, no Genevese will be found amongst its inhabitants.

'These are, SIRE, the great truths, faithfully delineated in the history of our revolutions. This history is founded on authentic facts and I presume to hope that some generous mind will make it known to YOUR MAJESTY. The author's name is consigned to oblivion; it would add but little weight to this attempt. Born amongst the people, I boast no other title but that of *Citizen of Geneva*, and the only reward I aspire to, is to see the triumph of innocence. We shall not think that triumph dearly bought at any price; we shall support with equal constancy, calumny and its concomitant, misfortune; convinced that misfortune will cease the moment YOUR MAJESTY shall

shall be informed of it. Alas! If YOUR MAJESTY disclaims assisting virtue in obscurity and distress, where will it henceforth meet protectors worthy of it?

On the whole of this address, for our limits will permit us to insert but a part of it, we observe that, however quick the passion by which it is dictated, however great the vivacity of its transitions, and its bold claims to freedom; there is, in reality, a degree of adulation in it, which does not perfectly accord with the erect spirit of unbroken liberty. A free citizen supplicating the protection of a neighbouring despot, and paying him compliments on his regard to the rights of mankind, is rather an object of pity than of respect: and reminds us of the states of Greece imploring the protection of the Romans against the Macedonians, and of the Macedonians against the Romans; both, in their turns, the most oppressive tyrants.

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ART. FX. *Letters from Portugal, Spain, Italy, and Germany, in the Years 1759, 1760, and 1761.* By Christopher Hervey, Esq. 8vo. 3 vols. 18s. boards. Faulder. 1785.

AFTER the accounts which a variety of travellers have lately given us of Portugal, Spain, &c. Our author should have considered, before he published three bulky volumes, whether he had any novelty of importance to communicate to his readers. This precaution would have been necessary, even had Mr. Hervey possessed all those talents which are requisite in compositions of this kind; for, to the judicious reader, no superiority of manner will compensate for his being obliged to follow a guide who informs him of nothing but what he is already well acquainted with. But our author has not even this semblance of an apology. Without discernment, without taste, without judgment, he disfigures what he means to describe, and inspires us with nothing but a blended sensation of pity and disgust. We shall say no more as to the general character of the work, but leave the writer to characterize his own production.

'You are to consider this as my first and introductory letter to the strict correspondence you have desired. The writing so much is no trouble, for as I shall do it without considering what I write, I do it likewise without difficulty.

'You know already that the papers I am to send you are to be upon any subject, as it is the liberty you allow me in writing, that makes them no trouble. You are to consider these productions as a strange mixture of incoherences; among which, however, you may chance to find some little matter that suits your taste. All I engage for, is to daub a sheet of paper over with a black fluid called ink; reducing it into certain hieroglyphical characters called letters; which letters shall be put together into little packets called words; and this

is all I promise: reserving to myself the full and absolute power of writing in what language or style I please; intelligible or not; good, bad, or indifferent.

Mr. H. has succeeded but too well in producing 'a strange mixture of incoherence.' It is apparent that, when he was at a loss for matter, he has transcribed whatever was at hand. Hence the law proceedings *at length* against the Duke of Aveiro, the Marquis of Tavora and the other conspirators against the late king of Portugal, from p. 49. v. 1. to p. 115, the insertion of lieutenant Sutherland's account of the loss of the Litchfield on the coast of Barbary, from p. 169 to 200; the confession of John Albani a Roman coachman, who had murdered three old women, 18 pages, his advocate's defence 28 p. the prince of St. Severo's letters on the discovery of a perpetual fire, 28 p. papers relative to the disputes between the courts of Rome and Portugal, 42 p. with numerous extracts from Gratian, the 'clever Feyjoo,' Camoens, &c. &c. so that we do not think that above a third of the volumes before us is original matter. However we must confess that what is really his is truly original. A few short specimens will convince the public of the truth of what we advance. What a clear idea will the reader have of Portici from the following *elegant and satisfactory* description.

'We waited a long time before we could meet with the man who keeps the key of the palace, to shew it us, There is nothing, however, very particular, though all very fine and pleasing. The staircase pretty, and the rooms gay. One full of pictures, another full of English furniture, another of china, and so on. The china cabinet, for so they call the room, furnished with that manufacture, is a very *jerncrack* thing indeed. The ornaments were made at a *fabric* of china which the king of Spain had set up at Naples, but which he has now removed to Madrid. Though they did not work *bad*, yet they never equalled Dresden china, or some other European *fabrics*.'

In his account of the rise of Venice, which is above the level of his usual diction, it will be perceived how miserably he has mauled poor Priscian's head.

'Venice was first inhabited by little better than fishermen, who fled from the continent during the incursions of the Huns and Goths, and sought for liberty in a set of poor little islands rising out of the Adriatic gulph. So early amidst rocks and sea-weed arose this famous republic. It soon got something into its present form of government, and as *their* citizens increased, the islands were squared with piles, and *streets* formed, which to the wondering eye present a *canal* of water. Success and opulence rendered the edifices more magnificent, till at length that queen of the Adriatic, towards which my bark is now gently gliding, *threw up* her proud towers towards heaven, and seemed to exult over the subjected waves.'

Our author's description of the cathedral of Cordova is of a piece with that of Portici.

'Nothing

'Nothing, however, have I found particular in this place, except the cathedral, which is, indeed, a most remarkable building. It was anciently a Moorish mosque, but from the time of the Africans being driven out of Spain has been converted into a church. It is supported as they say by three hundred and sixty-five columns, as many as there are days in the year, and is, upon the whole one of the most curious buildings I ever saw. It is extremely spacious, but its height is very inconsiderable, though aided at certain spaces by sky-lights, which, *I think*, are the only windows.'

How much will the reader profit by this delineation. The cathedral we are informed is "a most remarkable building, "a most curious building, supported by 365 columns, as *they* say, extremely spacious, but the height very inconsiderable, though aided by sky-lights" (how that should add to the height we know not) "which," for aught he knows to the contrary, "are the only windows."

Though we sometimes meet with books which contain as little information as the present volumes, yet we recollect none in which we have so often been disgusted by vulgarisms and ungrammatical expressions. To these may be added some words and phrases which seem peculiar to the author, and which originate we suspect in the writer's ignorance of the force and meaning of the terms he employs. A few of each shall be noticed as they occur. "To institute *rights* in "honour of Neptune."—"The place I was to *lay* at."—"I suppose *he* (the comet) must be now visible—Whether *it* (the comet) be the same."—"Our conversation *rolled* much about Spain."—"Ready to *ascend* my chaise"—"As soon as my chaise stopped I *dismounted*."—"From thence we *scanted* away to contracts."—"I *accomplished* a hearty meal."—"We at last arrived *to* the place where we were to dine." It is to be observed that he constantly arrives *to* every place through the 3 vols. "Their cloaths *set* upon them in a very awkward manner." The verbs *set* and *fit* are misapplied and confounded throughout the work. "Gold alone can never make a *nation plentiful*."—"As soon as *each* has finished, crossed himself and put on hats, he continues." How many hats does a Spaniard wear at the same time?" "We were obliged to go over it (the river) in a *ferry*." This expression is to be met with repeatedly, "Passed through many *queer sort of places*." "Limbo," he tells us, "is a *nafty, dark ugly* place, adjoining to hell," and that a poem of Voltaire's "is not *ugly*." Speaking of the lava of Mount Vesuvius, he informs us "Various houses too were in its way, which it has *occupied, flinging down* some, and surrounding others." This lava is a very bad tenant indeed! But we should be glad to know if Mr. H. had pulled down one house, and surrounded another, whether he could

could with propriety be said to *occupy* either of them? "We have had a very sickly time—owing I believe to the *extra-vagant* weather we have had."—"A one *horsed* chair, which *ply* about this town, like hackney coaches—I and my servant made two, &c. &c."

Having produced a sufficient number of instances to justify our censure, we drop the disagreeable task; and conclude with advising our author, from this time forward, not "to daub a sheet of paper over with a black fluid called *Ink*," till he has first of all seriously considered both *what* and *how* he ought to write.

ART. X. *A Tour in the United States of America.* Containing an Account of the present Situation of that Country; the Population, Agriculture, Commerce, Customs, and Manners of the Inhabitants; Anecdotes of several Members of the Congress, and General Officers in the American Army; and many other very singular and interesting Occurrences. With a Description of the Indian Nations, the general Face of the Country, Mountains, Forests, Rivers, and the most beautiful, grand, and picturesque Views throughout that vast Continent. Likewise Improvements in Husbandry, that may be adopted with great Advantage in Europe. By J. F. D. Smith, Esq. 2 Vols. 8vo. 10s. 6d. Boards. Robinson. London.

(Concluded from our Review for November last.)

**T**HE Choctaws are mentioned by the author as a strong and powerful nation, but not addicted to war. They are named Flat-heads from having their foreheads flattened in their infancy by a small bag of sand compressed on their foreheads while they are at the breast. This gives them a more disagreeable appearance and hideous aspect than any other nation, and they suffer more of their hair to remain on their heads than any other Indians do. The women commonly wear all their hair without pulling any of it out.

In describing the colony of Virginia, he takes notice of the college at Williamsburgh. A Mr. James Blair, a Scots clergyman founded it, by a voluntary subscription, towards which King William and Queen Mary contributed two thousand pounds in money and twenty thousand acres of land, with authority to purchase and hold lands to the annual value of two thousand pounds, and likewise granted it a duty of one penny per pound on all tobacco exported from Virginia to the other plantations. Mr. Blair was the first president, and continued in that situation near fifty years.

The Hon. Mr. Boyle made a very handsome donation to this college for the purpose of educating Indian Children; but this part of the institution has by no means succeeded. Some experiments have evinced that those Indians who have been

been educated at this college, and thereby brought to polished and civilized manners, have always embraced the first opportunity of returning to their wild habits and uninformed state, forgetting and totally losing every trace of their civilization and of all they had been taught. Yet notwithstanding this, their geniuses are found to be bright, and they receive any branch of education with great facility.

In crossing the river Potomack from Maryland into Virginia, the author was not a little diverted at a reply made by the owner of the ferry to a person enquiring after the health of one of his nearest relations. 'Sir, (said he) the intense frigidity of the circumambient atmosphere had so congealed the pellucid aqueous fluid of the enormous river Potomack, that with the most eminent and superlative reluctance, I was constrained to procrastinate my premeditated egression to the palatinate province of Maryland for the medical, chemical, and galenical coadjuvancy and co-operation of a distinguished sanative son of Aesculapius, until the peccant deleterious matter of the Athritis had pervaded the cranium, into which it had ascended and penetrated, from the inferior pedestrial major digit of my paternal relative in consanguinity, whereby his morbosity was magnified so exorbitantly as to exhibit an absolute extinguishment of vivification.' The situations and gentlemen's seats on the Potomack are beyond description beautiful. Every advantage, every elegance, every charm, that bountiful nature can bestow, is heaped with liberality and even profusion on the delightful banks of this most noble and grand river. All the desirable variety of land and water, woods and lawns, hills and dales, tremendous cliffs and lovely vallies, wild romantic precipices, and sweet meandering streams adorned with rich and delightful meadows; in short all the elegance, beauty and grandeur that can be conceived in perspective, are here united, to feast the sight and soul of those who are capable of enjoying the luxurious and sumptuous banquet.

The account of an engagement betwixt the Indians and regulars upon the breaking out of the rebellion is singular and deserves attention.

'The Shawnese, joined by the Delawares, the Mingos, and some other warriours of different nations, to the number of near nine hundred, had advanced from the Shawnese town, which is sixty miles up the Siotto River, had marched no less than seventy-five miles in two days, had crossed the large river Ohio, which is by far more considerable than the Danube, without either ships, boats, canoes, or pontoons, and without implements or time for making any, upon rafts, which they formed instantly from the trees growing on the banks by means only of their tomahawks.

'All this they performed with the utmost secrecy, in the face of

one superior enemy in their front, and nearly in the face of another equal to them in their rear ; and approached within one mile indeed little more than half a mile of our camp without being discovered. All this they did without the assistance of cannon or cavalry.

' This action commenced entirely by accident, as I have already observed, which was a fortunate circumstance for us, as they intended to surprise us in our camp ; and had they been able to have done so, it must certainly have proved fatal, considering our great deficiency in point of discipline and precaution, notwithstanding our superiority in numbers, for there might be more than twelve hundred men under Colonel Lewis's command.

' Early that morning, viz. on the tenth of October, some of our men having met a few Indians who had also come to that spring (formerly mentioned) for water, immediately fired upon them, and they returned it. Each side was reinforced, until the action became very severe and almost general, and was maintained with great obstinacy by both armies during the principal part of the day ; but their manner of fighting was totally different from any thing of the kind in Europe, and it was that alone enabled both sides to continue the engagement for such a length of time, without one or both being entirely cut off.

' Every man ran to a tree for cover, from behind which he fired upon the enemy, whenever he could discover any of them in a vulnerable situation ; this care in firing was however more the practice of the Indians, who seldom threw away any of their shot promiscuously, and did all in their power to fire with effect. Our men also took the same precautions to cover themselves from the musquetry of the enemy, but were by no means as frugal of powder and ball, which they wasted without much regard to aim.

' In this manner of fighting, want of subordination is of less prejudice than in any other, and officers are of less service and consequence ; as here appeared to be no manœuvres, no turning of flanks, no charging with bayonets, for nothing was seen or heard but a perpetual popping from all quarters ; and one side could not attempt to turn the flank of the other, because they could immediately extend it as far as that of the first.

' In this situation, with little advantage on either side, Major Field, Major Lewis, and I (having been close together all day), discovered a ravine, or large hollow way, in the rear of the enemy, which was full of trees and thick underwood, and seemed to be unsecured.

' It immediately occurred to us that if we could be able to march a small detachment by a circuitous route to seize on that ravine, and under cover of it attack them suddenly in the rear, it must decide the fate of the day in our favour.

' Upon this Major Lewis and I went and desired Colonel Lewis, (who, for what reason I am ignorant, had not left the camp all day,) to furnish us with this detachment ; and it was with some difficulty we obtained it, as he appeared apprehensive of the camp being left without a sufficient guard.

' For this purpose we lost no time in marching to get in the rear of the enemy, intending to make a circuit of some miles to accomplish

plish it undiscovered, and therefore we had to pass a ravine, in the rear of our own camp, upon the left.

‘ We ordered a serjeant and two men to pass this hollow place first, and to examine it as they passed: they soon went over, and beckoned to us that all was safe; when Major Lewis advancing boldly forward was shot dead by five Indians, who lay there in ambush, to prevent our sending any detachments that way, and suffered the first party to pass unmolested, judging rightly that they would be of inferior consequence and estimation to those that followed after. But we instantly fell upon them, and pursued them so closely, that not a man of them escaped to alarm the enemy, which would have frustrated the whole design. After leaving a corporal and some men with Major Lewis’s body, I marched on with all expedition, and gained the ravine without noise or being discovered, from whence I immediately commenced a sudden and very heavy fire upon the enemy’s left flank and rear, who were all open and quite exposed to this attack

‘ Their loss was considerable, and they instantly gave way, but with a good countenance, firing as they retreated from tree to tree, and not without carrying off all their wounded, and a great part of their dead also.’

The author proceeds to state the breaking out of the rebellion and the decided part, he himself had taken against the measures of the mal-contents, the hardships he underwent, and the losses he sustained in support of his principles, and the miseries to which he was often reduced, in effecting his escape from the rebels. The treachery of pretended friends in times of distress agitated and harassed his soul, and almost drove him to distraction. An instance of this occurs in our author’s account of his rout from Frederick Town to Pittsburgh. ‘ No event of my life ever shocked me more than the discovery of Barclay’s treachery, when I found he was certainly gone. A multitude of suspicions crowded in my mind; and a thousand fears alarmed me. Every moment I expected to be seized in consequence of information against me; and I distrusted every person I saw or met. My mind distracted, my body enfeebled, emaciated and tormented with excruciating pain, in an enemy’s country, destitute of money or resource, and without a single friend, I was in a condition truly to be commiserated, and not to be excelled in distress. This was a trial the most arduous and severe I ever met with: but still my resolution did not forsake me, and I determined to proceed notwithstanding every difficulty and danger.’ A party who had been dispatched in quest of him soon came up. ‘ They set me (says he) upon a pack-horse, on a wooden pack-saddle; they tied my arms behind me, and my legs under the horse’s belly; they took off the horse’s bridle and fastened a great bell round his neck; and in that condition they drove

drove the horse before them, with me upon his back, along narrow slippery ways covered with ice, and over all the dreadful horrid precipices of the Allegany and Blue Mountains, for the space of three hundred miles.' 'In this manner I was carried to Frederick Town, and there dragged, bound with cords, before the committee, which consisted of a taylor, a leather-breeches-maker, a shoe-maker, a gingerbread-baker, a butcher, and two publicans.'

The greatest part of them being Germans, I really underwent a most curious examination, nearly to the following effect. "Got tamm you" (says one) "howsh darstst you make an exskape from dissh honorabish Committish?" "For flucht der dyvel (says another) "Howsh can you sthand sho sthyff for King Shorsh against dissh koontry?" "Sacramanter (roars out another) Dissh Committish will make Shorsh knoa howsh to behave himself." "By Goat (bawls the butcher) Ich would kill all the Enklisch tives, as soon as Ich would kill von ox, or von cow."

When at Newport (the author adds) 'there happened an instance of savage brutality, that the greatest barbarians would blush to be guilty of. There was a friendless, unfortunate English servant girl at the house where we were confined, who, greatly shocked at seeing us in irons, and being well affected to her king and country, happened to drop some expressions that betrayed those sentiments: this poor friendless girl, for this crime alone, after being severely beaten, both by her master and mistress, was turned out of doors in the street at midnight, in a degree of cold not to be conceived in England, and being seized upon by our ruffian guard, was dragged into their guard-room, where she was forcibly abused by seventeen of the villains in the most gross, brutal, and injurious manner possible.'

What follows is a general account of the various calamities to which our Author was obliged to submit, in dungeons, in prisons, and in chains.

As a writer our author has no claim to merit. The following short paragraph may be given as a specimen of his grammatical inaccuracy.

From the effect of these most violent and tremendous hurricanes and tornadoes, which being sometimes partial, frequently move in strange fantastic directions, and from the irresistible force of the wind, and the vast deluges and inundations of water that generally accompany them, all the appearances may be readily accounted for in a common and natural way, which, however, have lately given scope to an ingenious, celebrated, and elegant author's (Dr. Dunbar) and others of less note (Mr. Carver, &c.) vague imaginations; hazarding their fanciful and wild conjectures of some of these being vestiges of military works, erected many ages past by a people then conversant in that science, but whose descendants, by the mere dint of

*practice*, (for war and hunting appear from the most early period of time to have been the sole study and occupation of their lives,) and by some other equally absurd and unaccountable transitions, have thereby forgotten, and, *at this day*, have lost every trace thereof.

Where Mr. Smith rises above such flatness, we are disgusted with that swell which distinguishes the writings of the untutored, and that propensity to the marvellous, which, besides that it marks the same state of mind, tends in some measure to detract from the credibility of his narrative. If indeed he underwent such hardships, and performed such journees, in a state as is alledged, of feverishness and extreme debility, Mr. Smith must have an iron constitution. It is evident after all, that his mind is naturally fitted by its sensibility to observe, as far as his knowledge, which is not extensive, will enable him, the most striking appearances, whether of nature or art. The field he has traversed with such immense rapidity is most ample: and he has brought to light many new and interesting facts. He would have been a more agreeable and instructive traveller, if his descriptions had been more chaste, and agreeable to the simplicity of nature. When travellers like Mr. Smith determine to become authors, they ought by all means to put their materials into the hands of some person versed in composition. By this means their works would appear not only in a more agreeable but in reality in a more respectable light. We should give more credit to the testimony and pay greater deference to the observations of one who should give proofs of having enjoyed, than to one who should appear to be deficient in a learned and liberal education.

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ART. XI. *The Nature and Extent of the Apostolical Commission.* A Sermon preached at the Consecration of the Right Rev. Dr. Samuel Seabury, Bishop of the Episcopal Church in Connecticut. By a Bishop of the Episcopal Church of Scotland. 4to. 1s. Rivington. London. 1785.

THAT Connecticut should have a *bishop* so soon after the late convulsion, and that he should be consecrated by members of the non-juring hierarchy of Scotland, may perhaps seem extraordinary. The state of the case as we are informed, is as follows. Dr. Seabury is a man of address, learned and amiable manners, these procured him the affection and esteem of his acquaintance. When the colonies were disjoined from the parent realm, many respectable persons in Connecticut, attached to the episcopal form of church government, wished to preserve it from that extinction they dreaded, by the presence of a bishop, who should exercise his functions amongst them, and thus give as it were

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consistence and visibility to their church. Dr. Seahury, from what we have already said, was the general choice. He was dispatched for England to obtain that consecration they so much desired. Our two archbishops it is reported, declined the office, because they had received no official requisition from the state to which he belonged. Whether such a requisition had not been applied for, or whether it could not be obtained, is what we are not warranted to say; but without it there was not much probability of succeeding in the application to the heads of our church. Disappointed here, Dr. S. cast his eyes towards the almost forgotten Scottish hierarchy; there, as was to be expected, he met with no repulse. Happy to be considered as a still existing church, and eager to give a bishop to the western continent, the northern non-conformists met him with open arms, and made him, as they say 'a regular successor of the apostles.' They exult upon the occasion, and tell us that their church had been preserved 'without any of the boasted props of civil establishment, yea, often depressed by the hand of insulting power—by its own almighty head—perhaps to afford through God's providence, the means of conveying to others a more liberal share of those spiritual blessings which we enjoy under some restraint.' And they 'pray that the dispensation of the grace and knowledge of the gospel, by a *valid* and *truly apostolic* ministry, may—go out from the east to the utmost boundary of the western world.' The expressions 'a regular successor of the apostles, a *valid* and *truly apostolic* ministry,' with several others which appear in the sermon, shew that the old leaven still ferments, that liberality of sentiment is by no means a characteristic of the *episcopal* church of Scotland. Her assumption of being the *only true* church, and the anathemas which she consequently pronounces against all dissenters from her immaculate purity make us rejoice at her enfeebled state. How dreadful for the world, were her power equal to the blindness and fury of her zeal!

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ART. XII. *Modern Times, or, the Adventures of Gabriel Outcast* Supposed to be written by Himself. In Imitation of *Gil Blas*. 2mo. 3 Vols. 6s. sewed. Murray.

A COARSE daubing after an exquisite original. With regard to many of the incidents, it is indeed a servile imitation; Gabriel Outcast, like *Gil Blas*, is a servant, an associate with banditti, and an adventurer in a variety of ways; intrigues with a strolling actress, marries, buries his wife; marries a second time, &c. &c. But the delicate pencil of *Le Sage* is no where discoverable. Instead of the

*naïveté*

*naïveté* of the French author, we meet with grossness and rusticity; that admirable detail and felicity of expression which almost realize the objects in the original, are totally wanting in the copy. In their stead we have a slovenliness and vulgarity of phraseology, that strongly marks the author's intimate acquaintance with the scenes of low life which he delineates, while his description of the higher orders of men as convincingly informs us, that he is describing what he has seen only at a distance, and therefore very imperfectly. In one thing however we must confess, that Gabriel outdoes his prototype. Gil Blas was satisfied with being the confidant of Prime Ministers, but our Gabriel never rested till he "was at the Head of the Treasury"! but, should he have been so explicit as to the *era* of his premiership? Does he think that fixing the date so clearly, adds to the probability of his story? Or does he not imagine that it would have been more prudent, (while it would equally have given him an opportunity of painting the characters of the great,) to have placed himself in some snug, confidential office, which he might have enjoyed without having his right to it called in question?

The author, in his advertisement, says, "It may be necessary in this age of slander and detraction, for the writer of the following novel to declare, that, in the characters here drawn, he has pointed at no particular person." We leave the public to judge, after reading the following extract, whether much credit is to be given to this declaration.

"DR. Pomposo was formerly a political writer, violent against the ministry; and as he wrote with a keenness and severity, that would have placed some men in the pillory; to stop his mouth, the minister, who was a Scotchman, thought proper to pension him: but this did not abate his animosity to the Scottish nation, to which he was an avowed enemy. A friend of his has since told me, that he accompanied him once to receive his pension." "Our conversation," says he, "all the way, was on the iniquity of employing Scotchmen in affairs of state; and Pomposo was so warm upon the subject, that he kept it up all the way we went: nay, he continued it even whilst he was counting his money." "One,—two,—five,—ten,—twenty.—The North Briton," says he, "has been, however, of some use:—Twenty-five,—twenty-eight;—it has turned one d—mn'd Scotchman out of place: (this was the man that pensioned him)—Thirty,—thirty-five,—forty,—forty-five. These rascals, I fear will be the ruin of this country at last." "And at this rate did he proceed, railing at, and abusing the people, to whom he was most indebted. He had once been in the pay of the booksellers, but being a single man, whose wants were but few, he soon determined that a hireling writer is at best but a prostitute, and when they would employ him no longer, he dropped the profession."

This writer seems to feel exceedingly sore on the subject of Booksellers and Reviewers. How much he has suffered under their hands we pretend not to say; but Reviewers we know, must ever be obnoxious to *unsuccessful* authors, who are ready to attribute their failure to any thing but their own want of merit. He informs us that "booksellers are too timid adventurers to risk much money on any one publication," yet, though he means this as a reproach, he, in the same sentence, has furnished them with the most ample apology for their conduct. "The misfortune is," says he, "a manuscript never announces its success." Would he have a bookseller, or any sensible merchant to risk his money in an adventure of which the success is very doubtful? Would he himself have acted wisely had he intrusted the publication of his work to a Bookseller, who, according to the city phrase, was not considered as a *good man*? A little farther on he acknowledges that "great sums of money have occasionally been given for copy right, but this has been upon the *reputation* of the author;" a convincing proof that these men are not such timid adventurers; indeed they are, in that case, so much the contrary, that we believe the warehouses of most of them will evince rather too much confidence in *authorial reputation*. The "bookselling tribe," is likewise accused of depreciating those works "in which the trade is not concerned." Works of real merit they can never stifle, and as to those of a different complexion, their fate is of no importance. Many writers have united the character of bookseller with that of author, without having their works crushed by the overbearing combination of the *book-selling tribe*. Of this the late Judge Blackstone is a conspicuous instance. Doctors Cullen, Leake, and Simmons have pursued the same plan with a similar success; and the very miscellaneous and voluminous productions of Dr. Trusler, have been ushered into the world in the same way, not unprofitable to *himself*, as we are given to understand.

We cannot take our leave of this publication, without observing that, in point of style, it is much inferior to many of the indifferent novels which every day appear. We every where meet with vulgarisms and incorrect expressions, a few of which we shall lay before the reader. "I and the pedlar might *lay* together."—"If I could dispense with *laying* at the top of the house."—"make free with my purse, which *laid* in my breeches pocket."—"by a little extra attention to those boys, *as* were the children of wealthy parents."—"by *having* him before a magistrate."—"unkindly as he may have acted *by* me."—"to do a handsome thing *by* my friend the vicar."—The prime minister said, "*of all* *things*."

things, he should be happy if I would accept the secretaryship to the treasury," &c.

Amidst the roughness and inelegance of this performance, there is a degree of entertainment, and something like a talent for strong though homely delineation of character. We mean the author a compliment, when we call him the *Hemskirk* of novellists.

ART. XIII. *The Natural Son: A Comedy, Performed at the Theatre Royal, Drury-lane. By Richard Cumberland, Esq. 8vo. 1s. 6d. Dilly. 1785.*

WE had lately the misfortune, for such we are disposed to account it, of being called upon by our office of critics, to treat the author of this performance with some degree of harshness and severity. We feel ourselves therefore peculiarly happy in this opportunity of returning upon our steps, and compensating unwilling censure with merited applause. We are happy in the opportunity afforded us of paying the tribute so justly due to manly sense and genuine invention; but which we offer with double alacrity, where these qualities unite themselves with blameless manners and a benevolent heart.

The title of this drama is the same with that of a comedy of M. Diderot, which met with considerable success in France. But it has no farther resemblance to the piece we have mentioned, than what the title implies. Diderot's play is of the species of the *comédie larmoyante*, and has not an atom of mirth or gaiety, in its composition. In that of Mr. Cumberland, though the principal story be serious, the comic are the prominent features. We will pursue the parallel no farther, than to deliver our opinion, that the English play is in no respect whatever inferior to that of our neighbours.

The hero of the piece before us resides at the villa of an old-fashioned baronet, who, unknown to Mr. Blushenly, is the brother of his mother. The rest of Sir Jeffery's family consists of a maiden sister, and an only daughter, the widow of lord Paragon. In this situation Blushenly is extremely distressed by a growing attachment he feels for the amiable daughter of his patron. To create however a mutual and spontaneous passion in their breasts had been the immediate purpose of Sir Jeffery. Having effected this, he removes every difficulty by disclosing to the young man the secret of his birth.

The heroine of the comic division of the drama is Mrs. Phoebe Latimer, the maiden sister of the baronet. She is most

furiously in love with the Natural Son, at the same time that the honour of her hand is courted by Jack Hustings, a neighbouring country gentleman. In the conclusion of the piece, she, of course, is obliged to surrender her more darling pretensions to the stronger attractions of Lady Paragon; and she consents to reward the fidelity of her rustic admirer. These two stories are certainly very intimately connected. And though we shall always ascribe a more elevated degree of praise to the writer, whose drama can subsist upon a single plot, yet it must be confessed in the present instance, that each story is so little complicated, and has so little agitation and suspense, that, if the plot be double, it however by no means presents us with the huddled and indistinct train of events, which too generally results from that circumstance.

But manners and character are the strong hold of the comic muse. Mr. Blushenly, the leading personage of the drama, has little accuracy of discrimination and peculiarity of feature, to distinguish him from the mob of heroes that went before him. But the want of outline in this character is in some measure compensated in that of Lady Paragon. The combination of the most perfect goodness of heart with the utmost gaiety of humour, though in our opinion extremely natural, has been seldom attempted in theatrical character. Mr. Cumberland has been too long conversant in the scenes of elevated life, to have failed in the indolent but at the same time vivacious *naïveté* he intended to bestow upon his heroine. And, though we do not confess in the character many of those finished touches, that bespeak the master of the comic scene, yet is there something in the generosity of her heart and the liberality of her sentiments, that is unboundedly attractive and interesting.

We have in former instances had occasion to deliver our sentiments upon the propriety of making an amorous old woman the principal figure in a comic canvas\*. We must however in justice to our author acknowledge, that Mrs. Phoebe Latimer is a more agreeable companion, than we ever conceived could have been made of a woman of her description. There is something so irresistibly and exuberantly ludicrous in the whole of her manners and conduct, as to amount to a pretty ample atonement for the extensive share she has engrossed of the play. — In the part of her brother the baronet there is little room for censure, and as little for applause.

But the choicest flower that Mr. Cumberland's garden can boast in the present season is the character of Mrs. Phoebe's lover, Jack Hustings. This appears to us qualified to add

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\* Vide Vol. III. p. 188.

lustre to the richest garland that ever graced a poet's brow. It is indeed little more than a sketch; but it contains all the simplicity of humour, and all the truth of manners, that could have filled the largest draught. The idea is apparently taken from the Will Wimble of Addison.

—*Hanc veniam petimusque, damusque vicissim.*

When the hint thus suggested is sustained in a manner equal, or, as in the present instance, superior to the style of the original, we willingly admit the writer's claim to a mansion in Parnassus; and in a republic so great and generous in blood, a community of goods must surely be a natural constitution. Will Wimble in love, is a rich and interesting exhibition, upon which, if spirits departed have any commerce with this mortal scene, Addison himself might look down with complacency.

Between Mrs. Phoebe and her lover, to borrow the style of a celebrated writer, 'The first act of this play is the best I ever saw in my life.' The progress too of the drama bids fair to answer to the commencement. Four different personages, Mr. Hustings, Major O'Flaherty, Mr. Rueful and his servant, are introduced one after another upon the scene, in a manner that is certainly calculated to interest the attention and keep awake curiosity. But to the success of this expedient it seems necessary that the characters should rise up upon one another. They certainly should not fall off. But we cannot congratulate our author upon this feature of his performance. The second part of Major O'Flaherty is—what a second part is always expected to be.—Though the idea of Mr. Rueful, a generous free-hearted philanthropist, be not new, it will bear to be exhibited a second time. But in the present instance it seems completely abortive. By endeavouring to make it comic, it is laboured into farce. The general idea of the character is undoubtedly that of a person of humour, but the humour ought to be of a composed and serious cast, smiling through its tears, like the compassion of Yorick to the dog of Maria.—For Dumps, as he never did flourish, but in dulness and insipidity, we are not at all disposed to meet him with his own salutation, *Floreat!*

Having thus far discussed the general merits of the performance, we present the reader with the following passages for his entertainment.

'JACK HUSTINGS AND SIR JEFFERY LATIMER.

Ah Jack! how runs the world with thee?

Jack. Rubs as it runs, How is it, Knight?—give me thy fore-finger; I am come to rumple a napkin with thee.

Sir Jeff. And thou shalt be as welcome, my good friend as to-day and to-morrow into the bargain.

*Jack.* I know it, I know it well, else I would not come.—I have brought thee a brace of trout, Knight; they are the first I've taken this season, and I'll warrant them as pink as a petticoat;—shewed noble play, up the stream and down the stream:—a cloud in the sky, a ripple on the water;—here stood I; you know my old watch; snap's the word—never miss my throw.—Hast got a good breed of birds on thy manor this season?

*Sir Jeff.* Tolerable, tolerable, a pretty fairish parcel.

*Jack.* So much the better; I'll come and brush the stubbles for thee in a week or two's time. I have been putting your fowling pieces in order, for your armoury was in sad trim.—How does my dainty little widow and fair Phoebe?—I have a little matter of business for thee, if I can bring it out.

*Sir Jeff.* What's the matter now Jack?

*Jack.* Burst it! I don't know what to say to it, tho' I came partly o' purpose to open a bit of my mind to thee, only things put it out of my head.—By the way, don't let me forget to remind thee of Tom Trueby's election for verdurer—it comes on next Tuesday—Sir Roger's folks will be there. Tom's an honest fellow, and of the right kidney; we shall want your voice at the poll,

*Sir Jeff.* Here's my hand; never flinch from my friends; I am staunch for Trueby.—Now go on with your business.

*Jack.* Why, I don't know how it is; sometimes I think I am rather lonesome of an evening, when the days are short, and the roads bad, so that my neighbours can't visit me; then the parson's dead, and there I am out of backgammon;—books, you know, books are but dull company; a body is soon tir'd of reading.

*Sir Jeff.* Certainly; any resource is better than that; it gives me the hip at once.

*Jack.* Besides, I have had a great loss amongst my greyhounds, and so, do you see—I sometimes think, by way of killing time, to take a wife; that's all.

*Sir Jeff.* Well said, Jack; and you have a mind to take fair Phoebe, as you call her; foregad you will have wife enough, and to spare.

*Jack.* Yes, yes, I am aware of all that; she's a bouncer, I confess; but then it is mostly in winter evenings I have occasion for such a companion; when fishing and shooting seasons set in, I am generally from home.

*Sir Jeff.* She has the vengeance of a temper.

*Jack.* Never mind that, mine will serve for both.

*Sir Jeff.* Have you broke your mind to her?

*Jack.* No, no, that's to come yet; I shall be a little awkward and ungain at courting, I've a recipe for that.

*Sir Jeff.* How so, Jack?

*Jack.* Why I've got a little somewhat by heart out of a book, and can say it pretty smoothly; if I can bring her to that, I shall come tolerably well off—but I hope I shall have your good word, Knight; if it is not with your liking, do you see, I am off, and no harm done.

*Sir Jeff.* 'Tis a small compliment to say, I had rather pay her fortune to you than to a stranger, for marry she will; but as for my  
good

good word with her, I wou'd not do you the injury to offer it.—There she is in her castle; if thou hast the heart to attack it, march up boldly, the coast is clear; but if thou thinkest it better to fortify with a good dinner, and a flask of wine, friend David shall give thee a bottle of his best, and we'll have a crash, my dear boy, to set thee on thy mettle.

*Jack.* With all my heart, I like your counsel well; it is an old saying, "Women and wine;" but I say, Wine and women.

*Sir Jeff.* Come thy ways with me, then, and we will have a batch at backgammon, to while away the time till David gives the signal on the buttery-door.

The following scene is built upon the deception, not very consistent by the way with the character of the hero, that is put upon Mrs. Phœbe, when she is told of the expected arrival of Mr. Latimer, as a distinct person from Blushenly, and led to believe, that, when he is married to Lady Paragon, she may meet with a more suitable return to her advances from the latter,

*Enter Mrs. Phœbe and O'Flaherty.*

*Phœbe.* There, there! did you see that, Sir?

*O'Fl.* Oh! yes; mighty close truly, mighty close.

*Phœbe.* As Mr. Latimer's friend, methinks you can't be very well pleas'd with this discovery

*O'Fl.* No indeed, and I am surpriz'd to see you bear it so patiently; but you are of a sweet gentle nature, I perceive: and, as a reward for your patience, I can safely promise you shall hear no more of Blushenly after this night.

*Phœbe.* How so, how so? make me understand what you mean to do.

*O'Fl.* Never ask about it: never vex your lovely self—we have a way of our own in Ireland.

*Phœbe.* Explain yourself, I conjure you.

*O'Fl.* Why, you know then there is such a thing in the world as a post-chaise.—Well!—and here you live upon the coast, hard by the sea, do you mind me?—Very well!—Mighty convenient, you'll allow, for shipping off contraband commodities, alias live-stock, for the continent.—Now if you can catch this young ram by the horns, and smuggle him into Dunkirk, we shall stop his breed at home, and nobody the wiser.

*Phœbe.* Horrible! wou'd you take the young man out of the kingdom? wou'd you murder him?

*O'Fl.* Why that shall be just as you like; it would make his voyage the shorter.

*Phœbe.* Barbarian! I'll not suffer it: my blood chills with the idea.

*O'Fl.* Oh then take another recipe to warm it: Elope with him yourself.

*Pb.* Myself!

*O'Fl.* 'Tis done every day; the most effectual mode in nature to pique the jealousy of the young lady at home; she'll marry Latimer,

mer, out of revenge, in a week: the only thing is, to put a small force upon your modesty; if you have friendship enough for your niece to do this, all difficulties are over.

*Pb.* Do you propose this in ridicule, or in insult to me?

*O'Fl.* Nay, if it shocks the delicacy of your nature, away with it at once; and, to say the truth, I was afraid your modesty could not put up with it. What will become of her reputation? says I to Mr. Latimer. Wou'd you put a fair innocent creature side by side with a tempting young rogue in a close carriage? I'm ashamed of you, says I.—Oh! I rattled him off roundly, for dreaming of it: for I was of your way of thinking, that it wou'd be best to knock him on the head at once, and save mischief.

*Pb.* Murder to save mischief!—Murder my reputation rather! inclose me in the odious post-chaise! let my innocence be your sacrifice, sooner than meditate an act so horrible: if no means else can be devised to separate him from Lady Paragon, behold me ready to devote myself a voluntary victim to preserve the honour and the interests of my family!

*O'Fl.* Why then, as I'm a sinner, there is not a martyr in the calendar, can go beyond you.—Oh, sweet Phœbe, if you were of the right persuasion, you wou'd be the first saint of your name!—Make up your mind, dear creature, for the journey: pack up a few trifles for your occasions by the way; put a good book in your pocket, to keep the foul fiend at a distance; for mind what I tell you, there's no trusting to these close carriages: as for holding him in talk about the weather, and the prospects, and all that, don't depend upon it, for the night will be as dark as a hedge; then there's such a cracking and rattling with your iron work, screaming goes for nothing in an English post-chaise.

*Pb.* Talk no more of such idle prospects; I have other resources than you know of; and shall take care to prevent mischief, both to him, and to her, or myself. [Exit.]

*O'Fl.* Mercy on me! what a fermentation does a little learning raise in a female skull! No wonder that our fortune-hunters poach amongst these petticoated pedants; they fall into the snare like a pheasant from his perch. [Exit.]

Upon the whole, the present performance seems evidently calculated to reflect considerable credit upon its author, and is not to be regarded as inferior to any of Mr. Cumberland's former productions. And, though we cannot but consider Mr. Sheridan, as outstripping his brethren of the sock,

*Quantum. lenta solent inter viburna cupressi;*  
yet assuredly, as long as brilliancy of repartee, fidelity of delineation, and chasteness of humour, are held in any esteem, so long will the Comedy of the Natural Son be seen with pleasure and remembered with commendation.

ART. XIV. *Letters to a Young Gentleman, on his Setting out for France: Containing a Survey of Paris, and a Review of French Literature; with Rules and Directions for Travellers, and various Observations and Anecdotes relating to the Subject.* By John Andrews, L. L. D. 8vo. 6s. boards. J. Walter. London. 1784.

THIS performance, though by no means a work of genius, yet may be of considerable use to the young traveller. The author has collected a variety of matter within a reasonable compass: for this both we and the public are obliged to him. He sets out with laying it down as a maxim, that utility, not pleasure, should be our object in travelling; that, to obtain this end, we should, previous to our quitting our own country, lay in a stock of knowledge, with which our callow travellers are in general totally unfurnished; and that the time necessary for the acquirement of this proper fund will prevent us from visiting the continent, till the age of twenty-five. Our letter-writer next goes on, after taking notice of the general appearance of France and Paris, to mention the Parisian Coffee-houses, and the company which frequents them. Comparing these places of rendezvous with those of London, he is decidedly of opinion that the coffee-house society of the French metropolis is infinitely superior. He warmly recommends the mixing in that species of society, and we think does not sufficiently guard his young friend against the arts of the numerous band of *chevaliers d'industrie*, to which he thus exposes him. Indeed we do not recollect that he has even hinted at the existence of this race, with which the author of this article can aver from his own experience, the coffee-houses of Paris are infested. These harpies are the more dangerous, especially to youth, as their manner is agreeable, supple and insinuating. Dr. Andrews next recommends an acquaintance with officers of a certain age, with Abbés and the various orders of ecclesiastics. He then advises his pupil to study the government and politics of France; and informs him that the French, in general, are much better acquainted with our history than we are with theirs. The French philosophy is the subject of the next letter. The sketch he gives is slight and imperfect.---Descartes, Buffon, and the *Encyclopedie* are mentioned.---The obligations the French philosophers have to our Bacon, Locke, and Sir Isaac Newton, are passed over in silence. What he has said at the conclusion of this letter on the state of literature in England and France, appears to be well founded; we shall give it as a specimen of this work.

It is from the consciousness of the motives that lead you abroad, that I expatiate so largely upon all that relates to literature.

' You will find it, if not in greater request, upon a more agreeable footing in France than among your own countrymen. I do not think, from what I have heard elderly persons in England express on this subject, that there is the same demand for literary talents among our great people as formerly. The rage and violence of parties is a malady attended by many more evil consequences than men are in general aware of. It not only banishes candour from political affairs, but it extinguishes the propensity to polite knowledge, and renders individuals insensible to all other merit than that of being able to assist them in the pursuits of faction,

' To this inauspicious disposition of the times, is owing the decline of that warmth with which letters were once cultivated; and that indifference for their encouragement, which is become notorious even in the perception of judicious and observant foreigners.

' Voltaire takes notice somewhere, that in England *on n'écrit gueres que par esprit de parti*, little is written but from spirit of party. This stricture is rather too severe; but he might have asserted with great truth, that unless a writer knows how to render his pen serviceable in the cause of party, he will seldom rise to any considerable degree of fame and prosperity.

' I do not by these reflections mean to impress you with a notion, that literary men should forswear the discussion of political subjects: on the contrary, it is shameful in a gentleman of learning not to be well conversant in such matters. What is the purport of education, but to enable men to think, speak, and write judiciously on all points of importance, and what is more important than the welfare and interest of the community at large?

' It is not therefore an application to political knowledge that is reprehended; it is the exclusive encouragement given to the zeal and dexterity that are manifested in the cause of party.

' In this unhappy cause it sometimes happens, that a man may render himself extremely serviceable without possessing any talents of real utility to the public. Little or no knowledge is required, but of the respective designs and circumstances of each party, their schemes, their manœuvres, the particularities respecting their heads and leaders: with all this an individual may be acquainted without any material acquaintance with any thing else.

' True it is that party writers may be, and often are men of real unquestionable abilities in a variety of instances: but still it is not in this light they are brought forward, and meet with success: it is purely for having laboured in that field, which requires no other talents to cultivate than those that are above mentioned.'

In the six following Letters, which contain a review and examination of French literature, there is nothing excellent. The observations bear all the marks of a criticism at second hand. Dr. Andrews seems to follow Lord Chesterfield in his admiration of the *Henriade*, which we scruple not to pronounce excessive. As a work of judgment it demands our approbation, but its claims to poetical superiority are moderate. We are willing to suppose that our author had not read the productions of the younger Crebillon, when

he mentions him among the novellists he recommends to his *young* traveller. There is no author we are acquainted with, either ancient or modern, who has so unweariedly laboured to excite loose ideas; and the degree of pre-eminence he has obtained, admits of no rivalship. Surely Dr. Andrews does not imagine, that, at Twenty Five, excitements are necessary to the commerce of the Sexes. But we wish not to dwell longer on this subject, as we consider his insertion of Crebillon as a mere oversight.

The French periodical publications occupy the two succeeding Letters. Among these is noticed the *Journal des Savans*, the elder brother of all Reviews now existing. There is a fund of reflexion and good sense in these two Letters.

Letters 21, 22, and 23, give an account of the institutions in France in favour of learning, literature, and the fine arts. Of learning and literature he seems to have a competent knowledge, but as to sculpture and painting he ingenuously confesses his ignorance. It would have been better therefore, had he avoided entering into discussions upon the subject: the blind cannot judge of colours. Yet we find him afterwards, comparing architecture, painting and sculpture, and giving the preference, as a fine art, to the first. This is not a place for entering upon the subject; we can only repeat, the blind cannot judge of colours. With all his want of knowledge in this respect, his acquaintance with the world, and his good sense, have enabled him to form a very proper estimate of *connoisseurship*; which, for the most part, is nothing more than the science of minutiae, without a conception of the essentials of the art.

To the public libraries are the two following Letters dedicated. There is nothing here, except some common-place reflexions, that is not to be found in almost every description of Paris. We may add to his reflexions our regret, that the same easy access to libraries is not to be found here as in the capital of France.

From Letter 26 to Letter 31, we have an account of the churches in Paris, and of religious ceremonies. This is accompanied with remarks on a variety of characters, and some strictures on religion in general. He gives the preference, on a comparison between the churches of London and Paris, to the latter. As to number and internal ornament he is certainly in the right, but he might have observed with justice, that they have nothing which can stand in competition with our St. Pauls. His strictures upon the christian religion are not every where just: among other things, it is by no means true that the same acrimony now prevails

prevails among the different sects into which christianity is split, as in the darker ages. On the contrary, every one acquainted with history and mankind, is sensible of a gradual approximation. And though men will always differ upon this, as upon every other subject, yet they can now carry on their disputes without dooming their adversaries to destruction in this world, and to damnation in the next.

An account of the public buildings in and about Paris, of the manufactories, of the walks and gardens, of the change, lotteries, bathing-places and amusements, makes up the contents of the remaining Letters. We shall give a short extract from Letter 43, where the author mentions the combats of wild beasts; to shew our countrymen that the French should look at home, before they reproach us with the rudeness and brutality of our prize fighting.

‘ In order to help out the *Concert Spirituel*, another place of public amusement has been permitted on high festivals. You will be rather surpris’d, when I have told you that this place is a bear-garden, where dogs, bulls, lions, tygers, bears, and other beasts are baited and worried to death.

‘ This savage pastime is as much frequented as any at Paris, and is exhibited in winter as well as in the mild seasons; which is the more remarkable, as this scene of blood and carnage passes in an open area, surrounded by seats which, though covered over head, leave one otherwise exposed to all the inclemencies of weather.

‘ Thinking people have often express’d their astonishment, that so ferocious a pastime should have been substituted in lieu of certainly the more gentle and humane entertainments of the stage. Manners must clearly receive more detriment by indulging in such barbarous fights, than by all the fun and laughter, which the jocosest comedy, farce, or pantomime, can possibly occasion.

‘ You will, I doubt not, rejoice that so vulgar and base a diversion is now in England abandoned to the meanest of the populace, and is not as in France licensed by public authority.

‘ Should you hear the epithets of rude and rough bestowed on the character of your countrymen by the French, which many of them too readily do, I think you cannot answer them better than by informing them, it is not in their power to reproach us with the above barbarities, which have long ago been exploded from the list of our pastimes”.

The concluding Letter is a sort of recapitulation, containing much judicious observation; from a perusal of which the British traveller may reap considerable advantage. From some peculiarities in the phraseology, we are led to conclude, that the author has passed much of his time out of his own country. We could dispense with the profusion of stories and *well-known* anecdotes, which greatly increase the size of this publication; they raise a suspicion of something like solicitude about the *bulk* of the volume.

ART. XV. *Three Letters to the People of Great Britain*, and particularly to those who signed the Addresses on the late Changes of Administration, and the Dissolution of the Parliament. 8vo. 2s. Debrett. 1785.

ALFRED traces the two great component parts of the British constitution, prerogative on one side, and the liberty of the people on the other, that is toryism and whigism, to the contest between the crown and the barons which produced magna charta. On the due balance of prerogative and liberty has the British constitution been supported, and when either of them has preponderated, the constitution has been shaken, and even, in the opinion of our author, overturned, *pro tempore*, till by the restoration of the balance it has recovered and been restored. Instances of this he observes, are to be found in every reign, from the foundation of the constitution in magna charta, to the present hour. Of these he recalls to the memory of his readers only a few, in order to prove "that the purity of this constitution has ever depended, and must for ever depend, on the critically exact balance of these principles; that the prosperity of the state has ever been the consequence of this strict poize, and that, whoever has thrown, or shall throw too great a weight into either scale, has been, and will be the greatest enemy to his country."

Before he proceeds to illustrate the truth of these positions, he defines what he understands by the prosperity of a state. This, he justly observes, does not consist in the glory acquired by extensive conquests, and brilliant victories, "but in the greatest portion of happiness to each individual, low as well as high, that the circumstances of human nature will admit."

During the wars between the Houses of York and Lancaster, sometimes the despotism of the Prince, and sometimes the despotism of the nobility, neither of which powers in those days considered the people, appeared, for a long period, to have shaken the constitution asunder; and tyranny, from the one hand or the other, seemed to have established its seat for ever. The blessings of commerce were heard of no more, England, which under princes who never pushed prerogative far, had seen a fleet of near five thousand ships, had scarcely one ship of trade. At that period the members of the House of Commons were attended with no marks of dignity or respect: and when this is the case, our author does not fail to observe, "when the House of Commons sinks, and is trampled upon by haughty prerogative, com-

merce ever has sunk, and must ever sink, for commerce and despotism never inhabit the same region." The unfortunate, because weak and ill judging House of Stuart, by various encroachments on the liberties of the people, provoked them to violence and fury, and drove them, in madness and rage, to acts on their side as subversive of public prosperity and private happiness as any of which they complained: and liberty, carried beyond its due bounds, and prerogative here depressed too low, the constitution was overturned for a time: and when it appeared to be restored under Charles II. and James II. that appearance was but of short duration, and the balance only inclined the other way. The fulsome and numerous addresses which had poured in, from every quarter to the last of these mistaken and deluded princes, having led him to a belief that the voice of the people was really in his favour, he rashly rushed on his own destruction. The eyes of the nation being opened, the most eager and warm of these addressers saw their error, and stopped short on the edge of the gulph into which they had nearly plunged themselves and their country, and joined their hearts and hands with the rest of the nation to bring about the revolution. The attempts to shake the constitution fixed on the basis of the revolution were frustrated. The blessings which flowed from that event met a severe check, our author observes, in 1762. Attempts have been made, he affirms, for twenty two years past, to incline the balance of the constitution strongly to one side; this has been productive of the long list of evils by which we are all both in our aggregate capacity and as individuals, at this time most heavily and grievously oppressed.—In proving that national prosperity has risen or fallen in the ratio of the preservation of the balance of prerogative and liberty, Alfred severely arraigns that secret influence which has guided the present reign, the late peace, and the conduct, particularly with regard to finance, of the present Ministry.—This pamphlet is written with great liveliness, and bears evident marks of the genius of the author, (Mr. Burke) to whom it is generally ascribed.

## FOREIGN LITERATURE.

ART. XVI. *Histoire Naturelle des Minéraux. Par M. le Comte de Buffon. 2 tom. 4to. Paris, 1785.*

Buffon's *Natural History of Minerals.*

[Concluded from our Review for January.]

AS we have already endeavoured to gratify the public curiosity by a distinct view of the Author's principles and arrangements, as they appear in the first volume; we shall pass more hastily over the present volume as well as those which may be published in future, noticing only the more remarkable opinions and deviations from the doctrines, which seem to be generally received. The titles of the articles which we are now to consider, occur in the following order, *bitumen, martial pyrites, volcanic substances, sulphur, salts, vitriolic acid and vitriols, liquor silicæ, alum, other combinations of the vitriolic acid, acid of vegetables and animals, alkalis and their combinations, sea salt, nitre, sal ammoniac, borax, iron, gold.*

All bitumens have one common origin; and that has been already assigned under the article *coal*. The liquid sorts are distilled from the solid by subterraneous fire. In ambergrease there is a mixture of some animal substance; with bitumen.

Martial pyrites is a substance of secondary formation. It does not contain sulphur completely formed, but only its elements. It was produced by the combination of acid first with the fixed fire of vegetables and animals, and then with earth containing a large portion of iron.

The fire of volcanos arose from the ascension of martial pyrites, and is maintained by the burning of coal, fossil-wood, &c. In his enumeration of the products of volcanos, we do not find that the Author's fancy has rambled very widely from the ordinary track of writers.

Sulphur is said to derive its origin from the combustion of pyrites and bitumens. It is also produced *viâ humidâ* wherever the vitriolic acid meets with the spoils of organized bodies. In the account of its nature and properties, M. Buffon follows the chymists, excepting where he reprobates the term *phlogiston*.

In the history of salts, M. Buffon considers fixed air as the primitive and universal acid. By uniting with the pri-

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mordial glasses, it acquired both mass and strength, and became vitriolic acid: by uniting with metallic substances, it acquired still more mass and strength, and became the arsenical acid. Many ages afterwards it combined with calcareous earth, and formed marine acid. Next, the same universal acid united with the principles of organized bodies and was changed, by fermentation, into the animal and vegetable acids, and in consequence of the putrefaction of their remains, into nitrous acid. The alkalis also are the progeny of fixed air, because it may be extracted from them.—Why did not he, when he was in so fair a train, attribute the origin of calcareous and argillaceous earths as well as magnesia, to the same source? It is strange that the Author when he blames Stahl in this very section, for bringing forward a supposition destitute of proof and contrary to all the phenomena, could not perceive how justly and how often it might be applied to himself. The aerial acid, we are further told, is the principle of rapidity and odour: it is to the taste and smell what light and colours are to the eye: it is, excepting fire, the only agent in nature.

Solubility in water is said not to be an essential property of salts, because if the *mother-ley* be loaded with *unctuous matter* (*matière grasse*) the water cannot dissolve the salt.

In the two succeeding sections, the Author repeats his notions concerning the composition of vitriolic acid, and the conversion of flint into clay.

He contends at some length that the basis of alum is not pure clay, but clay with an admixture of chalk and mud.

Speaking of magnesia, he says, “That from its resemblance to calcareous earth, it is impossible to doubt of its being a true calcareous earth, first penetrated with vitriolic acid and then modified by the aerial acid, and perhaps also by vegetable alkali, of which it seems to possess some properties.”

The famous question concerning the impregnation of the water of the sea, is thus decided by the Author in his history of sea salt. “The sea was at first simply acid, or merely acidulous; by the union of the primitive acid with the alkalis and the other acids, it became more acid and salt: it afterwards acquired brackishness by the admixture of bitumen, and it was, lastly, loaded with fat and oil by the decomposition of the bodies of its inhabitants, which have, as is well known, more oil in their composition than land animals.

“Time necessarily heightened the saltiness and brackishness as well as the oiliness of the sea-water, since all the rivers flowing

flowing into this great receptacle, are themselves impregnated with saline, bituminous, and oily particles, supplied by the earth and too fixed to rise in vapour. The quantity therefore, of the impregnating substances cannot but increase, while the quantity of water remains always the same, for the running waters restore as much as evaporation carries away.

“To these causes of the increase of the saltiness of the sea, may be added the considerable quantity of salt which the waters filtering in the bosom of the earth detach from the saline masses, that are found in various parts, and at considerable depths.”

These mines he supposes to have been once salt-pits, in which successive portions of sea-water were speedily evaporated by the original heat of the globe.

He conjectures that the acid of borax, is a compound of arsenic and copper.

For the position of the metals, he accounts in the following manner. “All the metals may be sublimed by the force of fire.—Hence when the fixed substances of the terrestrial mass were vitrified by the primordial fire, the metals were exempt from the general vitrification, the violence of heat supporting them above the surface of the globe. They did not descend till by its diminution they were capable of remaining in a state of fusion without being sublimed anew. Copper and iron, the most infusible, first rested upon the rock of the globe, still glowing. Gold and silver, less difficult of fusion, next descended and ran into the perpendicular fissures and the interstices, which the decrepitation of the quartz had every where opened: hence native gold and silver are found in small filaments in the quartzeous rock. Lead and tin, fusible in a much smaller heat, continued liquid long afterwards, or else were calcined, and occupied likewise the perpendicular fissures: lastly, all the metals confounded together formed the veins of the primordial ores. Mercury, which rises in a moderate heat, could only settle upon the surface of the earth a little before the descent of water and other volatile substances.”

Iron being the first metal that settled upon the globe, is placed by the Author in the front of metallic substances. His description of its different states may be comprized in the following propositions. The primitive rocks of iron were produced by the primitive fire, are magnetic and intimately combined with vitreous substances. The particles which the action of the elements detached from them have given rise to ochre, &c. The origin of pyrites and the swampy ores, has been already mentioned. The sparry

ores were produced by the decomposition of pyrites, and the admixture of the spoils of organized bodies.

The history of gold concludes the second volume. In the almost universal dissemination of this metal, he finds a confirmation of his ideas concerning the original state of the earth. He accounts for the forms in which gold is found, from the vapours that were raised by the ancient heat of the globe, and from the mechanical action of the elements, chiefly of water. He relates the chymical properties, and the use of gold in the arts. At the close of the article we have an enumeration of the principal mines, &c. in the course of which the author has introduced several eloquent and striking passages, of which the following may serve as an example. Having mentioned that eternal source of regret, the destruction of the inhabitants of the new world, by the working of the gold mines. "And yet, he observes, the infliction of this deep wound on humanity, far from procuring real wealth, has served no other purpose than that of loading mankind with a burden at once oppressive and useless. As the value of things is in proportion to the quantity of that by which they are represented, to add to the mass of the precious metals is rather hurtful than beneficial. To reduce gold and silver to a twentieth part, would be to remove from commerce nineteen parts of its incumbrances, since these signs, when in great abundance, are more difficult in transporting, more expensive in working, and more tardy in circulation than in small quantities, which yet would just as well represent the value of every thing. Before the discovery of the new world, Europe possessed twenty times less gold and silver, but provisions cost twenty times less. What then has been gained by the accumulation of fresh millions? What, but the incumbrance of their weight?

"This excessive load would perhaps increase without end, did not avarice check its own progress by raising up impassable boundaries. However ardent the thirst of gold may have been in all ages, the same means of allaying it did not always exist, and they have diminished the more they have been used. Suppose, for instance, the quantity of precious metals, before the conquest of Mexico and Peru to have been as much less as I have just stated, the profit arising from their mines during the time requisite to increase it twofold, must have been much greater than during an equal number of years in which a second equal addition was made to it, and much greater still than the profit of subsequent times. The real benefit accruing must then have diminished in uniform progression, allowing to each year an equal product. Should a mine capable of supplying to Europe as much gold

as it possessed before this æra be discovered, the profit of working it would be only  $\frac{1}{10}$ , though at that time it would have been double, hence the more these rich mines have been worked the nearer approaches have been made to poverty; the gain was at all times fictitious, the loss certain at first as at last: piles of gold and silver, heavy and burdensome representatives, instead of labouring to increase them; the mines, those gulphs that swallow up mankind should be closed, in order to lessen the quantity, especially as their product is scarce sufficient for the support of the wretches, that are hired or condemned to them. But the nations will never be brought into a confederacy by the prospect of conferring a general blessing on mankind. We have nothing to console us but a well grounded hope that in a few ages, perhaps sooner, it will be necessary to abandon this pernicious labour, which gold itself, grown too common, will be no longer able to recompense."

By such resting places, properly disposed, the general reader may be allured into a path before avoided as uninviting and wearisome. Had the author but been able to satisfy the philosopher by exactness of chymical knowledge and cautiousness of conjecture! But the niceness of chymical investigation he disdains, "because chymistry oftner confounds than separates the component parts of bodies;" and how often have the flights of his imagination hurried him to the very summit of hypothetical extravagance!

Notwithstanding his acknowledged skill in the arts of Composition, it would be difficult to defend his present work from the charges of prolixity and repetition. His former productions are by no means totally free from this latter fault, and old age is not likely to correct it.

To these specimens and observations it would be unjust not to add that in his accounts of the situation of mines, he is copious, entertaining and instructive, and that the ample quotations from the late mineralogical travellers, with many original communications, render this natural history highly valuable to the English reader, who cannot always gain access to the productions of foreign observers. One singularity observable in these quotations, and which the work of none but a Frenchman could have exhibited, is too curious to be overlooked. The number of quotations perhaps, equals, if it does not exceed, the number of pages; and yet among so many, there is not one from any author who has not either written in French, or been translated into French, if we except two or three references to Latin authors.

ART. XVII. *Gustavi Orræi, M. D. Descriptio Pestis, &c. A Description of the Plague which raged at Jasse in 1770, and in Moscow in 1781. By Dr. Orræus, 4to. Peterburgh. 1784.*

THIS interesting work is divided into two sections, the first comprehending the history, cure, prophylaxis with cases and other supplemental matter; the second containing the general deductions flowing from the facts on the theory. The author was physician to the Russian general Romaszow; and as he was present, while the plague raged in both cities, his account would seem entitled to considerable attention. The first fifty pages are filled up with the general narrative of its rise, progress, and termination. This agrees pretty exactly with that which we have already received from others, and especially from Dr. Merter's, many copies of whose book have been imported into this country. For this reason, as well as because more curious matter attracts our attention, we shall pass on to the subsequent divisions, observing only that it appears from a table given by the author that at least 56,000 persons were cut off by the plague alone in Moscow during the course of 1771, of whom 21,401 are allotted to September.

The remainder of the work (near 200 pages) consists of general propositions arranged under different heads, and confirmed and explained by a commentary subjoined. In the present article we shall select a number of the most curious and important of these observations, omitting all remarks upon them, that as much space as possible may be allotted to a work which will probably not be procured without great difficulty in this country. In the present ardour of inquiry about fevers, information coming from so good authority cannot but be acceptable. Under the title of *Experientia* we meet with various propositions relative to the diagnosis treatment and cure of the plague, with other collateral subjects.

The plague first broke out in houses and hospitals where the air was moist, tepid and impure. When it appeared in better situations, it was capable of being easily suppressed.

At first it generally assumes the form of a petechial fever, and does not exhibit its pathognomonic symptoms.

It exerts its chief violence on the common people, comparatively few of higher station being seized with it. Ten individuals only among the numerous nobility at Moscow perished, and not a single physician notwithstanding their frequent intercourse with the infected.

Among the occasional causes the most efficacious seemed to be, 1. Close and imprudent intercourse with the infected. 2. The handling of things infected with the nuisance, especially such as had been shut up from the air. 3. Baths and all tepid

tepid vapours. 4. Rancid fat, either much handled or used for food. 5. Errors in diet and violent passions.

Leucophlegmatic and cachectic habits, persons affected with cutaneous diseases; those advanced in years and children at the breast were least exposed to the contagion. Fat persons, though in other respects in perfect health were infected in greater number and recovered with more difficulty than those of a spare habit.

The same person has often been known to have repeated attacks.

It prevailed most in spring and autumn, especially in warm, rainy weather. On the contrary, as soon as the weather became dry and settled, and at the same time the wind blew from the north, it was, if not quite suppressed, much mitigated: and on the approach of winter, the contagion was sensibly impaired, and when a constant cold came on, was totally destroyed.

Some observations seem to indicate that birds and insects during the prevalence of the plague seldom appear in places highly infected. The author tells us that he could find few insects at Jasse at the time of the plague, though afterwards they appeared in great abundance. When the infected army removed into a vineyard, the insects were at first numerous but soon quitted the place. At Moscow scarce a crow or jackdaw could be seen, though at other times they are in great abundance. An apothecary whose syrups used to be infested by ants could not observe one at this time, though the next summer they returned as formerly.

The plague is sometimes sporadic, and then very malignant fevers of a pestilential nature (*quasi pestilenciales*) prevail and spread to a considerable distance.

While the plague rages, no other epidemics prevail, and in other acute diseases the plague unexpectedly supervenes.

During the time of the plague, pimples, angina, rheumatic pains, a gravative pain where buboes, wounds, &c. had formerly been situated, strangury, nocturnal pollutions, the nettle rash, pustules with an acrid lymph, sweating and excoriation of the toes, urine of a deep colour and with lateritious sediment, were very common occurrences.

The small pox, intermittent fevers, especially quartans and dropics portended the extinction or at least the remission of the plague.

It is distinguished from other diseases by its highly contagious and deleterious nature, as well as by the buboes, carbuncles and other eruptions which accompany it.

The various appearances it assumed are all referable to the four following heads. 1. The period of infection, in which

evident marks of the disease, but without fever, appeared. 2. The *slow type*, in which after a long period of infection, it assumes the form of a malignant fever, both with respect to the mildness of the symptoms and length of period. 3. The *acute*. 4. The *very acute type*, in which last the symptoms are not only very violent, but very anomalous.

The signs of a less virulent contagion during the period of infection, are flying pungent pains in the glands and muscles, heat of urine, drowsiness, abundant secretion from the sebaceous glands, especially in the face and hands, costiveness with copious pulpy and viscid excrement, heaviness, lassitude and fainting, a glandular swelling, attended with little pain and dark-coloured spots indicated a more virulent contagion, and the transition to one of the species was pointed out by depravation of the taste and viscosity of the saliva; anorexia, whiteness and foulness of the tongue, and head ache.

The miasma is often thrown off by the insensible perspiration; but after the abovementioned symptoms have made their appearance, it cannot be expelled but by speedy and sufficient sweating produced either by exercise or diaphoretics. Remedies adapted to the most urgent symptoms, were used with success.

A long period of infection generally terminates in the slow type of the disease, if no remedy be applied. The infected person being hitherto without pyrexia, is seized with shiverings, very various in different persons in vehemence and duration, which are succeeded by very moderate heat and a febrile, weak, irregular, and often intermitting pulse. There is a constant gravative pain of the head; the urine is crude and turbid without depositing any sediment, the tongue moist and foul; no thirst, dejection of spirits, belly at first bound with tumour of the hypocondria and borborymi; but the abdomen feels soft; nausea and vomiting of a viscid greenish naburra recur at irregular intervals during the first days. Various eruptions appear though not indeed in all cases. The rudiments of buboes and carbuncles increase but without occasioning any violent pain, and others arise in new places, and if they suppurate in five, six, or seven days, the patient recovers. On the contrary failure of suppuration and other bad symptoms, as great debility, diarrhœa, and low delirium, indicate certain death, which sometimes does not happen before the fourteenth day.

In this, which is the most dangerous and incurable species, neutral salts and analeptics early exhibited in sufficient quantity, and at the later period corroborants and astringents seem to be the most efficacious of the numerous reme-

dies that were employed. But the suppuration of the buboes and carbuncles was promoted by every possible effort, as being the true salutary crisis.

The acute type is preceded by a shorter period of infection, and often suddenly attacks persons in health. The order of the symptoms is nearly as follows: bad taste, viscid saliva, acute head ach; redness of the eyes and face; foul and sometimes dry tongue; shivering, considerable heat: pulse fuller, stronger and more frequent, than in the slow type, urine higher coloured and greater thirst. Belly bound; buboes and carbuncles soon appearing, much vomiting at first, delirium generally low. When a resolution or suppuration of the buboes and carbuncles take place on or before the fourth day, the patient recovers. But if suppuration does not come on, these eruptions increase very much, the delirium continues, the vires vitæ with the pulse sink, and hæmorrhages and pituitous excretions occur. After death, which happens on the third, fourth, or fifth day, and while the body is yet warm, new exanthematæ appear; and the corpse is observed to be uncommonly pale, somewhat tumid, flexible and WITHOUT ANY FOETOR.

The acute species was perfectly cured by sudorifics early employed, after which the resolution or suppuration of the buboes and carbuncles took place. At a later period emetics, saline preparations, corroborants and astringents were used with the most evident success in many cases, while the utmost endeavours were employed to bring about the maturation of the buboes and carbuncles. It was sometimes necessary to use repellents, when they were growing to a large size.

The varieties of the very acute type may be referred to two heads. 1. A person without any previous sign of infection is suddenly seized with alternate hot and cold fits; but the heat soon vanishes and the surface of the body feels cool. Pulse hard and very frequent violent headachs; great anxiety about the præcordia, furious delirium; tongue smooth and dry, and at length livid; laborious respiration; the eyes much protruded, very red and having an appearance of ferocity, turgency of the face and neck, which are at first red and then turn livid: spontaneous vomiting seldom occurs; this violent state seldom continues twenty four hours. Most die, apparently, apoplectic or suffocated; some expire more easily. After death the places where the buboes were breaking out turn livid; and dark spots are seen in various parts.

2. Debility supervenes at the very first onset and increases, being attended with anxiety; the patient never recovers from this state unless seasonable assistance be administered. The pulse

pulse is very frequent but feeble, and at last not to be felt; sometimes a mild delirium occurs, and at others the patient keeps his senses perfect. No other febrile symptoms can be observed. The rudiments of buboes appear on the body after death.

At the first instant of attack, and while the strength was yet entire, vomiting was excited and continued till the anxiety was removed or much relieved. Immediately afterwards cordials, and next sudorifics were given repeatedly. But after extreme debility had come on, the most powerful cordials were given before emetics, and after sufficient vomiting the same diaphoretic plan was pursued, not neglecting stimulants and corroborants.

Among the more uncommon symptoms, tinnitus aurium, vertigo, bleeding at the nose in the beginning of the disease, worms, spasms and convulsions may be enumerated.

The diet was accommodated to circumstances. Meat and drink, whether crude or liable to fermentation were evidently hurtful. Broth, well fermented bread, acidulated drink seemed very proper, and even highly advantageous in promoting the cure.

Bleeding and cathartics were manifestly hurtful. The great preservative consisted in avoiding all intercourse with the infected.

The detrusion of the suspected and infected into preservative houses, as they were called, and hospitals, was too much dreaded and detested as to produce the greatest confusion, whence this regulation seemed to contribute little to the extinction of the plague.

The best mode of preservation, with respect to nonnaturals, seemed to consist in cold and dry air, food easy of digestion, well fermented drink, rather weak and of refreshing nature; moderate sleep; constant motion, very gentle evacuations, if at all necessary, and avoiding all violent passions.

Those who could not avoid frequent intercourse with the infected, and were even obliged to touch them, besides the general precautions, made use of fumigations and odours, strengthening and diaphoretic medicines, and particular dresses and instruments.

The fumigations ordered by the *College of Health*, were as follow. 1. That for fumigating infected houses.

℞ Fol. Juniperi  
Rad. lign. guaiaci  
Baccar Juniperi  
Furfur tritic. ana. ℥ vi.  
Nitri crudi ℥ viii  
Sulph. ℥ vi  
Myrrhæ ℥ ii

2. A milder form for fumigating suspected houses and more delicate substances, differed only in containing less sulphur and nitre.

3. Perfumed anaesthetical powder for fumigation.

Calami aromat. lb. iii

Olibani lb. ii

Succini lb. i

Styrac.

Flor. rosar. ana. lb. fs

Myrrhæ

Nitri lb. i 3/8

Sulphur. 3 iv

The smoking of tobacco and issues seemed useful though a few instances to the contrary occurred. I know nothing certain with respect to amulets and other prophylactics.

The author next subjoins eight cases, and among the rest his own, which we should willingly insert, if we had room. The viscosity of the meat in several of these cases is remarkable, but the rapidity with which the miasma produced its effects, while the author was feeling the pulse of a patient from whom it would seem he received the infection, is altogether as extraordinary.

Then follow thirty-six observations which we shall translate.

1. The phases of the moon seem to have no considerable influence on the plague.

2. There was a plentiful crop of fruits at Jassé and Moscow, and of grapes at the former place.

3. Those who had large wounds or ulcers, even in a state of suppuration, were not exempt from the infection. In the military-hospital at Jassé the first carbuncles were observed in the wounds. As the disease advances the wounds dry up, suppuration stops, but returns again afterwards if the patient survives.

4. Pregnant women when infected are easily delivered and seem to be better immediately afterwards, but they die in a short time of an uterine hæmorrhage.

5. In gonorrhæa the running ceases after infection, but recurs upon convalescence.

6. Infected infants often become comatose and convulsed, symptoms seldom occurring in adults.

7. In relapses the symptoms are milder.

8. The contagion seems to be propagated from persons only in the acme of the disease. No infection was ever observed to proceed from those in the period of infection, or those who have been early saved by a salutary crisis after the disease is fully formed.

9. After a long period of infection the disease was always more dangerous and difficult of cure than after a sudden seizure.

10. At the height the sense of touch is extremely obtuse, even when there is no delirium.

11. The most usual way of infection was by contact; though it was certainly sometimes received by inspiration.

12. In the two acute types the symptoms suffer an exacerbation at the time of the eruption of buboes and carbuncles.

13. Some who bore evident marks of infection, such as the rudiments of buboes and broad livid exanthemata, the forerunners of dry carbuncles, and were apprized of their danger, shewed incredible indolence and indifference about approaching death.

14. Immediately before the attack of the very acute species, the appetite is often preternaturally keen.

15. Some have affirmed that they were sensible of an inexpressibly nauseous smell at the instant they were seized with the plague in its very acute state.

16. Convalescents from the plague recover their strength and former health much more easily and speedily than after malignant fevers.

17. In some, who have carbuncles, ulcers resembling chancres, appeared at the same time on the glans penis, but they never became gangrenous.

18. After the resolution, many pimples sometimes appeared in various parts of the body.

19. When buboes were opened too early, an immoderate flow of sanies in some cases ensuing, brought on emaciation and hastened death. In others the edges of the wounds and the adjacent parts, became so hard that suppuration could with difficulty be brought on by the best emollients.

20. Fomentations of vinegar were used with the greatest advantage for the resolution of buboes and carbuncles; but if this end could not be attained, the business of suppuration proceeded much more slowly, when they were too long continued.

21. Hæmorrhages from the nose were in several instances salutary at the very beginning of the plague, but at a more advanced period they were generally followed by death.

22. Large carbuncles in the neck produce a great swelling in the adjacent parts, and in a short time the patient is suffocated.

23. Buboes sometimes rise in the middle of the leg.

24. Carbuncles appearing upon parotids forwarded the suppuration, which otherwise is obtained with great difficulty. Their fixing upon other buboes was sometimes a good, but oftner a bad sign.

25. It is a fatal sign, if carbuncles spread farther, after the eschar is separated and pour forth sanies instead of pus.

26. At Mōscow it was remarked as a singular phenomenon that all the prisoners who were infected had parotids.

27. At the origin of the plague exanthemata and buboes are more frequent, at its height carbuncles, and at its decline buboes almost alone appear.

28. Buboes sometime after they have been cured, rise again in the same place.

29. When the eschars of carbuncles remained neglected after the recovery of the patient, the adjacent parts swelled very much, and sometimes buboes rose again.

30. When buboes have already risen, and humid carbuncles supervene in places not dangerous, it is in general a good sign.

31. Sometimes two or three buboes were observed in the same groin.

32. I have never seen carbuncles on the hairy scalp, the eyes, the inside of the mouth, the penis, the palms of the hands, and the soles of the feet.

33. In the period of infection the external skin becomes so unctuous on account of the superabundant unguem, that water poured upon it collects into drops; many patients newly infected have their face as shining as if it had been anointed with oil.

34. Mercurial medicines used both externally and internally in various forms and doses, produced not the smallest good effect.

35. They, who early in the acute type vomited either spontaneously, or otherwise, without much difficulty, much bilious viscid saburra, always had the disease in a milder way. On the contrary, late or difficult vomiting, or the failure of emetics in producing their effect, foreboded a fatal termination.

36. This paragraph is long, and relates to a contagious disease among dogs.

(To be concluded in our next.)

MONTHLY

# MONTHLY CATALOGUE.

## MISCELLANEOUS.

Art. 18. *Observations on Dr. M'Farlan's Inquiries concerning the Poor.* By T. Tod, Merchant, Treasurer to the Orphan Hospital. Published for the Benefit of the Orphans. Edinburgh. James Donaldson. 1783. No Price.

**T**O write observations on the poor, and poor-laws in *prose and verse* is rather singular; but the author appears by his publication to be a very extraordinary personage. 'Thomas Tod merchant,' we understand is a tanner in Edinburgh. Had he stuck to his currying knife, or written, if he must write, for the pastime of his particular friends, he would not have been so conspicuously ridiculous; his conceit would have been confined to the small circle of his acquaintance, they alone would have undergone the penance of reading his observations.

Dr. M'Farlan's inquiries concerning the poor we have noticed in a former review\*, with that approbation we thought they undoubtedly deserved. Observing, in England especially, that the number of paupers, and the poor-rates are continually increasing, while the streets are crowded with mendicants of every description, the sensible author naturally concluded that the laws now subsisting were insufficient for the purposes for which they were enacted, that they were the bane of industry, and tended ultimately to the encouragement of vice. Knowing that the morals of a state, as well as its political prosperity depend in a great measure on the industry of its inhabitants, he offered a plan whose object was to give no encouragement to idleness, to prevent begging, and to support the real objects of public bounty equally well, and at much less expence than formerly. Surely such benevolent and patriotic intentions merited the approbation and thanks of the community. Had the plan been erroneous, virulence should not have entered into the confutation. Above all, to have the whole mangled and distorted by *such* an adversary is truly mortifying. An adversary who appears evidently incapable of comprehending the plan as a whole; but who impotently nibbles at the parts, after having, either through ignorance or design, misrepresented them; who deals largely in personal abuse, who is often at variance with himself, and constantly so with grammar and common sense. Thomas Tod informs us that he has no great 'abilities' for 'writing on subjects of latitude.' Why then Thomas, write on this? Dost not thou know that this is a subject of great latitude, and that a proper code of poor laws has hitherto been the *opprobrium legislationis*; which, being interpreted for *thy* use, means that the legislature has failed in every attempt of the kind. And yet thou must be meddling—once more stick to thy currying knife.

Art. 19. *The Beauties of Great Britain; or, a new Companion to Ogilby's Book of Roads.* Containing a general Description of such Lakes, Mountains, ruins, Antiquities, and Noblemen's Seats

and Gardens, as may be thought worthy the attention of the curious Traveller. 4to. 2s. 6d. Buckland. London.

The plan of this publication is too circumscribed to satisfy the inquiries of the 'curious traveller.' We believe that it is in general tolerably correct, as far as it goes. We cannot however avoid mentioning one or two inaccuracies which we have met with. 'At Houghton-park, near Ampthill, the earl of Upper Ossory has a fine seat, which was built by the countess of Pembroke. The house is a noble and venerable edifice, containing many fine rooms, and the gardens are laid out with much taste and magnificence. There is still a large pear tree here, under which the celebrated Sir Philip Sydney is said to have written part of his *Arcadia*.' The editor has here confounded together two houses, of which he has made one of his own, and bestowed upon it the attributes of both. The one belongs to the Duke of Bedford, and was some time the residence of the late amiable marquis of Tavistock; it was built by the countess of Pembroke, and is a venerable edifice, but it has no fine rooms, and a patch of shrubbery round the house is all the garden it can boast of: in the park is the pear-tree, which the name of Sir Philip Sydney has rendered venerable. The other house is really the property and actually the residence of the Earl of Upper Ossory, it is a modern built house, upon no very extended scale, and therefore has no pretensions to the appellations of 'a noble and venerable edifice: the garden is laid out with great taste, though not with much magnificence.

The other example shall be taken from Scotland. 'Alloway-House (Alloa-House) near Sterling, was the seat of the late Earl of Mar. 'This fine seat was formerly called the Castle of Alloway; (Alloa) but is now so completely modernized that no appearance of a castle remains.' We can assure the editor that the house is not so completely modernized, on the contrary, the principal entrance is through the centre of an immense tower, now in complete repair, and which still forms a considerable part of the building. This is so much the case that John Erskine, Esq. grandson of the last earl of Mar, and the present proprietor, never gives any other name to his seat than the *Tower of Alloa*.

To pass over in silence Inveraray, the noble mansion of the Duke of Argyll, is an unpardonable omission; as, considering its extent, together with the beautiful and sublime scenery around it, nothing perhaps of equal magnificence can be pointed out in Britain.

Art. 20. *Hypercriticism on Miss Seward's Louisa*, including Observations on the Nature and Privileges of Poetic Language. 8vo. 1s. Dilly. 1785.

A defence of Miss Seward's *Louisa* from the strictures of a monthly reviewer. The author wants wisdom, otherwise he would have known that his attack is a compliment to the review, whose proprietor wants it to be noticed; no matter whether favourably or not, so that it attracts attention. If *Louisa* is the offspring of genius, the malevolent strictures of any reviewer will do it little prejudice; if that performance is the offspring of dulness, no praise or commendation will ensure its success.

Art.

Art. 21. *A Letter to the Earl of Coventry; by Philip Thicknesse.*

Containing some extraordinary Letters of the noble Lord's to the Author, written in the Year 1780, and 1782. With an Appendix, containing a still more extraordinary Note of the noble Lord's. Written in the Year 1785. 8vo. 1s. 6d. Debrett.

Mr. Thicknesse obtained for Lord Coventry some parcels of seeds of different kinds and a quantity of flower roots, which were collected on the mountain of Montserrat in Catalonia; and taking a disgust at the behaviour of his Lordship, he endeavours to expose him to contempt in the present publication. It appears, however, to us that Lord Coventry was disposed to behave not only with justice, but with liberality; and it is our opinion that the complaints of Mr. Thicknesse are every where most improper and ill founded. He discovers an extreme peevishness, and a most incurable rancour; and this desperate effort of his pen is no more than a melancholy proof of the violence of his passions, and of his ignorance in the art of composition. He was solicitous to wound his Lordship; and he is severe only against himself. The public, no doubt, will do him justice; and its justice must be neglect and contempt.

Art. 22. *The Misfortunes of Love. A Novel.* Translated from the French. 2 vols. 12mo. 5s. sewed. Lane.

In these volumes there is a degree of vivacity; but they exhibit no marks of genius. Though by no means dull, they are without interest. The characters are out of nature; the incidents are extravagant; and the conduct of the work is without art.

Art. 23. *Report of Dr. Benjamin Franklin and other Commissioners, charged by the King of France; with the Examination of the Animal Magnetism, as now practised at Paris.* Translated from the French. With an Historical Introduction. 8vo. 2s. 6d. Johnson. 1785.

Having already laid before our readers a copious account of the subject of this pamphlet\*, we can only at present lay before our readers a brief extract from the introduction, as a specimen of the abilities of the person to whom it is indebted for its English dress.

'In the mean time it can no longer be concealed, that the system of the animal magnetism is to be regarded as an imposture, and it may therefore be asked, why it should be thought necessary to give to the public a translation of papers, which may be thought interesting only to persons who have been witnesses of the imposture. To this inquiry several good answers may be given.'

'But the argument upon which we would place the principal stress, is the essential importance of this fact in the history of the human mind. Perhaps the history of the errors of mankind, all things considered, is more valuable and interesting than that of their discoveries. Truth is uniform and narrow; it constantly exists, and does not seem to require so much an active energy, as a passive aptitude of soul in order to encounter it. But error is endlessly diver-

fied; it has no reality, but is the pure and simple creation of the mind that invents it. In this field, the soul has room enough to expand itself, to display all her boundless faculties, and all her beautiful and interesting extravagancies and absurdities. It is observed, of civil history, that it is properly the record of human calamities; the same thing may be observed of ecclesiastical history, it is the record of our errors. For this reason a well written ecclesiastical history, is a species of composition that we suspect does not exist, and would perhaps be the most instructive study in the world.

Upon the whole the publication is executed, in a style somewhat superior to the common run of translations.

Art. 24. *The Reporter, or the Substance of a Debate in the House of Commons, May 10, 1785.* Speakers, Mr. Pitt, Lord Mahon, Mr. Dundas, Mr. Martin, Sir Joseph Mawbey, Sir Richard Hill, Mr. Wilkes, Lord North, Mr. Fox. London: Printed for the Author, at the Logographic Press, sold by J. Walter, 8vo. 1s. 6d. 1785.

The pamphlet entitled "Anticipation" has produced a crowd of imitations. The Reporter is perhaps not the worst of them. Mr. Pitt is made to propose a tax upon salt, in imitation of *the Gabelle* in France; a debate ensues, in which a ridicule is endeavoured to be thrown upon ministry, and their adherents; the premier is left in a minority, and precipitately quits the House with his friend Mr. Dundas, while Lord North, Mr. Fox, and "the phalanx of opposition" remain to feast their ears with the huzzas of the gallery. The publication concludes with announcing, that it is universally believed that Mr. Pitt will retire "by the first of June next."

Art. 25. *An Historical Rhapsody on Mr. Pope.* By the Editor of the Political Conferences. The Second Edition, corrected and enlarged. 8vo. 2s. Cadell. London. 1782.

To prevent the reader from being disappointed, the author of the Rhapsody, Mr. Tyers, has very honestly characterized his own performance in the advertisement to the first edition.

'Protected by the title of this Essay, which disdains method, the writer has said something of every thing that has the most distant relation to the Life and Writings of Mr. Pope. He has laid before the reader all the anecdotes, observations, and reflexions, which offered themselves for that purpose. Perhaps he has called off the Reader's attention from the main subject, by a profusion of quotations, which occasion tautologies, to remark the pains that are taken to record what other people have said. Memory, like a coy female, has suffered herself to be wooed, but not to be compleatly won. By turning to the original authors, many errors are discoverable, though no very important ones. The Essay has, without design, all the negligence of conversation, instead of the correctness of a classical performance. But this composition is not for the learned, for they are above it; it is only for those who love to be amused, and are fonder of warm sentiments than of grammatical perfection.'

Such being the nature of the work, Mr. Tyers with a modesty by no means natural to an author, elsewhere expresses himself in the following words.

'As there are readers of all sorts, and thousands who are not yet become readers, this volatile performance may have a chance to be taken up, from a parlour window-seat, and occupy an hour of indolence or leisure; and a reader, not acquainted with what others have said upon this subject, may get some information from this piece.'

To the readers who demand a correct and well arranged performance it will not be acceptable. The anecdote hunters, amidst the mass of hackneyed matter, may perhaps pick up one or two things to add to their collections.

N. B. Accident has prevented us from paying an earlier attention to this publication.

Art. 26 *Provisions for the more equal Maintaining of the Clergy*, without Alteration of the present System, or affecting the Property of Individuals. 6d. G. and T. Wilkie. London. 1784.

The shameful inequality of income so notorious in the Church of England, calls loudly for redress; but the period of reformation seems, hitherto, at a distance. A worthy and enlightend father of the church sometime ago offered a plan to the public, which we lament was not received with the cordiality it deserved. The author of the pamphlet before us will, we are afraid, find his scheme of provision treated with inattention and neglect. We shall, however, lay it before our readers, as we think it merits consideration.

'I PROPOSE, that a tax be laid by act of parliament (with the consent of the clergy) upon all ecclesiastical benefices, or preferments whatever, *not under* the clear yearly value of 200l. in manner following, viz.

Upon those of	200	£. 2	2	} per Annum.
	300	3	3	
	400	5	5	
	500	6	6	
	600	10	10	

Upon the two Archbishopricks, each *p. ann.* 30 0

Upon all the Bishopricks (except the two smallest English, and all the Welsh, which are to pay 15l. each. } 20 0

'Also upon all tithes in lay impropriation, at the rate of 11. *per cent.*

'This will produce the gross sum of 10,000l. *per ann.\**

'This (if agreeable to their lordships) I would have lodged in their hands, as trustees, to become a settled fund. I next propose:

'First, That the account be stated annually and laid before the public.

'Secondly, That such annual meeting be called a *bench*.

'Thirdly, That the principal be applied to the purchasing livings of lay patrons, such livings to be added to the diocese to which they belong; or that it be applied in the same manner as Queen Anne's bounty, in making landed additions to small livings.

'Fourthly, That the interest (which in the course of *twenty* years will be very great) be applied to the rendering more comfortable

\* At a very moderate computation indeed, perhaps it may produce half as much more.

small curacies, or to the support of deserving clergymen, who have large families, and small incomes.

Fifthly, That any one who petitions for an addition to his income, out of this fund, apply at the *usual* visitation in the diocese to which he belongs; and the majority of the clergy present approving such petition, in respect to character and circumstances, let it be by the Archdeacon presented to the Bishop, and by him laid before the annual bench.

The author makes some sensible remarks upon each of his own proposals; tending to evince their propriety, and to prove that they are adequate to the end in view. But there are difficulties in the execution of his plan, which he seems not sufficiently aware of, and which would prevent its taking place, even were there thoughts of reformation.

Art. 27. *Elegy to the Memory of Capt. James King, L. L. D. F. R. S.* By the Rev. William Fordyce Mavor. 4to. 1s. G. Nicol. 1785.

Mr. Fordyce's lines are sufficiently smooth and correct, and the common-place topics of elegy are well enough introduced; but we cannot recommend his elegy as a work of genius. The author has many obligations to Mr. Gray, which he has no where acknowledged. So much imitation in a short poem, raises suspicions either of unwarrantable haste, or incurable sterility.

Art. 28. *The Patriot Soldier; a Poem.* By John Edwards, Esq. Major of Light Dragoons in the Volunteer Army of Ireland. Nottingham printed. 4to. 2s. Longman. 1784.

The following lines contain the only poetical idea we have been able to discover in this bulky collection of rhymes.

Nor let the friend of firm resolves suppose  
His soldiers rights the citizen foregoes;  
Tho' peaceful councils speak the people's will,  
The voice is theirs,—an armed people still!  
If soft'ning clouds assume their milder powers,  
And bless the earth with cool refreshing showers;  
Still do their awful attributes remain!  
And light'ning storms, and thunders they retain.

The illustrious simile in the four last lines is happily conceived, but the author has not been equally fortunate in his mode of expression. Major Edwards may be a very good Martinet, but as to poetry.—“*nescit versus, tamen audit fingere.*”

Art. 29. *Verbes addressed to Sir G. O. Paul, Bart. on his Benevolent Scheme for the Improvement of the County Prisons.* 4to. 1s. 6d. Gloucester: Printed by R. Raikes. 1785.

It gives us real pleasure whenever we find the Muses, instead of floundering in the mire of politics, singing the praises of virtue and humanity. Sir G. O. Paul has been zealous in endeavouring to suppress the enormities which prevailed in our prisons, and in promoting regulations more suited to the benevolent and enlightened character of the British nation. The present poem is a tribute to the merits of this real patriot. The author's conception of his subject is commendable,—it affords room for variety, interest and pathos; as will appear from the ‘Argument.’

## ‘Argument.

‘General reflexion—Description of a prison—Confinement for debt, or on suspicion—Inhumanity of detaining debtors for the goalers fee—A guardian, or the family of a suicide confined on suspicion—Injustice of indiscriminate confinement—Description of the prisoners—The ruffian—The woman for the murder of her illegitimate infant—The young offender—The episode of Misello—The maniac and the idiot—Reflexion thereon—Address to Sir G. O. Paul on his entering a prison—The goal fever—Treatise on flagrant abuses—Feats of chivalry compared to those of real humanity, and the inefficacy of the theory without an exertion of it—Conclusion.’

Such are the outlines of the piece; but to fill up the canvass was beyond the powers of the poet: his finishing is dry and meagre; and the effect of the whole falls infinitely below what we had expected from the argument.

Art. 30. *Billy Brags; a Political Hudibrastic.* 4to. 1s. 6d. Kearsley. 1785. London.

Sam House's pot-boy gone rhyming mad—Hear him:

“And now our hero, Brassy Billy,  
The cat's-paw of a junte silly,  
Knowing all Britain's trade can't be  
Grasp'd by the India Company,  
The rest gives Ireland!—patriot thought!  
And all our toil reduc'd to nought!

But more in future we'll sing truly;  
Rouse all from Land's end to Bleak Thule.”

We recommend the author to the care of his friends.

Art. 31. *A Dialogue between the Earl of C——d and Mr. Garrick, in the Elysian Shades.* Sold by Cadell. 4to. 1s 6d. 1785.

We cannot agree with the author, when he says, in his dedication to Sir J. Reynolds, “Surely, if it (the Dialogue) were to be published, the publication of it should *not* be deferred till I might have leisure to make it more worthy of the respectable person to whom I have taken the liberty of addressing it, with every sentiment of respect.” It is, on the contrary, our decided opinion, that his respect both for Sir J. and the public, should have induced him to defer the publication till he had endeavoured to render it as worthy as he could of the patronage of the one, and the inspection of the other. Nothing but absolute want can justify an opposite conduct in any writer, however temporary the subject of his labours may be. The present dialogue bears evident marks of being hurried into existence before its time. It is involved, embarrassed, disjointed, obscure. This last fault is in many places so glaring, that you are obliged to read with all the attention you would give to the most subtil metaphysics, and sometimes without being certain that you have discovered the author's meaning. As a specimen we shall give part of Lord Chesterfield's address to Mr. Garrick, with which the dialogue commences.

‘Thou quintessence of pure ethereal fire!

‘Why, Garrick, when but now with Avon's bank

- ‘ I saw thee sitting in his laur’d bower—
- ‘ Never on earth, on some triumphant night,
- ‘ When thousands hung enraptur’d on thy voice,
- ‘ And with a thrilling blence t’ward thine eye
- ‘ Bent theirs, and all its master-movements felt,
- ‘ Felt them a pow’r resistless and belov’d—
- ‘ Never on earth beheld I thee so wrought
- ‘ To give thy inward soul of mounting fire
- ‘ The clearest comment of thine outward pow’rs—
- ‘ As when but now (whatever were thy theme)
- ‘ Thy Shakespeare all attention—still as night—
- ‘ Leaning and list’ning—

The praise of Dr. Johnson is the object of the poem. Mr. G. is the panegyrist, while Lord C. endeavours, feebly enough, to raise objections to his moral and literary reputation; till at last, hearing that J. is making his triumphant entry into Elysium, he retires to the deepest shades, ashamed through all his “soul,” and leaves Mr. G. to receive his old friend.

ART. 32. *A Sermon preached in Greenwich Church, on Thursday July 29, 1784; the Day appointed for a general Thanksgiving: and printed at the Desire of several of the most respectable inhabitants of the Place. By the Rev. Andrew Burnaby, D. D.* 4to. 1s. Payne. 1784.

The idea of this discourse is founded in liberal sentiments, and its character, like Tom Brown’s epitaph, would have been *so so*, were it not for the strange affectation of its style; by means of which, perhaps, a more copious vocabulary of synonymous words might be formed, than the incomparable one annexed to Dilworth’s Spelling Book. Let us try: ‘Premised and laid down antecedently; implicated and concerned; improve and profit; divide and separate; convivial and delightful; preclude or prohibit; bartering and exchanging; occasions and exigencies; similar and analogous; spread and communicate; surmounted and overcome; keep and observe; effect and accomplish; want and deficiency; losses and disasters; termination and event.’ We know that some persons cultivate this kind of expression in aid of the callous and hebetated intellects of their rural auditors; but we cannot help regarding it, as the most impotent, as well as uncouth, “Shove for heavy—a—d Christians,” that was ever devised.

ART. 33. *Two Sermons preached in the Parish Church of Laycock, Wilts: The former on February 8, 1782; being the Day appointed by Proclamation, for a public Fast: The latter on July 29, 1784; being the Day appointed by Proclamation, for a General Thanksgiving for the Peace. By Edward Popham, D. D. Rector of Chilton-Folliat. and Vicar of Laycock, Wilts.* 8vo. 2s. Doddsley. 1784.

The real talents of the writer in these discourses are so entirely concealed under texts of scripture, chosen without selection, and ragged together without symmetry, that we do not chuse to say any thing respecting them. And if we were to attempt to strip them of these

these foreign ornaments, and present them to our readers *in puris naturalibus*, we are afraid they would make no better figure, than Lord Peters's coat did, when it had undergone the operation, that Jack employed for its purification.

Art. 34. *A Sermon preached at the opening of the General Infirmary at Hull, on Wednesday, the 1st of September, 1784.* By the Rev. James Stillingfleet, M. A. Rector of Hotham, Yorkshire. Published by Request of the Governors of the Infirmary for the Benefit of the Charity. 4to. 1s. Dilly. London.

A plain discourse, suited to the occasion. Had the author adverted to the following expression, it would not have appeared in the sermon. "This is the *Voice* both of nature and revelation.—In the former indeed, it is now so obscured and weakened, that we frequently see it (the voice) too feeble to be heard through the interposing clouds of interest and gratification." Mr. Stillingfleet must know that a *Voice* is never seen.

Art. 35. *A Sermon preached upon the Occasion of the General Thanksgiving for the late Peace, July 29, 1784.* By the Rev. Wm. Keate, M.A. formerly Fellow of King's College, Cambridge, and Rector of Piddle-Hinton, Dorsetshire. 4to. 1s. Payne. 1784.

"I wish not to aggravate the distresses of my country, nor to lower us in our own estimation, or in the opinion of other nations." Mr. Keate might have whispered all he had upon his mind, without fear of being overheard.—By the way, is it not a little extraordinary, that so learned a man as the rector of Piddle Hinton, should be guilty of the most flagrant and uncouth breaches of grammar in every page.

Art. 36. *Three Discourses*; addressed to the Congregation at Maze-pond, Southwark, on their public Declaration of having chosen Mr. James Dore their Pastor, March 25, Cambridge printed, sold by C. Dilly. 12mo. 1s. 1784.

In this publication we have a full account of the proceedings at Maze-pond, on the reception of Mr. James Dore as pastor of that congregation. The self-governing principles of the independents are, first of all, enumerated, illustrated and defended, by Mr. Robinson. Mr. Keene then acquaints the assembly with every step that had been taken relative to the invitation, and final establishment of Mr. Dore; who, in his turn, makes his confession of faith in the face of the congregation. Mr. William Dore then addresses the now-elected minister on the duties of his office, in a sensible discourse from 1 Epi. Thess. ch. ii. v. 4. "But as we were allowed of God to be put in trust with the gospel, even so we speak, not as pleasing men, but God, which trieth our hearts." And, lastly, Mr. Clark endeavours to impress the congregation with a sense of the reciprocal duties they owe to their Minister. The exposition and defence of the independent doctrines by Mr. Robinson, are what please us most in this publication, though we are far from subscribing to the infallibility of his reasoning. But there is a plain and honest warmth in his manner that must give pleasure to every liberal and ingenuous mind. From his various sources of tyranny over conscience we shall select his last, as a specimen of the publication!

THE last pretence to tyrannize is taken from *piety*, and often

from pretended piety. A man who only pretends to religion, and who is really a hypocrite hath the assurance to build one pretence on another, and to direct a practice, of which he knows nothing but the name, and to which he is a perpetual disgrace. There are others, who in a judgment of charity may be good men (I do not say wise men) and who make their own religion a continual source of sorrow to their fellow christians. Little souls! they think themselves privy counsellors of the King of kings, and in his name start difficulties, make childish distinctions, place religion in trifles, and turn the whole practice of piety into a *strife of words* to no profit but to the subverting of the hearers. No men more zealous than these for their own sentiments: but no men so inimical to the liberty of others. Could such people reason, they would perceive that the same arguments which vindicate their own liberty establish that of all mankind: but they either cannot or will not reason, and always mistake zeal for justice, heat for right. It is remarkable that Jesus Christ, the most eminent for piety, discovered nothing of this bitterness, but was the most gentle and liberal of mankind, the express image of his heavenly Father. How unaccountable! but there is no accounting for some people! that a man should presume to exercise that spirit of persecution after he becomes a good man, to which before he durst not have discovered the least disposition, for the whole christian world would have resisted him, yea God would have said *unto the wicked man, what hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?* Is piety then a patent for persecution, and eminence of faith a ground of dominion? Far from us be a thought so absurd!

All this is very well, and far unlike the independent doctrines of former times. What a pity that such doctrines should find a refuge only in the bosom of political impotency! We say no more, let history tell the rest.

Art. 37. *A Letter to the Hon. and Right Rev. Shute, Lord Bishop of Sarum, containing some gentle strictures on his Lordship's charge, delivered to the clergy of that diocese, in the year 1783.* From a lay-member of the church of England. Bath, printed by S. Hazard, and sold by several booksellers in town and country. 8vo. 1s. 1784.

The Bishop of Sarum, in his charge at his primary visitation, had mentioned methodistical preachers with disapprobation. This letter contains an answer to his Lordship equally violent and uncandid. As a specimen of the spirit and manner of these "gentle strictures," we shall present our readers with part of the lay-member's answer to the Bishop's 5th charge. His Lordship says, "That, in an authoritative tone, they excite groundless fears and groundless hopes." To this the lay-member replies,

'As to the "authority," with which these clergymen speak, it is a recommendation of them to me, as it is one proof at least, that they tread in their master's steps, and imitate his mode of preaching: for, it was remarked of him in the days of his flesh, "that he taught "as one having authority, and not as the scribes." I suppose that these scribes, when they mounted the rostrum to read and expound the law, mumbled it over in such a low, careless, or drowsy man-

mer, that they rather lulled their hearers to sleep, than roused them to a sense of their duty. But we read "that our Lord opened his mouth, when he taught the multitude," that he might pour forth his words with an energy, becoming the nature and importance of his work. And it is not unlikely, that some of the grand Sanhedrim might be displeased with him for his boldness, and represent him in some of their triennial visits, if such visits were common in Judea, "as teaching the people in an authoritative tone."

We pass by the very candid manner in which the scribes, the grand Sanhedrim, and triennial visitations are brought forward, and only beg leave to admire the letter-writer's peculiar dexterity in his management of scriptural quotations. Are methodist teachers accused of stepping beyond the modesty of nature in the tone and exaltation of their voice? he replies, that in this, as in every other thing, they imitate their great Exemplar, for "we read," says he, "that our Lord *opened his mouth*, when he taught the multitude;" which being interpreted, means, that he preached just as we methodists do, The Bible, says a certain popish writer, is a nose of wax, which men twist and mould into every shape at their pleasure.

Art. 38. *A Poem*, addressed to the Armies of the United States of America. By David Humphries, Esq. Colonel in the Service of the United States, and Aid-de-Camp to his Excellency the Commander in Chief. New-Haven. Printed for T. and S. Green, 1784. Paris, reprinted, 1785. And London, for G. Kearsley. 4to. 2s.

This Poem, we are informed, was re-printed at Paris under the auspices of Dr. Franklin. That veteran in politics does nothing in vain; the publication seems intended to foster American rancour, to flatter the king of France and the Irish, and to injure the character and interests of Great Britain. That an Aid-de-Camp to the American commander in chief, writing as he says, "when the army was in the field," should exceed in warmth of expression, and overcharge his colouring, is not at all surprizing. But why should the ambassador of the United States at Paris, endeavour by a *republication* to excite the expiring flame? Why, now the contest is over, why, endeavour to persuade the world that a war, which the Americans say commenced with injustice, was carried on with inhuman barbarity? Till this transatlantic accusation, Britain had ever been considered as a noble and generous foe; but the rhymes of Mr. Humphries have degraded Britons into "fierce *russians*," whose "*assassin hands*" "wielded the *lurking dagger*" against the life of General Washington. Not contented with this, the author also accuses us of *starving* our prisoners to death.

Why Britain! rag'd thine insolence and scorn?

Why burst thy vengeance on the wretch forlorn?

The cheerless *captivity* to slow death consign'd,

Chill'd with keen frost, in prison glooms confin'd;

Of hope bereft, by thy vile minions curs'd,

With hunger famish'd and consum'd with thirst,

Without one friend,—when death's last horror stung,

Roll'd the wild eye, and gnaw'd the anguish'd tongue!

Ireland

Ireland does not share in the reproaches thrown out against the British army; the Irish, according to our author, were forced into the service! while English, Germans, Scotch, rushed headlong to the war, it was with reluctance that the sons of Hibernia drew the sword against their sister state!

"The lion frown'd, the eagle flam'd in gold—

Hibernia's harp *reluctant* here was hung—

And Scotia's thistle there *spontaneous* sprung."

When we consider the present critical situations of Britain and Ireland, these ideas need no explanation. The adulation paid to the French monarch is equally fulsome and ridiculous.

Such are the glories of the allied band!

And such the dawning hope that cheers our land!

Since *Gallia's* Sire, high on a throne of state,

Sublimely good, magnanimously great!

*Protector* of the rights of human kind!

Weigh'd the dread contest in his royal mind,

And bade his fleets o'er the broad ocean fly,

To succour realms beneath another sky.

Since his blest troops in happiest toils allied,

Have fought, have bled, have conquer'd by your side:

The mingled gore, in the same trench that flow'd

Cements the nations by their heroes blood.

The passage however is tolerably expressed, except the two last lines, where mingled *blood* is said to "cement the nations" by *blood*.

After the author has entertained us through the greater part of the Poem with scenes of war and slaughter, with praises of General Washington, and lamentations for the death of Brown, Scammel, Mercer, Laurens, &c. he thus concludes this part of his address,

'Th' exhausted foe—his last poor efforts tried,

Sees nought remain, save impotence and pride;—

His golden dreams of fancied conquests o'er,

(And Gallia thund'ring round his native shore,

Iberia aiding with Potosi's mines,

While old Batavia in the conflict joins)

Reluctant turns—and deep involv'd in woes,

In other climes, prepares for other foes."

He then exhorts his countrymen to form a settlement on the banks of the Ohio, and paints with considerable success the pleasures of independance and equality, the calm and pure enjoyments of what may be termed a *virgin* state. But is it in a country where commerce, and of course the love of riches have long subsisted, and where the wretched African groans under the yoke of slavery that he is to collect suitable members for this immaculate community. Poets, it is true, are not obliged to adhere strictly to *truth*, but amidst the *marvellous* they should still keep sight of *probability*.

He concludes with the following lines, which are among the best of the Poem.

'And thou Supreme! whose hand sustains this ball,

Before whose nod, the nations rise and fall,

Propitious

Propitious smile, and shed diviner charms,  
On this blest land, the queen of arts and arms >  
Make the great Empire rise on wisdom's plan,  
The seat of bliss, and last retreat of Man."

Upon the whole, there is an animation in the work, which pleads its cause with some success at the bar of correct taste. Mr. Humphries may be placed pretty far up on the scale of poetical mediocrity.

Art. 39. *Criticisms on the Rolliad. A Poem.* Being a more faithful portraiture of the present immaculate young Minister, and his friends, than any extant. The several beauties of that inimitable poem, are likewise carefully selected. 8vo. 1s. Ridgway. 1784.

Very seldom indeed have the news-papers presented us with so inimitable a combination of wanton wit and unbridled satire, as are exhibited in this performance. The person originally aimed at is Mr. Rolle, a celebrated member of parliament, who, we believe, has distinguished himself more than by any thing else, by his virulent opposition to Mr. Burke. The subject of animadversion, is a supposititious heroic poem, "the action of which," as we are informed, "is one, entire, and great event, being the procreation of a child upon the wife of a Saxon drummer." The hero is Rollo, Duke of Normandy, and father of William the Conqueror. But "in the sixth book Rollo descends into a night-cellar, to consult the illustrious Merlin upon his future destiny; and the philosopher's magic lanthorn exhibits to him the characters of all his descendants, and even of all those who were to act on the same stage with the Marcellus of the piece, the present illustrious Mr. Rolle." After this, both the author and the hero are in a manner lost in the celebrity of the present actors in the political drama.

The Rev. Dr. Pettyman, chaplain to his Majesty, and private secretary to Mr. Pitt, is thus described :

"Thou Prince of preachers, and thou Prince's priest,  
Pembroke's pale pride; in Pitt's *præcordia* plac'd :  
Thy merits all shall future ages scan,  
And PRINCE be lost in PARSON *Prettyman*.\*  
Argus could boast an hundred eyes, 'tis true,  
The Doctor looks an hundred ways with two,  
Gimlets they are, and bore you through and through.†

Our author then describes very accurately the Doctor's hair-dressing, and devotes ten beautiful lines to an eulogy, upon the brilliant upon the little finger of his right hand; of which he emphatically says,

"No veal putrescent nor no whiting's eye  
In the true water with this ring could vie.  
"Oh! had you seen his lily, lily hand,  
Stroke his pale cheek, and coax his snow-white band;  
This adding force to all his powers of speech,  
This the protector of his sacred breech;—

\* "*Tu Marcellus eris*,"

† "*Οὐδ' ἀλμυδολος*"

That points the way to Heaven's celestial grace,  
 This keeps his small cloaths in their proper place.  
 Oh! how the comely minister you'd prais'd,  
 As right and sinister by turns he rais'd."

The following lines may serve as a specimen of our author's ferocious powers :

" As Mulgrave, who so fit,  
 To chaunt the praises of ingenuous Pitt?  
 The nymph unhackney'd and unknown abroad,  
 Is thus commended by the hackney'd bawd.  
 The dupe, enraptur'd, views her fancied charms,  
 And clasps the maiden mischief to his arms.  
 Till dire disease reveals the truth too late—  
 O grant my country, Heaven, a milder fate!"

We have only to add, that we cannot be heartily angry with the industrious bookseller, who has furnished us with so convenient an opportunity of regarding these papers in one point of view, though he has printed them incorrectly, deformed them with a most barbarous title-page, and taken up the matter somewhat of the earliest.—Enough has been exhibited of them in the preceding extracts, to induce every genuine friend of humour, to join us in the prayer,  
*Long may they be continued!*

**Art. 40.** *Ironi-clasles*, or, a Cloud of Facts against a Gleam of Comfort. 8vo, 2s. Shepperson and Reynolds.

This pamphlet is written with much ferocity and bitterness. In argument it is feeble; and administration can have no thanks to return to the author. He is angry without talents; and declamatory without eloquence.

**Art. 41.** *Poetry*; by Richard Crashaw, who was a Canon in the Chapel of Loretto, and died there, in the Year 1650. With some Account of the Author; and an Introductory Address to the Reader by Peregrine Phillips, Attorney at Law, Author of the Brighthelmstone Diary, and many Tracts relative to the late Disputes between Great Britain and North America. 12mo. 3s. Bell London.

Crashaw was a poet of eminence in his day, and he may still be read with great pleasure. Though his taste, like that of the age in which he lived was corrupted, and he abounds with gawdiness and affectation, he yet exhibits many strokes of real genius. Pope condescended to imitate him in many places, and was not honest enough to acknowledge the obligation. Other poets adopted the same liberty, and discovered the same ingratitude. Mr. Phillips does justice to his author; and the public cannot but be pleased with this beautiful edition of the writings of a bard, who notwithstanding the brilliancy of his imagination, and the expressive energy of his language, had almost sunk into oblivion.

**Art. 42.** *The Nabob*. A Novel, In a Series of Letters. By a Lady. 2 vols. 12mo. 5s. Lane. London.

The characteristic of this performance is a decent mediocrity. Though the situations as well as the characters are pushed to extremity, yet the tendency of the work is moral. It may, therefore, be endured, and there are readers who may even be pleased with it.

- Art. 43. *Matilda: or, The Efforts of Virtue.* A Novel. In a Series of Letters. By a Lady, 3 vols. 12mo. 7s. 6d. Lanc. London.

These volumes have a great affinity with the performance last noticed, and have probably proceeded from the same pen. As they exhibit lessons of morality and virtue they are to be commended. In other respects it would be improper to bestow the language of panegyric.

- Art. 44. *Pinetti's Last Legacy, or, The Magical Cabinet unlocked:* being a curious Collection of entertaining and diverting Tricks on Cards and Dice; together with the astonishing philosophical Experiments, &c. projected by the ingenious and celebrated Signior G. Pinnetti, who has received the Patronage of most of the Princes of Europe, for his surprizing and wonderful Inventions; and has exhibited the same at the Theatre Royal in London with universal Applause; consisting of thirty three astonishing and wonderful Tricks and Experiments performed by him: interspersed with the Performances of several other ingenious Persons, never before published: the whole explained in so familiar a Manner, as to enable the Reader to become equally expert with Pinnetti in magical and philosophical Experiments. 12mo. 1s. Moore. London.

This endless and puffing title page, announces a vile catchpenny.

- Art. 45. *An Assylum for fugitive Pieces in Prose and Verse,* not in any other Collections: With several Pieces never before published. 12mo. 3s. Debrett. London.

Here there are a few pieces which are good; and a greater Number that are either bad or indifferent.

- Art. 46. *The History of Antichrist; or, Free Thoughts on the Corruptions of Christianity.* In a Series of Letters to the Author of "The Reviewer reviewed," and other publications. By William Richards. 8vo. 1s. 6d. Wittingham, Lynn. Buckland, London. 1784.

Mr. Richards affects to laugh at the reformation. That event, he says, "set the subjects of antichrist together by the ears; but it was not the restoration of primitive or genuine christianity; nor did it introduce a more consistent system than that of Rome. Had the reformers introduced the system of the new testament, their work, properly speaking, would not have been a reformation; but a total change, nevertheless, he says, their work is very justly termed a reformation; for it was in fact nothing more than mending the old superstition.—The reformers may be said to have produced a new edition of popery, with additions and amendments.—But the systems of the whole of the reformers he considers as *antichristian*." From vilifying the reformation, our author proceeds, by hasty steps, to his favourite topic the *antichristian* nature of infant sprinkling, which he pronounces to be the *shield and sword of Rome; and the disgrace and curse of protestanism*. For, infant baptism, he affirms, is cited as the grand plea for compliance with the ceremonies both of the church of Rome, and the church of England.

Having given a description of *antichrist* and his *spirit*, whence infant sprinkling, he thinks, originates, and in which description large

large quotations form the greatest and best part ; Mr. Richards proceeds to exhibit a short view of his operations and progress during the first ages of christianity.

“The measures adopted and pursued by these judaizers teachers in their opposition to the apostolic doctrine, were, as I before intimated, the *first acts* of Antichrist.—Here we find him strongly attached to judaism, and labouring to introduce and establish it as the very ground and model of Christianity. But we must in no wise imagine that his attachment or favour is confined to the *jewish* system. He favoured judaism because it was a *national* religion—a kingdom of *this world*; and he afterwards favoured the different pagan systems, for the same reason. For in gentile lands, wherever the gospel prevailed, we find him continually employed in the same accommodating business that had before engaged his attention in Judea. In the *eastern* countries he appeared constantly and strenuously labouring to incorporate with christianity the religious system that was there in vogue. In *Greece* and *Asia Minor*, where the Grecian philosophy prevailed, he observed the same mode of proceeding with respect to that system.—At *Rome* also we find him very early taking the like method with the superstition which the pagan Romans had embraced and established. The self same course he afterwards appears to have pursued among the *Celtic* and other western nations. This very method, Sir, the *man of sin* seems to have pretty uniformly adopted in all his succeeding operations—especially since he obtained the patronage of the civil powers. The christianity, as it is called, which Constantine and his successors patronized, was certainly formed upon this accommodating principle. This was what made it so perfectly agreeable to the state of corrupt man, and brought the world so readily to embrace it. They saw the very spirit of the old Superstition retained in the new; and could not but view the latter as a superstructure erected upon the very foundation and according to the very model of the former, and which was built in a great measure, with the very same materials. This celebrated system, in process of time, begat others in its own likeness:—Of which those of the Greeks and Romans are the principal. From the Romish hierarchy are descended all the religious establishments in this part of the world: And it must be owned that it has a most numerous and thriving progeny. What are all the hierarchies produced by the Reformation, from those of Luther and the mad-men of Munster, to those of more recent origin, but the offspring of the Romish Whore? Their countenance, and their manners, and every thing about them, loudly proclaim their lineage.”

The opposition to the practice of immersion, Mr. Richards observes, is chiefly grounded upon two objections,---that it is *indecent*, and that it is *dangerous to health*.

We have embraced different occasions of declaring our conviction, that immersion in water was the mode of baptizing adult persons in the primitive church, but at the same time we expressed, and now repeat our opinion that there are many things contained in the sacred scriptures concerning which, even good christians and such as have a saving faith towards God may entertain different and opposite notions. Possessing these sentiments, we are sorry to see so

many

many polemical divines contending, *tanquam pro aris & focis* for their own opinions in matters that do not regard the vitals of religion. Mr. Richards writes with a levity unbecoming his character and with a contempt of the Church of Rome, and all the established churches of the reformation that is very reprehensible. He draws every thing into his own vortex of *immersion*, and wherever he finds the doctrine of *infant sprinkling* adopted, he damns its patrons as antichristians, thus narrowing the Church of God that has survived the wrecks of Empires, into the small number who, on the subject of *water baptism*, which is but the baptism of John, or the law, and far inferior to the baptism or purification by the holy spirit, think as he does.

For the ENGLISH REVIEW.  
NATIONAL AFFAIRS.

REFORM BILL.

THE general predictions concerning the fate of Mr. Pitt's Reform bill, have in the course of this month been verified, not greatly we may presume, to his mortification. There was, in reality, no necessity for such a reform as was proposed. The people whenever they are unanimous, or nearly unanimous in any matter, can make their voice to be heard and felt without any addition to the number of their representatives in Parliament. Of this truth, the nation had of late a striking proof in the destruction of the coalition. The voice of the nation which, on that occasion, supported the weaker branch of the legislature against the stronger, would more easily support the stronger against the weaker.—In free governments important changes are not usually brought about without a very general consent and approbation among the different orders of society. It was thus that the revolution was effected. A wish for a political reform was never general throughout the nation. It was an idea that occurred to the political genius of Lord Chatham on the rack to invent an engine for subverting the power of Lord Bute, which, it is well known, he dreaded above all other objects of terror. This idea descended as an inheritance to his son. It has for years been cherished by men in opposition to government. But, as it was rather a whim or political conceit, than a measure founded in any real necessity, it has been exploded by the general good sense of the people of England, who are not apt to court innovation, but have, as they well may, a respect for antient institutions and forms.

SINKING FUND.

Administration have served their country more essentially, than they would have done, by any political reform, by setting apart so considerable a sum as a million sterling annually for the gradual reduction of the national debt. This is a pleasing proof of the vast resources of this country. Such efforts of finances had they been predicted

predicted half a century ago, would have been considered as chimerical. But, as in the progress of life, every man of business, where nothing adverse happens, if he increases his expences by extending his trade, increases also his income; so nations go on for a time, accumulating at once wealth and expences. There is an increase of industry, invention, and capital: and it is impossible to determine the precise point where this increase shall be arrested.

## IRISH AFFAIRS.

Numerous obstacles daily arise to the plan for settling an amicable connection with Ireland. The manufacturers of England, the great nerve of the nation, oppose regulations in which they see, or imagine they see, their own ruin. It may however be a century, such is the indolence of the Hibernians, before the evils dreaded by our manufacturers overtake them: the love of gain is quicksighted, and a very provident passion. It is seldom that politicians are so much moved by a consideration of objects so distant as those which have alarmed the British manufacturers.

## S C O T L A N D.

A very large sum has been granted by parliament for the purpose of building a new college at Edinburgh. This is one among a number of favours lately extended to North-Britain. It is reasonable, that this ancient kingdom should profit by the American revolt, and the consequent pliancy of the legislature, as well as other countries. Yet it may be doubted, whether the application of any extensive sum for the building of a magnificent college at Edinburgh, be a wise or proper expenditure of the public money. The celebrity of the Scotch universities, does not depend, any more than that of the Scotch church, on external magnificence or rich endowments. It is only by the same arts that acquired their fame, that they can maintain it. The nerve that obtains eminence of any kind, is generally relaxed where there appears a solicitude to display and support it by external decoration. Reasoning, therefore, from this symptom, we should be led to fear, lest the glory of the *second* Temple should not be equal to that of the *first*. And certainly, from that vicissitude, which is incidental to literature, we may foretell, that the day will arrive, when the Muses shall take their flight from the capital of Scotland, and leave their new palace as a monumental sepulchre of that reputation by which it was founded.

This, however, is an event that is by no means to be wished for; and we hope that the Patrons of the University of Edinburgh will be stimulated from the generosity of the government to bestow their best care in filling up such vacancies as may happen in this illustrious seminary of learning, with men of the most approved abilities; that for the future they will suffer no professorship to be bought; and that they will permit no professors to enjoy their salaries, who discharge not the duties to which they are bound.

## SPAIN

## SPAIN and PORTUGAL.

The face of the world, for the perfection of human nature and the happiness of mankind, is broken into different kingdoms by rivers, and seas, and mountains, and vast deserts. Though policy or arms may supersede these boundaries for a time, nature resumes her prerogative at last, and extends or contracts whatever limits are not of her appointment. That great peninsula which is bounded on the north-east by the Pyrenean mountains, and on every other side by the ocean, seems destined to form the strongest monarchy in Europe. The double marriages between Spain and Portugal, have a tendency to fulfill the intentions of nature, and to reduce these kingdoms into one empire, respectable under any circumstances, but with liberty and the arts, formidable to the other governments of Europe. If it shall be the fortune of Spain to give an heir to the crown of Portugal, the power of the Bourbons will be of greater extent than ever. If on the contrary, the Spanish throne shall in the process of time, be filled by a descendant of the House of Braganza, there is an end of the famous family compact, and Spain and France, as heretofore, will be actuated against each other by the animosity of proud and hated rivals.

The naval preparations in the port of Cadiz, have doubtless, for their object, the security, perhaps the extension, of the Spanish power in the West Indies.

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✂ *Our Account of Dr. Priestley's Letters to Dr. Horsley, Part II. is unavoidably deferred to the next Number.*

T H E

# ENGLISH REVIEW.

For M A Y, 1785.

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ART. I. *A Collection of Theological Tracts.* By Richard Watson, D. D. F. R. S. Lord Bishop of Landaff, and Regius Professor of Divinity, in the University of Cambridge, 8vo. 6 Vols. 18s. Merril, Cambridge. Evans, London. 1785.

THE editor of this publication is already well known to all the lovers of manliness of sentiment, and of genuine Christianity. The volumes before us, as the qualities they principally exhibit are rectitude of judgment, and patience of selection, may not perhaps add much to the reputation he enjoys, as a polished and eloquent writer. But they will certainly add to the praise, which is not only more worthy of the Christian divine, but upon which a higher estimation will be placed by every man of elevated sentiments, the "praise of true desert" and disinterested exertion for the benefit of society.

The purpose of the work will perhaps be best stated in the language of the compiler.

"In publishing this collection of Theological Tracts I have had no other end in view; but to afford young persons of every denomination; and especially to afford the Students in the Universities, and the younger Clergy, an easy opportunity of becoming better acquainted with the grounds and principles of the Christian Religion than, there is reason to apprehend, many of them at present are. My first intention was to have admitted into the collection, such small tracts only in Latin or English on Theological subjects as had sunk into unmerited oblivion; but, on mature reflection, I thought it better to consult the general utility of the younger and less informed clergy, than to aim at gratifying the curiosity, or improving the understanding of those who were more advanced in years and

knowledge. Instead therefore of confining myself to single tracts I have not scrupled to publish some, intire books; but they are books of such acknowledged worth, that no clergyman ought to be unacquainted with their contents, and by making them a part of this collection, they may chance to engage the attention of many who would otherwise have overlooked them. It would have been an easy matter to have laid down an extensive plan of study for young divines, and to have made a great shew of learning by introducing into it a systematic arrangement of historians, critics, and commentators, who in different ages and in different languages, have employed their talents on Theological Subjects. But there is a fashion in study as in other pursuits; and the taste of the present age is not calculated for the making great exertions in Theological criticism and Philology. I do not consider the tracts which are here published as sufficient to make what is called a deep divine, but they will go a great way towards making, what is of more worth—a well informed Christian. In divinity, perhaps, more than in any other science, it may be reckoned a virtue *aliqua nescire*; for what Quintilian observes of historical, is certainly very applicable to an abundance of Theological writings.—*Persequi quidem quod quisque unquam vel contemptissimorum hominum dixerit, aut nimia miseria, aut inanis jactantia est: et detinet atque obruit Ingenia, melius aliis vacatura.*

The contents of the several volumes are,

“ Vol. I. Dr. John Taylor's Scripture Divinity.—Reflections on the Books of the Holy Scripture to establish the Truth of the Christian Religion, by Peter Allix.”

“ Vol. II. History of the Apostles, by Nathaniel Gardner, D. D.”

“ Vol. III. Dissertation on the Ancient Versions of the Bible, by Thomas Brett, D. D.—Historical Account of the several English Translations, by Anthony Johnson.—Introduction to the reading of the Holy Scriptures, by Messrs. Beausobie and L'Enfant.—Key to the Apostolical Writings, by John Taylor, D. D.—Plain Reasons for being a Christian, by Samuel Chandler, D. D.”

“ Vol. IV. Reasonableness of Christianity, by M. Locke.—Discourse on natural and revealed Religion, by Dr. Sam. Clarke.—Discourse on Prophecy, from Discourses by John Smith.—Essay on the Teaching and Witness of the Holy Spirit, from Lord Barrington's *Miscellanea Sacra*.—Essay on Inspiration.—Essay to show that no Text of Scripture has more than one single sense, from Benson on the Epistles.

“ Vol. V. Of the Truth of the Christian Religion, from Hartley on Man.—Ditto, by Addison.—Of our Saviour's Predictions concerning the Destruction of Jerusalem, from Lardner's Jewish and Heathen Testimonies. Of the Probability of the Gospel History, from Macknight's Truth of the Gospel History—Of the Man of Sin, from Benson on the  
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the Epistles.—Observations on the Resurrection of Jesus Christ, by Gilbert West.”

“ VI. Eight Charges to the Clergy, by Arbp. Secker.—Of the Corruption of Christians, by Ostervald.—The Design of Christianity, by Bishop Fowler.

Beside the above articles, these volumes contain a collection of Theological questions, maintained in the University of Cambridge, in the earlier part of the last century, and from the year 1755 to 1785. There is also an appendix, exhibiting a copious list of publications in the various branches of Theology, with strictures on their respective merits.

Upon the general strain of the compilation we shall only observe in one word; that an omission, which greatly surprized us in turning over the contents of the volumes, is that of bishop Butler's Analogy of Natural and Revealed Religion to the Constitution and Course of Nature. We are perfectly aware, that the tastes of different men must always be expected to be different, and that persons, equally sound of understanding, and equally versed in the science in question, must be expected to vary extremely from each other in a selection of this kind. But Butler's treatise has always been received with so high applause, coincides so much with the professed sentiments of our editor, and is of a merit so far out of comparison with half the pieces in this collection, that such considerations seemed wholly inadequate to the solution, and insufficient to justify us in suppressing our astonishment.

The preface of the compiler distributes itself into two heads. The one, just and sensible reflections on the present state of Christianity, and the proper methods for its improvement; the other a lesson of moderation, liberality, and candour towards those who differ from us. The principles here delivered, appear to us unquestionably true; our only wonder has been, that it was thought necessary to deliver them with so much accuracy, prolixity, and labour. We have always thought that the garb of ostentation and parade, sat but ill upon the personages of liberality and truth. And we have been led to form somewhat a more humble opinion of the progress of the present age, when we have observed the appearance of the most natural sentiments of the human mind, thus accompanied with effort, and struggle, and a certain conscious superiority.

The quality of candour may be considered as of two kinds. There is a mind, to which it is in a manner innate, and where it is perfectly at home. Here no study is requisite to create it, and no discipline to bring it to perfection. Like the fruits of a rich and generous climate, it bursts forth

spontaneous, and cultured by no hand but that of the almighty Maker, displays every attraction of form, and every exquisiteness of flavour. So far from being accompanied with exertion in its energies, it possesses them unbidden, and brings them forth without any reflex perception of their beauty and worthiness.

But there are also minds, which, possessing no inherent comprehension of thought, and largeness of sentiment, come by slow and weary steps to the conviction of their merit. They accordingly aspire to their attainment, some from a principle of honest rectitude, and some from an ambition to adorn themselves with the characteristics of men of a superior order. With such the exercise of liberality and justice, will always have something of the laborious, and, unlike the men to whom the qualities originally belong, they will ever be rehearsing their praises, and reminding you of the sacrifices they make at their shrine.

It will however be said, that, granting all this, the liberal minded man will often find it necessary to teach with earnestness those lessons to others, which he least of all needs to have inculcated upon himself. But for ourselves, we profess to have our doubts respecting the utility of these grave lectures of forbearance and moderation. Let us see the heads of our church and the expositors of our holy religion, displaying their gentleness and candour in the simplicity of their language, the charity of their conduct, and the edifying philosophy of their conceptions. It is by such means that the lesson will be spread far and wide, and the beauty of the pattern give birth to universal emulation. Am I a Socinian, a Mahometan, a Deist, an Atheist? You expect me perhaps to bespeak your indulgence, and pathetically to address your generosity. But you are mistaken: I have not a word to lose upon so low minded a theme. I ask no favour, I demand no pardon, I am guilty of no crime. And I cannot stoop to the meanness of asking that as a suppliant, to which I have a claim of right as a man.

It is not necessary to apologise for the freedom of these animadversions. The discerning reader will easily perceive that they are dictated by a general spirit of philosophy, and proceed from no disrespect to the illustrious compiler of this publication. It is saying little to his discredit to confess, that we cannot rank him in the very first class of human minds; for, we are apprehensive that forms a slender band indeed. But we have long enlisted ourselves among the sincerest of his admirers for independency of sentiment, integrity of profession, and a noble disdain of personal and selfish considerations. And, though we may believe that his

his character is not without all shadow of a blemish, we are however persuaded, that he is an honour to the church of which he is a member, and second to no man that sits upon the bench of bishops.

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ART. II. "*An Essay on Medals.* Small 8vo. Price. 4s. sewed. Doddsley, London, 1784."

THE Study of medals, when conducted by real science, and a solid understanding, is of the utmost utility; it is likewise productive of much rational and pleasing entertainment: in both these views therefore a directory in this study is to be considered as an object of consequence. To history, geography, chronology and the elucidation of the writers of antiquity, a knowledge of medals is of the greatest service. The advantages to be reaped from it by the architect, the sculptor, the poet, and the painter are sufficiently obvious. Nor will the natural philosopher find it a barren and unprofitable pursuit: while the connoisseur, who collects and arranges his coins merely for the purpose of amusement, need not blush at a comparison of his occupations with any of those which fill up the hours of gay or serious idleness.

The present compilation appears to be the work of a person well acquainted with his subject. The arrangement is good, and the author briefly touches upon every thing that is necessary for the study he means to recommend. Of this the reader may judge by the following skeleton of the work.

• Rise and progress of the study of medals—Utility of this study—Connexion of the study of medals with the fine arts of poetry, painting, sculpture and architecture—The various sources of delight and amusement arising from it—Metals used in the fabrication of coins and medals—Different sizes of ancient coins—Their former value—Conservation of medals—Portraits to be found on them, of which different series may be arranged—The Reverse of medals—Symbols observable on them—Their Legends—Medallions—Medals called *Contorniati*—Greek medals—Roman medals—Medals of other ancient nations—Modern coins and medals—Coins and medals of Great Britain and Ireland—Observations on the progress of the British coinage—Rarity of some ancient and modern coins—Counterfeit medals, and the arts of distinguishing them from the true—Directions for forming cabinets—Present prices of medals—An explanation of the more common abbreviations occurring on Roman medals—A valuation

of English coins from William the Conqueror—Brief notices from the Scottish acts of parliament with regard to the coins of that kingdom: and an account of the rarity of Scottish coins—An estimate of the rarity of all the coins of Roman Emperors, with their prices.

Such is the variety of matter treated of in the present publication; which as an introduction to the study, as an elementary book, possesses great merit: and the more so, as it points out the sources which lead to a complete knowledge of the subject. The author frequently expresses himself too strongly, and besides attempts an epigrammatic turn in many places which might have been better omitted. An instance or two will confirm our animadversion. "The series of English pennies extends therefore without any failure from Egbert the first king, to the present reign; *and will in all probability, to the end of time.*" Considering the various revolutions to which this Globe has been, and *in all probability* ever will be subject, this is speaking rather positively. Of the silver halfpenny of Edward the sixth, he says. "The smallness indeed even of the silver halfpenny, though continued down to the commonwealth, was of extreme inconvenience; for a dozen of them might be in a man's pocket, and yet *not be discovered without a good magnifying glass.*" Had he been speaking of the coins of Lilliput, he might have obtained some credit.

Be this as it may, the coinage of England was, soon after the revival of the mill in this kingdom by Briot, carried to a pitch of perfection which it never had reached; and, in point of workmanship, never will in future attain. The reader will instantly perceive that the miraculous works of Thomas Simon are meant; works which excel, and will ever excel any of the kind, either ancient or modern.

Simon was truly a wonderful artist, but to say that he never has, nor never will have his equal, is carrying panegyric beyond all reasonable bounds. Should we be disposed to allow that no medallist artist has come up to his perfection, we cannot possibly subscribe to what may be called the author's prophetic encomium, as what may, or may not be, is beyond the reach of mortal decision.

As a specimen of the work, we shall present our readers with part of what is said upon the British coinage, thinking it will be more interesting to Englishmen than any other portion we could have chosen, and as it will justify what we have said of the epigrammatic turn which appears without much propriety in several parts of the publication.

The whole coinage of Queen Ann, and part of that of George I. which is of this artist, is entitled to praise. It afterwards continued in a tolerable condition till the commencement of the present reign, when it fell into the deplorable state in which we now view

it. In the first gold coinage of this reign, the face was quite a model, destitute of all feature and character: and another portrait has been given since 1770, or a year or two before or after, with such gross faults as to make our coinage a matter of laughter. For the head being most sweetly and languishingly screwed about to the left, so that a great part of it should appear, yet, to our astonishment, no head is to be seen; so that the malicious joke of Foote might jump into any one's mouth. Instead of the due proportion of head and hair, we only perceive the face cut off from the head, and a few rude lines scratched where the junction must have been, evidently put there that ladies might not be shocked with the study of anatomy.

Our gold coin can only be rivalled by our copper. The first half-pence present such a face as human creature never wore, jutting out something in the likeness of a macaw. The latter ones are improved a little; and in this our copper coin has a preference over our gold.

The state of coinage in any kingdom is commonly a barometer of its power, always of the state of its arts. Hence it is matter of national glory, that the coin be well executed; and the decline of the money is justly esteemed a sure symptom of the decline of the state. Some grey-haired medallists, from this circumstance, foretold the loss of America, and all the calamities which, during this reign, have hastened the decline of Britain. Jestling apart, whatever may be the case with our glory, our coin may rank with that of the lowest times of the Roman empire.

It is not therefore surprizing to hear that a noble Lord has projected a wonderful improvement upon our money, and has actually got pattern pieces struck upon this new plan. The intent of this project is, that all our coin shall be in *cameo*, not *intaglio*; cut hollow, not in relief. Were it to take effect, what would be the *nummi bracteati*, or all the efforts of the politer Goths of antiquity, to our currency? May the noble Lord appear upon one of the first hollow coins, in all his glory!

But surely the whole plan of coinage is yet susceptible of real and most important improvements. A far higher relief might be given to the impression, so as to rival the ancient in this grand criterion of good coin; and this relief might with ease be protected by a circle of equal height around the rim of the piece. This circle would not only serve to preserve the coin, but might, in the whole coinage, bear a legend upon the edge; an operation so simple as to appear upon the tin halfpence, when they were in use. This circular legend, now used only upon the crown and half-crown, ought to adorn and protect every coin, from the five-guinea piece down to the farthing; for there cannot be so easy and so effectual a guard against forgery. The legends ought to be placed within the circle, and that on the edge might extend over the whole surface, so as nothing could be taken from the coin without appearance. The copper coinage of 1717, and gold coinage of 1728, are something in the general style of this proposed, but not of sufficient relief, and without the circular legends. Such as they are, however, these

coinages ought to be recommended, as of the very best form which has ever yet appeared.

‘As to the obverse, the decorating a modern prince with a crown of laurel, an ornament never now used, is truly childish; as is the Roman armour, and every circumstance not belonging to real life. Want of genius is the only plea an artist can offer for the stupid practice of following models at the expence of nature.

‘On the reverse, the poor presentation of the arms of a country may be considered as a proof that Europe wants yet some centuries of eloping from barbarism. Of all possible reverses this must be allowed the most Gothic, and empty of all thought or design. Room for the highest elegance ought to be given upon the reverses of coin, and objects of delight and instruction delineated.

‘The legends ought always to be in the language of the country where the coin is struck; for the money is made for it, and not for foreign nations; and every inhabitant ought to be enabled to read the legends of the coin, which is made for him, and every day passes through his hands. It is surprizing that, when the scripture was given in English, the coin was not likewise translated: but the night of ignorance drops at once; while it is with many a long and arduous struggle that even the dawn of science appears.

‘Supposing, for the sake of a reverie, an alteration in the British coin upon these principles, the obverse might throughout, as at present, contain the king’s portrait, but without armour, or laurel crown, till he wears them. Around would run the illustrious title, *GEORGE III. KING OF GREAT BRITAIN AND IRELAND*: the other titles, of which the initials cut so awkward a figure upon the reverse of our gold and silver, might be left out of the coin without inconvenience.

‘But the reverses, if historical events are not allowed, in imitation of the Roman, should be varied, in every species, something in this way. The guinea might present a figure of Liberty, as the most precious of our possessions, and worthy of the analogy of gold; the legend might be, *THE GUARDIAN OF BRITAIN*. On the half-guinea, suppose an image of Fortitude, *THE GUARDIAN OF LIBERTY*. The crown piece might bear Liberty, Agriculture, and Commerce, *UNITED TO BLESS*: the half-crown, the king, a peer, and a commoner, emblematic of our happy constitution, with the legend, *UNITED TO PROTECT*. The shilling might be charged with a ship of war conveying a merchant vessel, *WEALTH AND POWER*: the sixpence with an oak in a storm, *STRONGER FROM THE TEMPEST*. The halfpenny may remain as it is, with regard to the impression, only doubling the size of the coin; the Britannia should hold a trident in her right hand, and let the other recline upon the helm of a ship, instead of holding both aloft, with impertinent articles in each, a posture very Gothic, and unknown to the ancients. What is the meaning of her long spear? What of her olive branch, with which she sits, like an old lady in a Gothic picture with a flower in her hand? The farthing, of the size of the present halfpenny, might present an husbandman sowing, with this legend, *BY INDUSTRY SMALL THINGS GROW GREAT*.

‘But any effectual improvement of our coinage must be left till God help us; together with the more important improvements of the police of London, of our waste lands, and of parliamentary representation.’

In this extract, the reader will perceive several instances of the attempt at *point*, which we have noticed above. There is something ludicrous in saying, that God must help us, to improve our taste in coinage; but the author’s criticism on our coin is perfectly just, and his proposed improvements might be attended to by government with advantage.

Upon the whole, the medallie student has great obligations to the author of the present Essay, who is at the same time, short, clear and comprehensive.

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ART. III. *An Essay on the Polity of England*: with a View to discover the true Principles of the Government, what Remedies might be likely to cure the Grievances complained of; and why the several Provisions made by the Legislature, and those recommended by Individuals have failed. 8vo. 6s. boards Cadell.

THE author of this performance disclaims all ideas of party and faction; nor indeed, do we perceive from its tenour that he has any purpose to gain, but that of submitting with candour his sentiments to the public. He reprobates the distinction of ‘the king’s friend,’ and ‘the friend of the people,’ and is willing to class himself in the number of those who are friends both to the king and the kingdom.

He employs the first division of his volume, in inquiring into the dangerous tenets of those who seem to wish for the annihilation of monarchy. Under this general head, he treats of the executive power; and from his scrutiny into this topic, he is led to conclude, that the English government though it bears a monarchical form is essentially a Republic. He then turns his attention to the origin of our constitution, and to its judicial and legislative powers. His next care is extended to the rise, the progress, and the consequences of the authority and importance gradually acquired by the House of Commons.

His second book or division, is allotted to the examination of the caution and delicacy which seem to be necessary in reducing either the *prerogative* or the *influence* of the crown. In his third book, he unfolds the nature of the grievances now complained of, with a view not only to discover the principle from which they originate, but the remedies of which the application is the most likely to be efficacious. Here his discussions are ample; and he delivers it as the result

fault of his reasonings, that if improvements are to be made in our government, they must have a reference to its nature and principles; that a will or authority, independent of the people, is a violence to the spirit of democracy; that virtue in the commons, and power in the king are indispensable principles; that there is a danger, lest the executive power by the means of corruption should engross to itself the whole legislative authority; that there is a hazard lest legislative assemblies, by the operation of faction, should exalt themselves into the enjoyment of the executive power; and he is certain with Montesquieu and other writers, that if the executive and legislative branches should be united, there would ensue a general anarchy and confusion. But while our author points out these evils, he is of opinion that they may be prevented by the destruction of private views; by abolishing the boroughs, and commanding members to be returned by suitable districts; by shortening the duration of parliaments; by communicating freedom and frequency to elections; and in fine by drawing a line between liberty and power that should be too sacred to be infringed upon by the legislative or the executive powers of government.

In his fourth book, our author exhibits a view of the precautions of the legislature at different periods to remedy the grievances complained of. The statutes containing these, engage his scrutiny, and he exposes their inefficiency and partial operation.

In his fifth book, he enumerates the different projects of private politicians to remedy the public grievances, and treats each of them in due form. He canvasses them in the following series. '1. An equal representation, or a representation proportioned to the number of the people. 2. For adding an hundred members to the counties and the metropolis. 3. For limiting the number of the peerage. 4. For chusing into the ministry neutral men, and men of capacity, impartiality, and disinterestedness. 5. An equal representation and annual parliaments.' Of all these propositions, it is the opinion of our author that they are pernicious.

He is alike hostile to the provisions of the legislature, and to the plans of private individuals. It is his wish that the inhabitants of every considerable place were fairly represented in parliament. He is anxious that the representatives of the people should have a common interest with the community; that they should be removable at the end of every session, if their behaviour should be found to be reprehensible; that the constitutional boundaries of their duty should be clearly ascertained; that faction and corruption should be banished from

from the House of Commons ; and that the people confident of the virtue of the Commons should enjoy liberty and happiness. He is positive that our public treasure is profusely squandered ; and he is afflicted that we should be unsuccessful abroad, and dissatisfied at home. He is an enemy to pensions, contracts, loans, subscriptions, lottery tickets, and secret service money. He is scandalized that some late prosecutions should have miscarried, and that the fortunes of many public men should not have been enquired into with sufficient diligence. He is convinced that there is a criminality in the expenditure of the public money ; and he is satisfied that we are governed by men who are destitute of sufficient, legal, and constitutional knowledge.

Such in general is the outline of the present performance ; and as a specimen of the composition of our author we shall lay before our readers what he has remarked concerning the consequences of the power which may be assumed by the House of Commons.

‘ The statute of 12 Cha. II. c. 24. having finally abolished the feudal tenures, with all their slavish consequences, which formerly used to increase the splendor of the throne, and, at the same time, to keep the inferior land holders in subjection to the lords they held under ; let us see what may now be the power of the House of Commons.

‘ James I. in preferring Sir John Saville, laid a sure foundation for opposition to the measures of the crown ; and the subsequent impeachment of the earl of Middlesex in the same reign, and in the next that of the earl of Strafford, seem to have ensured its success. By the first, opposition is inspired with hope ; by the last, any minister must be dismayed with fear.

‘ Bills respecting the *personal liberty of individuals* may be passed quietly ; but if they relate to the necessary requisites for giving energy to the *measures of government*, they have too often met with a violent opposition.

‘ The present times, it is to be hoped, are an exception to such conduct. In so momentous a concern, however, it may behove the people to be upon their guard against every possible danger.

‘ Numerous connections may be united, and grow into a powerful and formidable faction ; *private views* may supplant all *public virtue*, and no one avenue to power be left unattempted. A party, perhaps, may try to *seize upon government* ; and, if very considerable, the several members of it may begin to consider themselves as invested with royal power, or at least, intitled to hold the supreme magistrate in tutelage. In comparison of this important object, they may look upon the privilege of proposing laws, and inquiring into the execution of them ; of granting money, and the administration of it, as matters of trifling concern. These events, it is hoped, are yet at a great distance. But if it should ever be the lot of this country to endure so hard a fortune, it may be of use to the present generation, in order to guard against the approach of so great

great an evil, to take a short view of its prognosticks. They seem to be these. Should the debates in parliament be constantly carried on with heat and animosity, and every measure of government be opposed and thwarted; should a faction garble the debates for publication, and editors of newspapers be taken into pay; should every ministry, without exception, and without any one direct and specific charge brought against them, be grossly abused and calumniated; should the true principles of government, the sound maxims of policy, and the real interests of the community, be lost in the eager pursuit of private interest or ambition; should men, because they are of a particular party, or possessed of talents for debate, though endowed only with superficial abilities, be sought for, in preference to persons of real knowledge and integrity, and even brought from other countries to fill the family boroughs; should eloquence, the great engine of faction, be considered of the same importance as in the days of Cicero, when Rome lost her liberty; and venality or corruption, (which is indeed the inseparable companion of faction,) become equally prevalent; should lawyers, because in the habit of public speaking, be brought into both houses of parliament; and even the highest offices in the law be bestowed, not so much on account of merit in the profession, as of certain conduct or connections in parliament; should the qualification required for members to sit in parliament be evaded, and instead of wages being paid by the electors, the most corrupt bribery be practised upon them.

Should the supreme magistrate be deprived of many of his prerogatives; should a cabal be able to force him to take into his service, political, maritime, and military men, utterly disagreeable to him; and the order of things be inverted, and instead of commanding, he himself be obliged to obey; should he be compelled to grant *places, pensions, and honours*, to the very men that have treated him with indignity; should those who have been distinguished by the royal favour, appear at public meetings to do things known to be offensive to their sovereign; should faction, as in the time of Charles I. call into their aid inflammatory petitions and inflammatory motions in parliament; and even the king's own ministers openly attempt to subvert his authority.

Should the inquisitorial power draw every branch of the executive authority into the house of commons, and the inquisitorial consequently become the executive power; should the royal prerogative be barely *nominal*, and *actually* performed by the ministry; and the ministry, awed by the terror of impeachment, or of clamorous and pertinacious invective, become afraid of exercising their functions, and the *choice* of the ministry, and the *direction* of their conduct *virtually* devolve upon the house of commons; and that power, which was designed to watch and impeach any misconduct in the administration, become, in effect, the administration itself, and the inquisitors of *its own* conduct.

Should the public councils, depending upon the fluctuating strength or weakness of contending parties, become fluctuating also; and in order to give some stability to government, some members be brought

brought into place, and others, going out, be gratified with *pensions*; should *prodigality* universally prevail, the public accounts, year after year, remain unsettled; every minister, and every parliament prove unwilling to correct this or any other abuse of trust in relation to the public money: defaulters and speculators be connived at and protected; and few men appear desirous to lessen the fund, of which most might hope to be partakers, and the *national debt* be increased with loss and disgrace to the nation.

Should a party, in opposition to ministry, raise a violent out-cry, and threaten impeachments; and to appease them, should the king change his ministry; should change succeed change; but all changes of men cause little or no change in measures; and in whatever hands, this party or that party, whig or tory, the nation receive no real advantage.

Should the national force become feeble and unsuccessful, and its councils so fluctuating, that no nation would enter into alliance to assist us; should those things which ought to be transacted *secretly*, be discussed publicly, and in consequence almost every scheme be frustrated; should debate and delay take place of *decision* and *dispatch*, our enemies be put upon their guard, and the most favourable opportunities for public advantage and honour irretrievably lost.

I say, should such things unfortunately happen, we may again, perhaps, as in the time of Charles I. find a set of men forward to erect themselves into a formidable party, and bold enough to declare, that their practices are constitutional; and that the nation can only be governed by some great and powerful party, or what they may call a *coalition* or *connection* of parties. Such times, it is hoped, are yet far remote: but whenever they arrive, if they shall ever happen, let it be considered, whether, when 'the strength of the state has become only the power of private citizens,' the constitution would not be lost; whether, if our force were disunited, it might not be easily broken; and foreign and domestic enemies alike overpower the strength of the nation? and whether it could ever be advisable to annihilate monarchy, for a system of government, which promises a want of *uniformity* of conduct, and consequently of allies; a want of *secrecy*, *unity*, and *decision* in resolving; and of *dispatch*, *strength*, *vigour*, and *consistency* in execution (and without these circumstances, no *protection* can be afforded); and which, finally, making that *mercenary* which ought to be *honourary*, encourages parties, incites *faction*, and promotes *perfusion*.

Whenever these things shall come to pass (if unhappily for us they ever do come to pass), and the nation shall enjoy neither the *strength* of monarchy, nor the *virtue* of democracy, we may be assured such will be certain signs that the principles of government are corrupted; and we need not wonder, if our dominions at a distance be lost, or those nearer home revolt; that disturbance prevail in every quarter; and, in a mart so plentifully stored with presentment, so great a traffic be carried on for places and pensions; in a word,

word, that the profits and emoluments of a rich and noble kingdom, like the spoils of a conquered country, be divided among the very persons, to whom it looks, in vain, for security and protection.

In former times, when the nation was divided into different parties, court and country, roundheads and cavaliers, petitioners and abhorers, whigs and tories, royalists and republicans, each side carrying their opinion to excess; violent tories were for absolute monarchy, violent whigs for no monarchy at all, but a democracy only; and, as a humorous writer states it, that between two thieves, whig and tory, the nation was crucified.

At length, both parties were convinced by bitter experience, that either extreme was pernicious. The royalists discovered, that absolute monarchy was *tyranny*; the republicans, that a democracy was tyranny and anarchy both. No longer governed by passion, reason resumed her seat; each side relaxed from the rigidity of their former principles; and, instead of sacrificing their *country* to their *party*, they agreed, at the Revolution, to sacrifice their *party* to their *country*. The two parties were to be melted, as it were, into one. The cause of liberty was not to be built on the narrow mean basis of *party*, but on the broad solid foundation of the *public good*. The odious distinction of whig and tory was to cease; and we were to enjoy the benefit of the monarchical as well as the democratical branch of the constitution.

Let us then follow the example set at the Revolution. Let us not attempt to subvert; let us rather use our endeavours to support the constitution; "a noble fabric, the pride of Britain, the envy of her neighbours, raised by the labour of so many centuries, repaired at the expence of so many millions, cemented by such a profusion of blood;" and which has stood the siege of so many ages, and so many adversaries, domestic and foreign.

Let us improve upon the plan established at the Revolution. Let us not only prevent the *crown* from doing *harm*, but enable it to do *good*. Let us give due weight to the house of commons; but let it not be such as to destroy the balance of the constitution. Let us more strongly confirm two of the first principles of the government, by endeavouring to procure *strength* for the *monarchical power*, and *virtue* for the *democratical*.

It is our opinion that the author of the work before us, is governed by motives of public virtue. But in general we imagine that he is too favourable to the power of the crown. It also appears to us, that he is not always sufficiently informed with regard to constitutional points; and it is obvious to us that what he has written on the subject of feudal tenures is exceedingly lame and imperfect. His errors, however, though they are often very palpable proceed not from design or any improper intention. He is a real friend to his country; and the impression he every where communicates of his integrity is most commendable.

As a writer or composer he affects not any share of praise. Nor are his talents in this line of any importance. He

writes

writes without art, and with no knowledge of composition. His manner is open; his arrangements unskilful; his diction familiar. He is a good citizen; but without any pretensions to philosophy, or literature. His reading is choice without being extensive. His views are liberal without being practicable. The goodness of his heart is more apparent than his judgment; and his judgment is better than his penetration. He has a natural fund of good sense; but it is unassisted by any discernment in business and affairs. His sensibility as a subject and a man afford the most entire satisfaction; but he no where exercises any force of genius, or any depth of political wisdom.

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ART. IV. *Travels into Poland, Russia, Sweden, and Denmark*. Interpersed with historical Relations and political Inquiries. Illustrated with Charts and Engravings. By William Coxe, A. M. F. R. S. Fellow of King's College, Cambridge; and Chaplain to his Grace the Duke of Marlborough. 2 vols. Royal 4to. 2l. 2s. boards, T. Cadell.

(Concluded from our Review of March.)

IN his second volume Mr. Coxe gives a full and interesting account of the Revolution of 1762, which placed the present Empress Catherine on the throne of the Russias. His history of Prince Ivan, who at his birth was appointed Great Duke of Russia, who, in the first year of his age, succeeded to the Crown, and in the same year, was deposed by the Empress Elizabeth; who was imprisoned for life, and put to death in his 24th year, exhibits a melancholy picture of human nature, unimproved by education. The anecdotes of Count Munich, a skilful and gallant military officer, who sustained a rigorous banishment of 20 years, with an unbroken spirit, while it amuses by the display of a scene as new and as wild as almost any in romance, serves eminently to illustrate the power of religion to raise the mind above the depression of prolonged suffering.

Mr. Coxe has been attentive to the objects that came within the reach of his inquiries, and they are highly worthy of attention. The new code of Russian laws—the present state of cultivation in the Russian empire—the different ranks of society, nobles, clergy, merchants, burghers, and peasants—academies of sciences and arts—literature—population, and revenues—military, naval, and commercial affairs—mines, canals—and the state of religion. While he treats these subjects, among various solid observations, and much interesting and useful information, the reader is every

every where struck with the wise policy and liberal views of the present Empress, who is solicitous to extend fully as much liberty to every denomination or class of her subjects as they are capable of receiving, or as is consistent with the authority of a despotic government.

The following mode of assessing merchants; merits the attention of legislators :

‘The merchants are distributed into three classes. The first comprehends those who have a capital of 2000*l.*; the second, those who possess 1000*l.*; and the third, those who are worth 500*l.*

‘By the 47th article of the celebrated manifesto of graces, as it is called, which the Empress conferred upon her subjects, at the conclusion of the Turkish war in 1775, all persons who chuse to enter themselves in any of these classes, are exempted from the poll-tax, upon condition of paying annually one per cent. of their capital employed in trade to the crown. The extent of their capitals, however, is not rigorously inquired into, for it entirely depends upon the merchants to name the ostensible sum which they are supposed to be worth; as a person possessing above 2000*l.* may enrol himself in any of the inferior classes, or even in that of the burghers, if he chuses to pay the poll-tax rather than one per cent. of his capital, and be entitled to no more privileges than they enjoy.

‘This alteration in the mode of assessing merchants, is productive of great advantages both to the crown and to the subject; the former receives, and the latter cheerfully pays, one per cent. of their capital, as well because they are by that means exempted from the poll-tax, as because they are also entitled to additional immunities. It is also a just impost, as each merchant pays according to his fortune; if his profits increase, his assessment increases; if they diminish, his contribution proportionably diminishes. With respect to the general interests of the nation, it must be considered as a master-piece of judgment and sound policy. It excites industry by holding up to the people a principal of honour, as well as interest, to be derived from the augmentation of their capital; and it affords an additional security from arbitrary impositions, by pledging the good faith of government in the protection of their property.— It is likewise productive of another very essential public benefit, by creating, as it were, a third estate, which, as it increases in wealth, in credit, and in importance, must by degrees acquire additional privileges, and gradually rise into consequence and independence.’

The peasants of Russia are divided into two classes: 1. Peasants of the crown. 2. Peasants belonging to individuals. The former inhabit the Imperial demesnes, and form about the sixth part of all the peasants in Russia. Being under the protection of the Sovereign, whatever oppressions they may suffer from Imperial officers or bailiffs, they enjoy a greater degree of security and protection than the peasants belonging to the nobles. Many of them have been franchised, and permitted to enrol themselves among the merchants

merchants and burgesſes. Peaſants belonging to individuals, are the private property of the landholders, as much as implements of agriculture, or herds of cattle; and the value of an eſtate is eſtimated, as in Poland, by the number of boors, and not by the number of acres.

The following account of the means by which Ruſſian peaſants may obtain liberty, and the advantage that is taken therefrom by the Empreſs, to extend the ſphere of liberty in her dominions, furniſhes an example of the prudent manner in which that great Princeſs mixes a neceſſary regard to the privileges of the nobles, with a ſtrong deſire to confer the bleſſing of freedom on the great body of her ſubjects.

“ A peaſant may obtain his liberty, 1. by manumiffion, which, upon the death of the maſter, is frequently granted to thoſe who have ſerved in the capacity of his immediate domeſticks; 2. by purchaſe; 3. by ſerving in the army or navy; for a peaſant is free from the moment of his enrolment, and continues ſo whenever he obtains his diſcharge: and in all theſe caſes, the Empreſs has facilitated the means of obtaining freedom, by waiving ſeveral rights of the crown, which, in ſome meaſure, obſtructed this acquisition of liberty. Although her Maſteſty cannot alter the fundamental ſtate of property, by conferring upon the peaſants, as individuals, any material privileges which might infringe thoſe of the nobles; yet ſhe has not neglected their intereſts, but has iſſued ſeveral laws in their favour, which have given them ſome alleviation.

“ By allowing them to ſettle in any part of her dominions, and to enrol themſelves among the burghers or merchants, according to their reſpective capitals, ſhe has given a ſtability to their freedom, and afforded the ſtrongeſt incitements for the exertions of induſtry. She has repealed thoſe oppreſſive laws, which forbid, in certain diſtricts, all peaſants to marry without the conſent of the Governor of the province, or the vayvode of the town, who uſually exacted a preſent from the parties. The Empreſs, by abolishing this tax upon the rights of humanity, has wiſely removed, as far as lay in her power, every obſtacle to marriage.”

Among Mr. Coxe's remarks, and the facts he relates in his Travels into Sweden, we meet with theſe:—He makes it appear probable, from a ſtriking affinity between the Hungarian and Lapland languages, that the Hungarians and Laplanders are deſcended from one common ſtock, the Huns. For this information he is indebted, as he is for what is moſt valuable in his publication, to certain authors, who wrote in Latin, and who are but little, if at all, known in this country. He gives a ſuccinct narrative of the changes in the form of the Swediſh government; and particularly of the nature of the conſtitution eſtabliſhed at the Revolution of 1772. In oppoſition to Mr. Sheridan, who, in his “*History of the late Revolution*,” aſſerts, that the King of Sweden is, “no  
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less absolute at Stockholm, than the French monarch at Versailles, and the Grand Signor at Constantinople," he shews, by a review of the present constitution, that his Swedish Majesty, though now possessed of very great prerogatives, is yet in many important instances, a limited monarch.

Here we must observe, that Mr. Coxe, although he proves that the King of Sweden is not a mere despot, does not, however, altogether invalidate the position of Mr. Sheridan. "The two great features," says he, "which essentially distinguish an arbitrary from a limited monarch, are the uncontrollable right of enacting and repealing laws, and the imposition of taxes, without the consent of the subject; neither of which are exercised by the King of Sweden." We may venture to affirm, that neither would the *Grand Signor* hazard his authority, by *repealing laws*, or an *arbitrary imposition of taxes*.

The fame of the celebrated Linnæus will naturally interest many of Mr. Coxe's readers in the biographical memoirs which he has collected of that celebrated naturalist.—Of these the following, which describe the early bent of his mind, and the circumstances that urged him forward in his favourite pursuit, are a specimen :

"Carl Von Linné, or, as he is more known to foreigners, Linnæus, the eldest son of Nils Linnæus, a Swedish divine, was born on the 24th of May, 1707, at Ræshult, in the province of Smoland. His inclination for the studies, in which he afterwards made so wonderful a progress, commenced at a very early period of his life, and took its rise from the following circumstance :—His father used to amuse himself in the garden of his parsonage, with the cultivation of plants and flowers. Linnæus, while an infant, was soon led to take a share in this entertainment; and, before he was scarcely able to walk, expressed extreme satisfaction when he was permitted to accompany him into the garden. As his strength increased, he delighted in digging and planting; and afterwards obtained for his own use a small portion of ground, which was called Charles's garden. He soon learned to distinguish the different flowers; and, before he had attained the tenth year of his age, made small excursions into the neighbourhood of Ræshult, and brought many indigenous plants into his little garden,

"Being sent in 1717 to school at Wexio, under the tuition of Lanarius, by whom he was indulged with the permission of continuing his excursions, he passed his whole time in collecting plants, talking of them, and making himself acquainted with their names and qualities. He was so absorbed in this favourite pursuit, as totally to disregard his other studies; and made such an inconsiderable progress, that upon his removal, in 1724, to the *gymnasium* in the same town, his new master repeatedly complained of his idleness. Urged by these remonstrances, his father conceived his son to have no taste for literature, and proposed to bind him apprentice to a shoe-maker; and this destination would have taken place, if a

neighbouring physician, whose name was Rothman, struck with the boy's great genius, had not predicted, that he would, in time, become deeply skilled in a science, to which he seemed naturally inclined. This sagacious observer, having prevailed upon the father of Linnæus to continue his son's education, took the boy into his house, supplied him with botanical books, and instructed him in the first rudiments of physic, in which he soon made a considerable progress. When his father had assented to this advice, he had designed him for the church; and was not, without great difficulty, induced to agree that he should apply himself to the study of botany and physic.

"In 1717 he was sent to the university of Lund, where he acquired, under the celebrated Stobæus, the first systematic principles of natural history. Being lodged in that professor's house, he enjoyed many opportunities of improvement; and particularly from a curious collection of fossils, shells, birds, and plants. At this place he began to form an *herbarium*, collecting plants from all quarters, making repeated observations upon them, and comparing them with the descriptions of Tournefort, whose works he had received as a present from Dr. Rothman.

"During his residence at Lund, he prosecuted his studies with such unremitting attention, that he frequently continued them during great part of the night, in order to enjoy the use of several books, which he secretly obtained from the professor's library.—Once in particular, Stobæus suspecting that he had company at a very late hour, stole unobserved into his apartment, and was astonished at finding him employed in consulting the works of those great botanists, Cæsalpinus, Bauhin, and Tournefort. Pleased with this instance of his indefatigable zeal for science, the professor allowed him unrestrained access to his library and collections, and readily assisted him with advice and information.

"Linnæus did not confine himself to botany, but turned also his attention to the inferior orders of the animal kingdom; a branch of knowledge in which he eminently excelled, and which he was led to prosecute from a circumstance that would have damped the ardour of a less zealous inquirer. In endeavouring to form a collection of insects, he was stung by the *furia infernalis* in so terrible a manner, that his life was endangered. This event incited his researches to discover the nature and qualities of that venomous worm; which led him to develop and explain those numerous tribe of insects and worms, that had been but imperfectly described by preceding naturalists; and afterwards to throw new light upon the whole animal kingdom."

Mr. Coxe, during his progress through Sweden, could not avoid being struck with a surprising resemblance between the English and Swedish languages, not only in single words, but in whole phrases; so that a quick English ear may comprehend many expressions in common conversation.

"Among other instances of this kind," says our traveller, "I heard the postillions cry out, 'Come, let us go;'—'let us see;'—'stand still;'—'hold your tongue;'—'go on.' I naturally inquired their

their meaning of my interpreter, and found that they had the same signification as in our own language. They are for the most part, pronounced more like the Scottish than the English accent; and indeed, in general, the Swedes appeared to me as if they were talking broad Scotch. Nor is this any matter of wonder; for it is probable, that the Scottish mode of speaking is the same as was formerly used in England; and that, while we have gradually softened our pronunciation, the Scots have retained it."

Our author, on his entrance, describes the passage of the Sound, Ellinöor, and the Castle and Palace of Cronborg, the prison of the late unfortunate Queen Matilda.

"This princess, during her confinement, inhabited the governor's apartment, and had permission to walk upon the side batteries, or upon the leads of the tower. She was uncertain of the fate that awaited her; and had great reason to apprehend, that the party which had occasioned her arrest, meditated still more violent measures. When the English minister at Copenhagen brought an order for her enlargement, which he had obtained by his spirited conduct, she was so surprized with the unexpected intelligence, that she instantly burst into a flood of tears, embraced him in a transport of joy, and called him her deliverer. After a short conference, the minister proposed, that her Majesty should immediately embark on board of a ship that was waiting to carry her from a kingdom, in which she had experienced such a train of misfortunes. But, however anxious she was to depart, one circumstance checked the excess of her joy: a few months before her imprisonment, she had been delivered of a princess, whom she suckled herself. The rearing of this child had been her only comfort; and she had conceived a more than parental attachment to it, from its having been the constant companion of her misery. The infant was at that period afflicted with the measles; and, having nursed it with unceasing solicitude, she was desirous of continuing her attention and care.—All these circumstances had so endeared the child to her, rendered more susceptible of tenderness in a prison than in a court, that when an order for detaining the young princess was intimated to her, she testified the strongest emotions of grief, and could not, for some time, be prevailed upon to bid a final adieu. At length, after bestowing repeated caresses upon this darling object of her affection, she retired to the vessel in an agony of despair. She remained upon deck, her eyes immoveably directed towards the palace of Cronborg, which contained her child that had been so long her only comfort, until darkness intercepted the view. The vessel having made but little way during the night, at day-break she observed with fond satisfaction, that the palace was still visible; and could not be persuaded to enter the cabin as long as she could discover the faintest glimpse of the battlements.

"It is well known, that her Majesty resided at Zell, where she was carried off, by a scarlet fever, in the sixteenth day of her illness."

Mr. Coxe proceeds to give an account of the garden of Hamlet, and the history of Hamlet, from Saxo Grammaticus.

cas. He describes Copenhagen, and his reception at the court. He traces the form of government anciently established in Denmark; the causes and events which preceded and affected the Revolution of 1660, when the constitution was changed from an elective and limited, to an hereditary and absolute monarchy. In his tour into this country, he makes various remarks on its population, finances, the army and navy, literature and religion. Departing from Copenhagen, he pursues his journey, through Zealand and Holstein. At Odenſe, the seat of a Bishop, he finds the sepulchre of John King of Denmark, and of his son Christian II. from whence he takes occasion to give a sketch of the lives and fortunes of these princes.

During his progress through Sweden and Denmark, our traveller remarked, with attentive curiosity, many of those regular circles of stones which are so frequently scattered, not only over the face of these countries, but of our own.—On these monuments he observes, that they do not all appear to have had the same original destination. Some were raised as memorials of material events; others, as sepulchres; but the greatest part were probably places or objects of sacred worship.

Of this performance it may be said, in general, that it is a work of labour and understanding, but utterly devoid of taste or originality. The best part of it is compiled from the writings of other authors, which, it is but justice to observe, Mr. Coxe candidly acknowledges.

ART. V. *Observations on the Animal Oeconomy, and on the Causes and Cure of Diseases.* By John Gardiner, M. D. President of the Royal College of Physicians, and Fellow of the Royal Society of Edinburgh. 8vo. 6s. boards. Edinburgh. Creech.

THIS Work is divided into sections; and those into paragraphs numerically arranged; in the first section the Author treats of the *living principle in animals*. After a short introduction explaining the utility and necessity of the subject, Dr. Gardiner gives a definition of the living principle in animals, in the following words.

‘By the living principle is understood, that power which, in an animal, actuates it’s whole system, or from which is derived sensation, motion, and life; it is the cause of the preservation of the body from dissolution, and is capable of existing for some time under a suspension of all its actions.’

Having given this definition in the Writer’s own words, we shall now present our readers in a cursory manner with all he says on the living principle.

The chief seat of the living principle, though it be extended

tended to every part of the body, seems to be in the brain, cerebellum, and spinal marrow. This opinion confirmed by quotation from Dr. Alexander Monro's work on the Structure and Functions of the Nervous System. The brain may do the office of a gland to furnish a fluid for its growth and nourishment, and for moistening the contents of the encephalon, but he cannot admit the idea of an animal spirit being separated from the blood, and circulated through the brain for the purposes of motion, sensation, and life. *This, he very judiciously observes, would be a secretion of the living principle itself, which is an absurdity.* The nerves originating from the brain, cerebellum, and spinal marrow, are the medium of conveyance to the living principle; the power and quantity of which seems to be more considerable in certain conditions of the brain and nerves; an inexplicable phenomenon.

A degree of heat from 96 to 98, of Farenheit's thermometer is necessary to support the living principle; which possesses to a certain degree the power of resisting the effects of heat and cold.

The principle of life exists from the time of conception, though the first vital motion observable in the chick, is the *punctum saliens*, or beginning of the heart's motion. Analogy leads us to conclude, that it is the same in the human foetus.

Sympathy between the heart and lungs, though seemingly not existing in the foetus, is so remarkable as soon as the child is born, that it appears the action of either cannot exist separately. Hence the recovery of persons apparently drowned, by blowing air into the lungs, and other phenomena of the same kind accounted for. Respiration, the circulation, and heat, appear therefore to be the chief bonds by which the union of the living principle with the body is maintained. Arguments in favour of Mr. John Hunter's opinion, that part of the living principle is inherent in the blood—debility from repeated bleeding—loss of strength, and even death from sudden and violent hæmorrhages. Blood in circulation undergoing no change at one hundred degrees of heat, while with the same heat out of the body, it could not be preserved a few hours from putrefaction.

Living principle must be acted upon by the nerves, otherwise it loses its vigour, and becomes at last extinct. Remains however in the body some time after the vital functions are destroyed—May be suspended and stimulated into action again—instance, recovery of persons apparently drowned. Sensibility of the nerves, and their faculty of conducting the powers of the living principle, greatest during the growth of the body:—hence the gradual declension of

of its powers as old age advances. Effects of healthful stimuli on the system. Property of gastric juice in dissolving dead flesh, while it loses its power upon living flesh. Exemplified by the curious facts, first noticed by Mr. John Hunter, of the stomach itself after death, being corroded by the gastric liquor. Hunger probably proceeds from the stimulus of the gastric menitruum on the nerves of the stomach. Powers of the living principle preserved and improved by moderate exercise; diminished and exhausted by too violent exertions.—Restored by food and rest. Habit increases in a wonderful manner the active power of particular nerves, exemplified in dancing, playing upon musical instruments, &c. Great strength of body usually attended with a diminution of the mental powers, and *vice versa*; hence the debilitated body, and diseases incident to studious and sedentary persons. Great and sudden effects of the passions on the living principle.

Powers of the living principle uniformly and uninterruptedly conveyed to every part of the body. All the muscular system replete with it, and so tenacious of it, that it remains for some time after the death of the animal. This time different in different animals. In man and quadrupeds, whose organs of respiration are of the same kind, a short time. In frogs, vipers, eels, turtles, and other amphibia, for a longer period, and may be renewed by stimulus, as appears from various experiments.

We shall conclude mentioning our Author's observations on the living principle, by transcribing part of the thirty-sixth paragraph, because it gives an ingenious solution of some phenomena in the animal oeconomy, and in a manner which we do not recollect to have met with before.

‘It not unfrequently happens, during the last efforts of nature for the continuance of life, that slight convulsive motions of the muscles, particularly of the eyes and face, precede death. This effect probably arises from their vicinity to the principal seat of the living powers. But the more remote muscles are not affected; for from the want of a sufficiency of life, they are incapable of being acted upon. In such cases, after death, the muscles are found to be in a relaxed state, being soft and flexible,” &c.

From this analysis of what Dr. Gardiner says of the *living principle*, it is evident, that the medical reader will find much entertainment from this part of the performance at large. But in what light the metaphysician or the divine will consider what is here said of the living principle, is what we cannot take upon us to determine. It may naturally be asked; Is there a principle of life in the body distinct from the immaterial principle? This is a point we do not mean to enter into a discussion of. All we shall ob-

serve is, that the several phænomena ascribed to the living principle, do not appear to us in the least inconsistent with the idea of its being immaterial. The renovation of muscular action in some animals after death; is not a renewal of the living principle; but merely a renewal of a mechanical action, the effect of which exists for a longer time in some animals than in others, even after the primary cause of it is removed.

The second section treats of *the nerves, of sympathy, and of stimuli.*

Sympathy existing between all parts of the body, arises probably from the unity of substance between the nerves and the brain. Anomalous sympathies not satisfactorily accounted for from the anastomoses, or connections of the nerves with each other—owing to morbid irritability. The stomach, the principal seat of the most remarkable sympathetic affections which happen in valetudinary states of the body.

Healthy stimuli are such as by their action support the living principle. Noxious stimuli, such as destroy or lessen it.—The most powerful and salutary remedies most likely to become noxious stimuli. Stimuli lose their powers on certain persons by habit. Some stimuli act imperceptibly on the body, and yet occasion the most considerable changes in the system, either in producing diseases, or restoring health. Instances—putrid marsh-miasmata—effect of Peruvian bark—necessity of some stimuli producing their effects without consciousness—nerves of the skin from their number and sensibility most likely to be affected by the vicissitudes of heat and cold.

The nerves of the stomach, and bowels subject to a greater variety of imperceptible stimuli, than those of any other part of the body. The effects of morbid stimuli conveyed to distant parts with the same unconsciousness of the stomach being affected—In delicate constitutions certain stimuli are capable of producing a suspension of the animal actions. Thus fainting from slight causes—whole system affected from slight and even agreeable stimuli applied to the olfactory nerves, in irritable female habits. A blow on the pit of the stomach may induce a suspension of the vital powers, and even death itself, though upon examination after death, that viscus shall not appear to have suffered in its texture—Insensibility, and often death, from a blow on the head, without any apparent injury done to the skull or brain—Every sudden and unexpected pain more dangerous than that which is gradually brought on—instance the great degree of pain the human body is often capable of bearing before

fora dissolution, in many cruel modes used in some countries of putting malefactors to death. Affections of the mind influence the body, and *vice versa*—thus in chronic diseases, attended with præternatural irritability of the nerves; the paroxysm suspended for a time, while the mind has been under the influence of some particular passion or violent emotion:—hence the necessity and great use of keeping the mind constantly employed either by business or amusement in the cure of certain diseases. Effects of opium and of poisons communicated by sympathy. In habits where the admission of opium into the stomach, in whatever dose or form it may be given, affects the patient disagreeably, it should be injected into the rectum by glyster—nerves of the rectum bear opium in larger quantities than those of the stomach. Deadly effects of the lauro-cerasus; though its leaves boiled in milk may be taken with impunity, yet from the possibility of its producing accidents in children and delicate constitutions, ought to be banished from every species of cookery.—The mode in which the vegetable poisons operate not to be learnt by the inspection of the body. The observations on this point are so judicious, and so necessary to be known by all practitioners, particularly with respect to juridical information; that we cannot better close this account, which this accurate writer gives of the effects of sympathy, than by giving the whole of it to our readers.

When undoubted information is received that the deceased had taken a deleterious simple, or composition, in such quantity as is known to prove a poison to the human body; that, immediately after it was swallowed, such symptoms arose as are usually the consequence of the poison exhibited; that these symptoms increased in violence, and continued till they produced death; on such occasions there can be little doubt as to the cause; and if part of the poison is (*de*) found in the stomach and bowels, the evidence amounts to a demonstration. But without these circumstances, in our judicial declarations, we can prove nothing from any appearance of the body on dissection: for the suffusion of blood sometimes observed in different parts of the body, particularly about the face, neck, and breast, from the small vessels of the skin, is no more than what happens in almost every case of sudden death, and even takes place sometimes on a stop being put to the circulation, on the demise of people after chronic diseases. Neither do those slight degrees of redness, from the blood stagnating in the small vessels of certain parts of the stomach and bowels, after death, prove that any thing is unnatural, or characteristic of particular poisons. All must be referred to the particular operation of the poison on the nerves of the stomach, by which their power of conducting the principle of life is destroyed. Its effects are by general sympathy, quickly communicated to the rest of the system,

and

and produce a suspension of all action, but without making the smallest apparent alteration on the structure of the nerves or other parts.\*

In the third section Dr. Gardiner proceeds to consider *the effects of heat and cold.*

The writer first takes a review of Dr. Crawford's ingenious theory upon this subject; and although he agrees with him in his general principles, yet he differs with him in his mode of reasoning, and argues against the manner in which the Doctor supposes the animal heat to be supported.—He admits the double exchange of the principles of heat and phlogiston in the lungs, but cannot conceive how this should become the source of animal heat in the circulation; a circumstance accounted for by Dr. Crawford; by observing that the blood in the course of the circulation absorbs a great quantity of phlogiston, and is thereby obliged to part with a portion of its heat. Dr. Gardiner supposes, on the other hand, that part of the fire extricated from the air in the lungs is expended in converting the moisture accompanying respiration into vapour, and that the rest is absorbed by the blood, which, in circulation, gradually undergoes such a change from the state it possessed in the large arteries, as lessens its capacity for containing absolute heat, and of course there will be a gradual extrication of part of that fire it held.

The author likewise differs from Dr. Crawford with regard to the mode in which that power in animals is produced, by which they are enabled to maintain nearly the same temperature in different degrees of heat; which the latter thinks is owing to the degree of heat in which the animal is placed, diminishing proportionally the attraction of the blood for phlogiston.

The writer alleges, that from the commencement of animal life there is a constant generation, and a constant consumption of heat; this takes place after birth:—Deficiency in the organs of the foetus for generating heat, supplied for a time by the mother. Generation of heat commences with respiration, illustrated by the process of incubation, admirably well detailed here. Review of the experiments recorded in the Philosophical Transactions, concerning the degree of heat the human body was able to bear without any sensible inconvenience, and which induced an opinion, that the living body possessed a power of resisting for a time any addition or diminution of heat above or below the healthy standard. The author contends, that the living body possesses no such power of resisting or destroying heat, when placed in an air heated greatly above its own temperature. This circumstance Dr. Gardiner accounts

for in a more simple and satisfactory manner; observing that this balance of heat and cold, and the prevention of any remarkable change in our temperature, is accomplished by various actions being by turns excited in the body for the production of heat or cold, and for that degree of either which best corresponds with the exact regulation of the standard heat. In temperate air, these operations carried on with such ease, that no fatigue is experienced from their continued action. In air extremely hot or cold they act with a degree of violence on the body, and the system is excited to such actions as correspond with the nature of the stimulus. Exemplified by a review of the effects of heat applied to the body as stated in these experiments.

Pulse quickened, and perspiration increased—heat produced and increased by acceleration of circulation; this if suffered to accumulate would destroy the animal—hence the necessity of a sweat being produced, which contributes greatly to carry off the surplus of heat. Loose spongy texture of human body makes the admission of heat into it gradual and flow; its bulk too, supposing it a mass of inanimate matter, would require a considerable time to be heated thoroughly so a few degrees above its temperature. As animated, nature is employed in counteracting the effects of the heat by the refrigerating process of sweating, and the consequent expenditure of heat in the formation of vapour. Powerful effects of evaporation, exemplified by the practice of cooling wine in hot countries, by wrapping up the bottles in wet cloths, and hanging them up in the sun, and by other curious facts.

The powers of life proportionally exhausted by an accumulation of heat above the natural standard,—Bodies in which heat is accumulated resist for a time the effects of cold air; hence the gentlemen who were so overheated in the experiments, felt no inconvenience from exposure to cold air. But they experienced more or less of debility and languor, trembling of the hands, and other symptoms, all shewing, that while they remained in this heat, there was an uncommon exertion of the powers of life in obviating the effects of it, and that by a continuance of the same process these powers may be totally exhausted. Cautions against cooling the body too suddenly after being overheated.

Power of living bodies to resist cold as well as heat. Animals possess a power, according to Mr. John Hunter, of generating heat for this purpose. Principle of life begins to decline when an animal body, or part of it is cooled considerably below its standard heat, and continues declining till totally extinguished—recovered by gradual admission of

of heat. Danger of sudden application of it. Application of these principles to diseases—necessity of regulating the heat of the body, according to the natural standard in the cure of some diseases. Ill effects of too great a degree of heat or cold during the night. High living and violent exercise hurtful in warm countries—in cold ones a more liberal diet, an indulgence in strong liquors, and hard exercise, may not only be used with impunity, but appear even necessary.

In the fourth section, *Dr. Gardiner treats of fevers in general.*

General causes of fevers reduced to five, 1st, Excess of cold; 2d, Excess of heat; 3d, Marsh-miasma; 4th, Human contagion; 5th, Specific contagion. Proximate cause of fevers not known from our ignorance of the laws of the animal economy. Division of fevers into simple and complicated.—Nature and danger of marsh-miasma.—Marshy and fenny places not the sole sources of it.—Human contagion the most active cause of fevers.—In camps, arises chiefly from the privies—attains its highest violence in hospitals and jails—neglect of cleanliness gives rise to it in poor families. Diseases arising from marsh-miasma, and human contagion nearly the same—Sir John Pringle's Medical Annotations, a manuscript bequeathed to the Royal College of Physicians at Edinburgh, quoted in support of this opinion.

Modes in which the matter of infection may enter the body:—by the pores of the skin—no sufficient evidence;—by respiration—more plausible—strong objections to it;—by inoculation;—by being mixed with the saliva and swallowed,—this last the most probable way of infection being conveyed into the body. Progress of infection by inoculation; and the reasons for its being milder ingeniously suggested. Effect of cold in diminishing the variolous fever—chewing tobacco and taking care not to swallow the saliva, a preparative against infectious putrid cases.—Upon this principle it is, that an emetic and a purge given at the beginning of putrid diseases, often prevents the progress of them. Danger of large bleedings in the beginning of putrid complaints.—If the cause of the disease act on the system for three or four days, the emetic and laxative may mitigate the symptoms, but will not remove the fever, which in this case will run its ordinary course. Further and more positive proofs of the infection of malignant fevers being chiefly taken in by the saliva, and affecting the *primæ viæ* first.

Section 5 *Of a Catarrh. Obstructed perspiration not the*

the cause of a catarrh :—Arises from sympathy between the nerves of the skin, and those of the internal membrane of the bronchi. Anodyne powers of warm bathing in lessening the præternatural irritability of the nervous system. Salutary and pernicious effects of cold on the body. Causes of diseases act some time on the system before the symptoms appear—instance, the symptomatic fever, after wounds and chirurgical operations, seldom appearing till the third day. Cough in a catarrh, owing to the accumulation of mucus in the bronchi. When the mucous glands have been affected for some time, the glands of the stomach partake of the disease from the sympathy of the lungs with the stomach.—Hence the utility of emetics in coughs of some standing. Effects of cold do not always fall on the mucous glands, and occasion a catarrh, but frequently fall on parts subject to some other diseases. In this way they bring on fits of the gout, gravel, stone, &c. The remains of a catarrh, leaving small obstructions in the substance of the lungs, may produce tubercles, and terminate in a phthisis pulmonalis. A person afflicted with a severe catarrh, ending in a troublesome cough of long duration, becomes more liable to returns on catching cold.—Hence larger secretions of phlegm from the lungs—increasing as age advances, bringing on hectic coughs, humoral asthmas, and the peripneumonia notha, which last is usually brought on by a catarrh. A simple catarrh, properly managed, ends in six or eight days.—Curative indications, to remove all tendency to inflammation; to free the system from præternatural irritability; to rectify the morbid secretion of the mucous glands.—First intention answered, by keeping up a free and gentle perspiration—mild vegetable diet—diluting acid drinks—breathing the steam of warm water—warm bathing—keeping the body open—bleeding useful, but with circumspection—blisters to remove topical inflammation—from four to ten grains of nitre, with double the quantity of crystals of tartar, every two, three, or four hours in a tumbler of water. The second and third indications answered also by the same means, to which the Doctor adds, as having the greatest dependence on it, for lessening the general irritability of the system, and moderating the mucous secretions, small doses of opium, the sixth or eighth of a grain at a time, so as to administer one grain, or one and a half in twenty four hours, made in form of lozenges, and suffered to dissolve gradually in the mouth.

*Section 6th, Of the Catarrhal Fever.*

Febrile disorder of a middle nature between a common cold, and an inflammatory fever—affections of the stomach  
the

the immediate cause of fevers from increasing general irritability. Cold and moist weather the remote cause of the catarrhal fever—commences with the cold weather at the end of autumn; continues through winter; and becomes more frequent in spring, especially when the weather is exposed to sudden changes. Accession of fever most difficult to explain: Morbid stimulus of stomach and bowels attended with increased irritability of the system: Symptoms accounted for. Cold stage arises from a diminution of the force of the heart, owing to the action of the febrile stimulus on the primæ viæ; as the febrile stimulus abates, the heart and blood vessels gradually become stronger, there is a proportional increase of it; hence the transition from the cold to the hot stage. No exact regularity in critical days. Period of a fever may be shortened or protracted by good or bad practice. Cold stage not essential to the disease. Exacerbation of the fever at night; and remission in the morning, supposed to arise from increased irritability of the system, occasioned by the continued exertion of our functions; and of the faculties of the mind through the day: If after three or four days continuance of a catarrh; a patient should catch fresh cold, or be seized with severe continued pain in any part of his body, a feverish paroxysm is brought on, and the catarrh then puts on the form of a catarrhal fever of uncertain duration. When without a cough, sore throat, or other catarrhal symptoms, then it is a continued fever—great use of diluting liquors—cool fresh air, cold drink; light bed-clothes to moderate the heat—use of bleeding—blistering, next to bleeding, the best way to remove topical inflammation—use of antimonials, not to be continued too long—Peruvian bark, cordials, stimulating remedies—antispasmodics, and wine to be given in a more advanced stage. The materies morbi collected during the course of the fever, by the daily increase of the putrescency and acrimony of our fluids.

#### Section 7th, *Of the Cholera.*

Heat the remote cause. An autumnal disease chiefly.—Effects of heat in producing a cholera most observable in warm climates. Bile too acrimonious in this disease to admit of being evacuated by stimulating remedies—mild; emollient drinks given in large quantities are the only means we should use for this purpose. Symptoms sometimes so severe as to require opium in the first instance; which otherwise should not be given till the stomach and bowels are cleared—use of bitters among which the columbo root is thought most successful; from ten to fifteen, and

twenty grains twice a day. The Doctor's chief dependence is on the bark, riding, and proper diet.

Section 8th, *Of the bilious, remitting, and intermitting Fevers.*

The bilious autumnal fever, more various in its danger, form, and symptoms than any other febrile disease, to which mankind is subject. In fenny, swampy grounds often fatal in forty-eight hours :—most prevalent in moist and hot seasons and climates. In encampments, assumes the form of quotidians, quartans, diarrhoeas, and dysenteries—though so various, yet the same disease; the symptoms coming on alternately, one stopping when the other makes its appearance.—Value of Sir John Pringle's Annotations, much increased by Dr. Huck's (Saunders) Correspondence. Similarity between this and the yellow fever of the West-Indies. Appears in the same form in all parts of the world; hence probably arises from the same cause.—Most simple state of bilious fever, is that in which the bile is only accumulated from excess of heat. When this cause is combined with human contagion, the fever usually continues, when with marsh-miasma, inclined to remit and intermit. The simple bilious fever more inflammatory, than when combined with the other causes. Inflammatory state of fever does not continue above three or four days; the remissions then become more perceptible than in the catarrhal fever. Excellent practical rules to determine the propriety or impropriety of bleeding in this fever. Cautions to distinguish between the inflammatory and putrid species.—In the former, bleeding sometimes indispensably necessary; in the latter, often fatal.—Emetics and laxatives in the beginning.—Violent evacuations, if the disease still goes on, hurtful.—A vomit not to be exhibited after the fourth or fifth day.—Saline draughts good vehicles for other medicines; but of little use themselves, unless they could be taken in larger quantities than the stomach can usually bear.—Primæ viæ to be carefully cleared in the course of the fever, from accumulation of feces, bile, or tough phlegm, by gentle laxatives often repeated—use of antimonials after primæ viæ are cleared, to keep up a gentle diaphoresis, and dispose the fever to intermit, thus making way for the bark, which is the grand febrifuge—uncertainty of antimonial preparations and of their operations.—Five grains of James's powder, found, on repeated trials, equal to eight or ten of the calx antimonii nitrata, of the Edinburgh pharmacopeia.—Bark, the proper remedy for carrying off the remains of the disease, and securing against relapse.—Quantity taken in 24 hours

hours, of more consequence than the mode of giving it.—Remarks on the use of antiseptics.

#### Section IX. *Of Intermittents:*

Intermittents caused from marsh-miasma—Description of the disease—Various times of intermission—Of 24 hours; quotidians—Of 48, tertians. This protracted to a day more, constitutes a quartan; to two days, a quintan; to three days, a sextan.—When these periods are varied so as not to come under such denominations, then the terms of double tertians and quartans are introduced.—These distinctions come rather too far, and not so necessary to be attended to, as the periodical returns of the paroxysms, after the state of the fever has ceased for a time.—Marsh-miasmata act as other contagions do, chiefly by being swallowed with the saliva, &c. cold fit, often accompanied with vomiting of bile; the accumulation of which appears the proximate cause of it.—Absorption of phlegm and bile, much facilitated by free use of diluting liquors; hence the severity of the cold fit gradually abates, and the hot fit commences.—This great absorption occasions a plethora, which is sometimes the cause of delirium in the hot fit. An emetic, given two or three hours before the cold fit, often prevents its return. From this account of the causes, the periodical returns are easily accounted for.—Although an intermission takes place, yet the secretions in the primæ viæ being still morbid, will collect again, and in a certain time renew the paroxysm.—The indications of cure in intermittents, are, 1. to evacuate the stomach and bowels of their contents.—2. To remove the præternatural irritability of the system.—3. To rectify the morbid secretions.—4. To prevent relapse, by strengthening the system.

Practical directions for administering the bark in the cure of intermittents,—seldom exceed one drachm for a dose.—If bark fails, this is generally owing to want of care in administering it. When the bark fails, the disease sometimes yields to antispasmodics, particularly camphire.

From this account of the principal observations both with respect to theory and practice, contained in this work, the medical reader cannot but form a proper idea of its utility.—It is a performance indeed full of sagacity, nice observation, close argument, and accurate descriptions; and may therefore justly be considered as a valuable addition to the science of medicine.

ART. V. *Medical Communications.* vol. 1. 8vo. 6s boards.  
Johnfon.

IN the preface to one of the volumes of the new edition of his great work, Haller has borne an illustrious testimony to the merit of English physicians. Their indifference to hypotheses, and attention to the operations of nature, obtained this eulogium. And the publication of collections like the present will most effectually serve to spread and perpetuate their reputation.

The two first papers treat of a disease, which likewise occupies no inconsiderable part of the last volume of the *Medical Observations*. In the former we have the narratives and opinions of the correspondents of the society, exhibited at one view by Dr. Gray. The same variety of symptoms the same gradual diffusion from place to place, and in general the same mode of cure and termination appears in the descriptions of both societies. That which we now have under our inspection, seems to hold forth venæsection in a light rather less favourable. Dr. Gray is also struck by a remark which the *Medical Observations* suggested to us; while those who mention emetics ascribe beneficial effects to them, they were but rarely exhibited. The reflections of the compiler, upon the origin of the disease, seem just and pertinent; and we cannot but coincide with him in opinion, that it was propagated by contagion rather than excited by any matter floating in the atmosphere, and still more than by the sensible qualities of this body. At the same time we wish that the reports of the crews of ships at sea, having been seized with it, were properly inquired into. At the conclusion of this article, we meet with a most singular and anomalous appearance in the natural history of the human species, now for the first time well authenticated, for it was not totally unknown before.

Dr. Macqueen relates it in the following terms:—

“ Amongst the islands on the western coast of Scotland, there is one very remote from all the rest, named St. Kilda. It rises like a rock in the ocean, about 16 or 18 leagues west of the Lewes islands. This place is inhabited by 20 or 30 poor families, who subsist chiefly on the flesh and eggs of sea fowls, which they have in prodigious quantities. They have besides a small quantity of barley, and a considerable number of sheep. The open and boisterous sea around them, together with their distance from every other land, exclude these poor islanders from the rest of their species; and they scarcely ever see a human being, except once in a year, when they are visited by the steward, who receives the rent in feathers, wool, and mutton.

“ St. Kilda being an appendage to that part of the Lewes called Harris, and the property of Mr. Macleod, the steward always resides in the latter place. He makes his annual voyage to St. Kilda

in the month of June, when the day is longest, and the season most temperate. His retinue consists of ten or a dozen men, sufficient to manage a large open boat, such as are in common use in these islands. The inhabitants meet him on the beach, and prompted by a desire of intelligence, as well as a respect for his person, all assemble round the strangers. But behold the consequence! The next day the steward has hardly a St. Kilda man at his levee. They are universally seized with a catarrh or cold, as they call it, which rages so fast, that in twenty-four hours every individual on the island is generally laid by. The symptoms are a cough, head-ach, sneezing, and coryza; from which they recover in a few days by drinking largely of water-gruel, and other diluting liquors that promote perspiration. This is so invariably the case, that it is considered as the natural and infallible consequence of the steward's visit, and the poor people are prepared accordingly. I remember Dr. Cullen mentioned this circumstance in his lecture on the catarrh, about six years ago, when I attended him; but I have still better opportunities of knowing the matter in its full extent than the Doctor; and my connections in that part of the country enable me to give it on the strongest grounds of authenticity."

Dr. C. Smith seems to have seen rather more violent cases of the influenza than had occurred to others. What he says of the bark is remarkable: "In cases" he says, "where the great lowness and apparent putrid tendency seemed not only to justify, but even to demand the use of the bark, I never was so fortunate as to see one single instance where it produced any sensible good effect, either in moderating the fever, supporting the strength, checking the disposition to gangrene, or preventing the fatal catastrophe that ensued."

In the 3d article, Mr. Watson relates the appearances which the body of a man who had been violently afflicted with the gout, exhibited on dissection. While we are instructed by the author's anatomical observations, we see with concern that he has ventured far beyond his depth in what he says concerning the nature of calculous and gouty concretions. In one paragraph we are told, that the deposition of matter caused by the gout is chalk; in another passage he concludes, that "the gouty earth is a kind of greasy bole." It were to be wished, that Mr. Watson had put these concretions into the hands of a chymist before he had entered into any speculations on the nature of them. In this article we are likewise displeased with the term *gouty matter*; if it means the efficient cause of the gout, it involves an improbable, not to say, absurd opinion; if it has a different import, it is at best ambiguous.

Mr. Watson's strictures on the common opinion, that those who have gouty concretions in their joints, are very liable to the stone in the bladder and kidneys, as if one dis-

disease was generally productive of the other, appears to us very pertinent.

The next paper is a case of *proptosis* of the left eye, and affords a strong presumption, that the nerve of each eye does not arise wholly, as some anatomists have supposed, from the opposite side of the brain.

It deserves likewise to be remarked, that in both these instances, there was a partial disease of the brain. In Mr. Watson's case, the *medulla oblongata*, and *spinalis* were indurated. And Mr. Ford found a swelling larger than a hen's egg, formed by the enlargement of the *thalami* on the left side," and "the disease extended backwards almost to the *medulla oblongata*." Those who are not so immediately called upon to examine the state of the brain as the ingenious author of the present paper, will yet, we hope, pay attention to it, since a theory has been partly founded on the partial morbid condition of this principal organ.

Dr. Simmons has justly styled the case of *hydatids*, which he relates in the 5th article, singular. What human sagacity, aided by all the lights of the medical art, could ever have conjectured the state of the patient's *viscera*? The great quantity of *hydatids* in the *abdomen*, the size of the liver, which extended from the spine of the *ilium* to the 4th rib, the *hydatids* lodged within it, the change endured on the gut bladder, the compression of the right lobe of the lungs, the perforation of the *diaphragm* on the left side, and the suppuration of the left lobe of the lungs, are all circumstances which, taken together, must render this case highly interesting to the pathologist.

Of Dr. A. Douglas's *Observations on the Hæmorrhages, occasioned by the Attachment of the Placenta to the Cervix Uteri*, we are ready to acknowledge the propriety; and we also think his inferences just; but we owe it to former writers, to observe, that little new is advanced by the present writer; and in particular, he who has not been convinced of the propriety of attempting delivery by the arguments advanced in the tenth chapter of Van Dolveran's *Specimen Obs. Acad.* will scarce be persuaded to comply with Dr. Douglas's advice. When however we consider, how few of those who practice the obstetric art, exclusive of women, whether old or young, enter into the class of learned readers, we are willing to believe that the paper, which lies before us, will have its use.

The case of an *aneurism* of the *aorta*, related by Dr. Simmons, has this peculiarity, that it did not prove fatal by bursting, but as he thinks, by compressing the *vena cava*. The

remarks

remarks with which he concludes on the *diagnosis* of this disease, deserve to be considered.

The late Dr. Keir, a man not more remarkable for a truly scientific genius, than for amiable manners, has bequeathed to the public, in the next article, an account of a fatal vomiting, apparently brought on by a disease of the kidneys. Several circumstances led Dr. Keir and others to treat this as an obstruction of the colon, by indurated fœces; but dissection shewed, that the kidneys were the only diseased parts. Hence Dr. Keir is led to conclude, that there exists a closer and more extensive sympathy between the stomach and kidneys, than has been generally imagined. And that "the facts he stated, may help us to distinguish between diseases of the intestinal canal, and those of the kidneys. If sickness and violent vomiting should occur without pain or any sign of inflammation, the cause of the disease, even if constipation should attend, might with more reason be sought for in the kidneys than in the intestines; because the nature and the structure of the intestines hardly admit of the supposition, that a cause confined to them should occasion violent vomiting, without affecting the part where it is seated in a violent manner; which it can hardly do without producing a painful contraction, or an inflammatory state; and I know no instance of an obstinate vomiting produced by a disorder of the intestines without pain; whereas we are now possessed of two cases, where vomiting appears to have been supported with uncommon obstinacy, by a disease in the kidneys, without any mark in them either of pain or inflammation."

The succeeding paper treats of the efficacy of *spir. vitrioli dulc.* in the cure of fevers, by Dr. Carmichael Smith. The following table, together with a few additional remarks, will put the reader in possession of this ingenious physician's ideas:—

Day.	Case 1.	Case 2.	Case 3.	Case 4.	Case 5.
1	Pul. 120	Pul. 100	Pul. 120	Pul. 120	Pul. 130
2	— 108	— 80	— 92	— 78	— 130
3	— 94	— 78	— 72	— 80	— 140
4	— 88	— 66	—	— 75	— 130
5	— 86	— 68	—	—	— 130
6	— 72	— 68	—	—	—
7	— 62	— 68	—	—	—
8	— 65	— 56	—	—	—

The spirit was exhibited in the following form:—

℞ Spirit. vit. dulc. ʒiij.

Aquæ — lbij.

Sacch. alb.

ʒij. M. Capt. ʒij. secundâ q. horâ.

The prescription, as will readily be conceived, was occasionally varied.

Of the effects produced by this medicine, besides that which the table exhibits, sweating was the only one that appears from the five cases related by Dr. Smith to have been at all sensible. In the fifth case, indeed, it produced no permanent diaphoresis, and did no service, which also happened in another case, not particularly related.

These trials were made seventeen years ago ; and we are assured that the author, as well as others, have experienced the beneficial effects of this medicine, since its first exhibition. We are further told, that in the various forms of inflammatory fever, it would be extremely improper ; that in the hectic and pulmonic cases, the advantage derived from it is trifling or doubtful ; that in the remittent and common putrid fevers, it has been prescribed without advantage, but also without bad consequences ; that when joined with small doses of emetic tartar, it has been productive of the best effects.

" I may likewise with truth affirm," adds the author, " that in the low state of putrid fevers, (where cordials are wanted) it is one of the best medicines of the kind, and I think greatly assists the bark in resisting the septic tendency of the disease. But the cases of all others, to which it seems to me the most peculiarly adapted, and where I have seen it produce the most sudden and surprising effects, are those fevers occasioned by contagion, or what are commonly called the jail or hospital fevers. In these, as its cordial powers are more immediately necessary, so they are in general more evident and striking ; its operation also as a diaphoretic, is here of the utmost consequence: for by promoting a perspiration or sweat, it promotes the only method, in my opinion, by which these fevers, (unless at the very beginning) can possibly be cured. Upon the whole, I esteem the dulcified spirit of vitriol a medicine of great utility in the cure of putrid fevers in general, and more particularly so in those arising from contagion ; nor do I know, (excepting perhaps emetic tartar, or some similar antimonial) any one medicine to be preferred to it ; not even the peruvian bark itself, though so strongly recommended by Sir John Pringle, an authority in physic to which I shall always pay the highest deference and respect."

The six following papers, though the cases related in them are highly deserving of attention, and especially Dr. Keir's, in which there was a communication between the oesophagus, trachea, and substance of the lungs, in consequence of ulceration ; and still more, Mr. Watson's case of ascites, in which the water was drawn off by tapping ; we are obliged to pass over, in order to make room for matter of more general importance, or greater curiosity.

[*To be continued.*]

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ART. VII. *Memoirs of the Life and Writings of Arthur Ashley Sykes, D. D.* By John Disney, D. D. F. A. S. 8vo. 5s. Johnson. London.

IT is known that Dr. Sykes was a learned and strenuous defender of the Christian religion, of the rights of protestantism, and of the civil liberties of his country. His eminence in these respects, having attracted strongly the attention of Dr. Disney he was induced to prepare the present memoirs for the eye of the public.

In the life of Dr. Sykes there were no surprizing or memorable events. His time was chiefly devoted to his studies. The work before us is of consequence employed almost wholly in accounts of the controversies in which he was engaged, and of the performances which he published. The characteristics of Dr. Sykes as a writer are learning, spirit, and candour. He wrote from conviction, and did not hesitate to urge boldly his sentiments. His productions were numerous; and it appears that they were highly beneficial to the cause of truth and liberty.

The diligence of Dr. Disney in the present memoirs, is a tribute to virtue, literature and patriotism; and we cannot but bestow our best approbation upon the intentions which directed him. He affords a pleasing relation of the progressive studies of his author; and he every where discovers a sincere solicitude to advance the interests of Christianity and mankind. To those who are disposed to inquire anxiously into Scriptural knowledge, and to enter into controversial points of theology, these memoirs will afford a very considerable share of entertainment.

It would be a task disproportioned to the purposes of our journal to follow Dr. Disney through his descriptions of the different books and pamphlets which were composed by Dr. Sykes; but it is proper that we submit to our readers, the character he has delineated of that pious and eminent Divine.

In private life, Dr. Sykes was of easy, gentle, and obliging manners, naturally cheerful and good tempered, modest and unassuming, unfouled by controversy, not proud of, or confident in his learning. He was strictly just in all his concerns with others, faithful in his engagements, humane to the poor; singularly exact in all his appointments, and punctual in his payments.

His manner and delivery in the pulpit, were very generally approved, and admired. His sermons were rather plain than elegant; but they were always clear and intelligible, though sometimes argumentative. He was always careful in the choice of his substitute, when he was necessarily absent from town, where he chiefly resided, except during some part of every summer, which he constantly

spent at Rayleigh, and his occasional residence at Winchester and Salisbury. And he never wanted the ready assistance of some of the highest order of the clergy. A person now living, who himself regularly attended public worship in King-street chapel, remembers to have heard three bishops preach for him, on three successive Sundays.

It is very observable, that Dr. Sykes applied himself early in life, to the study of the scriptures; and he pursued it with equal application and success, to a good old age. He was also well versed in the writings of the fathers, and the early philosophers; and added to these acquirements, he was happy in a quick discernment, and a solid judgment. In all his various political debates, and literary controversies, he always conducted himself with temper and good manners towards his adversaries; inasmuch, that it will be difficult to find one single instance, wherein he exceeded the bounds of decorum and civility. Few men have laboured more unweariedly to serve the best interests of christianity and protestantism; for while he defended the truth and evidences of our common faith, he displayed the same zeal for the sacred right of private judgment, without which the revealed will of God would cease either to lead us into a reasonable faith, or influence a rational conduct. He was warmly attached to the civil liberties of his country, to the principles of the revolution, and the protestant succession,

In his person, our author is said to have been rather low of stature, and something inclined to corpulency; to have been slightly marked with the small pox, and of a fresh complexion. His countenance is also said to have been a faithful mirror of his mind, pleasant and good tempered. There is a portrait of him, taken when he was between forty and fifty years of age, painted by Wills. It was given by Mrs. Sykes, his widow, to Robert Bristow, Esq. and I am informed, it is now in that family.

What has already been said, in the preceding pages, should seem to preclude any particular display of our authors abilities as a scholar, and a divine; his works will speak his just praise. His honest love and ardent zeal for truth are apparent, and have already been occasionally noticed, and appear the leading features of his character. "Whatever my abilities are," says he to Mr. Whiston, "which I freely acknowledge to be not great, yet be they more or less, truth I love, and truth I constantly search after, and make truth the study of my life; and I hope nothing will ever have influence enough to make me swerve from that." And elsewhere he writes,—“How well I have succeeded in my design, the reader is now to judge. Perhaps it may be thought that I have mistaken the meaning of some passages of scripture. All that I can say for myself is this only; that in the explication of so many, it is well if I have not. However, I have sincerely endeavoured to follow truth, being very little solicitous where it led me; and if I have failed, yet, this I am sure of, that my intentions were good and upright.” And Dr. Gregory Sharpe, in his *Review of the controversy about the meaning of the demoniacs*, bears his testimony to the amiable and ingenuous disposition of his friend; “If I may guess,” says he, “at the inquirer’s temper, I believe he had, at any time, rather em-

‘brace the truth, let who will teach it, than continue in an error with the multitude.’

‘In confirmation of this excellent part of our author’s character, I am happy to be able to produce the evidence of the eminently learned and liberal minded Dr. Jortin, from the information of a most respectable clergyman in the established church, whose situation in this great city, derives peculiar honour and credit to his noble patrons. In a mixed company, where Dr. Jortin was present, and at a time when certain of Dr. Sykes’s publications were the subject of conversation, it was observed by some gentleman, (who probably inherited his own principles and opinions in the same quiet undisturbed way, that he had succeeded to the paternal inheritance of his family,) that in whatever debate Dr. Sykes was engaged he was sure to be on the wrong side. To this Dr. Jortin replied, that “without entering into the particular question then before the company, this he was well assured of, that Dr. Sykes was deserving of much praise; for even if he was so frequently in the wrong, as the gentleman had observed, it must be remembered, that no man took more pains to be in the right.”—And this good opinion of Dr. Jortin, seems to have been reciprocal on the part of Dr. Sykes, who in his letter to Dr. Birch, in July 1753, writes;—“As to my friend Mr. Jortin, he is already so far in the mire, that he cannot retire backwards, consequently he must go on: I heartily wish him all success, and hope he will at length receive, what he ought to have had many years ago, an encouragement suitable to his learning, and real merits.”

‘Dr. Sykes’s sentiments respecting the person of Jesus Christ are well known to have agreed with those of Dr. Clarke; and one of his tracts was expressly written in defence of his *Scripture doctrine of the trinity*. In the use of this word (trinity) I cannot but think that these learned men misrepresented themselves; and while they rejected the doctrine which is generally understood by the word “trinity,” they would have done well to have waved the frequent and indiscriminate use of the term. Dr. Sykes, in one place, speaks of “the ever blessed trinity;” and in another, he says, “the doctrine of the trinity, when considered as it lies in the new Testament, is not any absolute mysterious notion, but only a doctrine holding forth that which the baptismal creed likewise contains.” And again, “the scripture doctrine of the trinity stands unshaken.” The learned Mr. Jackson of Rossington, also speaks of being “brought he trusts into “the true knowledge of Jesus Christ his God and Saviour,” and again, thanks Dr. Clarke “for his very learned and judicious book of “the scripture doctrine of the trinity,” to which he adds, “by “God’s grace, he owed the then present settlement of his mind in the true faith of the ever blessed trinity.”

‘And even so lately as the year, 1784, the learned Mr. Taylor, author of the *Apology of Benjamin Ben Mordecai*, though he reprobates the phrase (trinity,) citing at the same time, the disapprobation of Luther and Calvin to the very name, continues the use of it under the general idea, that “so long as that word is understood in “a sense agreeable to the unity of Jehovah, and the fundamental “principles of christianity, it can furnish no argument against the

"truth of that religion." All this is very plausible, and the practice would be more excusable, if every man, or every reader reasoned accurately, and considered things abstractedly; but since this is not the case, the use of the word "trinity," by those who are well understood not to believe the full import of it, in its common signification, is using equivocal language, and such as will mislead many readers. It certainly tends more to edification, to use plain and determinate words; and to speak to the understandings of men in language that shall help, and not confound, or mislead their apprehensions.

It is most probable that Dr. Sykes left several manuscripts behind him; but I have been particularly informed, by a learned gentleman in the neighbourhood of Winchester, of some valuable papers upon the authority of the civil magistrate in matters of religion, by way of dialogue, after the manner of Cicero; very well done, and fairly written ready for the press; very candid and equal to any thing he has written." Dr. Sykes has also been said to have left some manuscript remarks on Mr. Peirce's ordination sermon His own sermons are very credibly reported to have been sold.

Dr. Sykes's engagement in the several successive controversies of his time, has attracted the notice of some observers, and who, on that account, have affected to under-rate his eminent worth, and no less eminent learning, and the value of his writings. But these persons should consider, that in the accommodation and application of his learning and abilities to the different demands and exigences of the times, he rendered a very essential and permanent service to the cause of truth and liberty. For, notwithstanding the disrespect which is occasionally shewn towards religious controversy, by little and illiberal minds, it is to such controversies as engaged the pens of Clarke, Hoadly, and Sykes, that we owe much of what is most valuable and dear to us. An affected disparagement of the several controversies which have respected religious liberty, and the improved knowledge of the scriptures, generally indicates an indifference to the nature and obligations of religion itself; or bespeaks a total ignorance of the blessings we derive and enjoy from free inquiry and debate, by means of the press; or is the effect of a lamentable prejudice against every desire and attempt to bring all professing christians to abide by the plain and artless gospel of Christ. Or, when such aversion to controversy is held by well meaning and more candid minds, it is no other than their declaring their earnest desire to establish the *end*, while at the same time they inconsistently and peremptorily protest against the only *means* which can effect it.

The late Mr. Hollis, who was himself an active and greatly distinguished friend of liberty, bore his testimony to Dr. Sykes's writings, by repeatedly advertising in the year 1766, his two tracts against popery, originally published in the year 1746, and reprinted 1763. And further, by collecting as he states in his diary, "a complete set of the late learned excellent Dr. Sykes's works, to bind and send to Harvard college, in America, for honourable preservation of his memory." "A collection," add the editors of "the Memoirs, the more necessary, as well as the more valuable, as some of the doctor's tracts were become exceeding scarce."

This testimony of Mr. Hóllis, and of his biographers, will bring more reputation to the writings of Dr. Sykes, than it was in the power of the committee of convocation of 1717, to withhold or take away, by indirect reflection or threat, when they openly assailed the then bishop of Bangor.'

With regard to the arts of composition, it is observable that Dr. Disney is by no means a master. His manner is cold, and his diction does not aspire to elegance. He expresses himself, however, with sufficient clearness and precision.

ART. VII. *The Follies of a Day: or the marriage of Figaro*, A Comedy, as it is now performing at the Theatre Royal, Covent-Garden, from the French of M. de Beaumarchais. By Thomas Holcroft, Author of *Duplicity*, a Comedy. *The Noble Peasant*, an Opera, &c. 8vo. 1s. 6d. Robinson, London, 1785.

M. De Beaumarchais must have been equally flattered and surprised when he first heard that his favourite Figaro had appeared on the English stage; and that he was as much caressed in London as in Paris. He is in truth a fellow of much pleasantry, capable of relaxing the most rigid and saturnine muscles.

'The Follies of a day is avowedly an imitation of the Spanish Comedy, full of business, bustle, and stage effect; hence its great success when represented, and hence too perhaps we may account for its not giving exactly the same pleasure in the closet; though even there it sufficiently rewards us for the perusal.

Figaro and Susan, the favourite servants of the count and countess of Almaviva, have a mutual affection, and are employed throughout the play, in overcoming the obstacles that are opposed to their union. Marcelina, who had been Duenna to the countess, endeavours to avail herself of a written promise of marriage, which, in consideration of a sum of money, had been given to her by Figaro. The count, who has designs upon Susan, and who is to decide as judge on the validity of the promise, intimates plainly that his decision will be regulated by her compliance or non-compliance. The lovers, by a variety of contrivances, try to bring him to decide against the Duenna, and at last think they have succeeded by Susan's pretending to consent to an assignation. But unfortunately, while they are rejoicing over the success of their schemes, they are overheard by the Count, who enraged at being duped, gives judgment against Figaro.

While he is abandoning himself to grief for the loss of his cause, he is unexpectedly discovered to be the son of Marce-

lina, by Dr. Bartholo. The old Dr. is persuaded to marry the Duenna ; while Figaro and Susan are rejoiced at the removal of the great obstacle to their union. The Countess then, to reclaim the Count by exposing his infidelity, persuades Susan to write a billet, promising to meet him that evening in the pavilion in the garden. Figaro having discovered that his bride had made an assignation with the Count, torments himself with a thousand jealous apprehensions, and carries Dr. Bartholo, the judge, Basil, and Antonio, to be witnesses of the infamy of his spouse. The Countess and Susan having exchanged dresses, the Count makes love to his own wife taking her for Susan ; and Figaro, in his paroxysm of jealousy, wishing to retaliate on his master, finds he is endeavouring to debauch his own bride. After much comic embarrassment and confusion, every thing is at last cleared up, mutual explanations and forgiveness take place, and the Count acknowledges that he has " been rightly served."

Such is the outline of the work, which in general is filled up with spirit and judgment. The characters are well supported ; and Figaro, Susan, and their associates disentangle themselves from the embarrassments to which they are frequently reduced by their plots with much dexterity. But a clearer idea of the stile and manner will be formed from an extract than from any detail that we could give. Figaro, in the second act, that he might divert the Count from his pursuit after Susan by rendering him jealous of his wife, sends him an anonymous letter, informing him, " that a " gallant, meaning to profit by his neglect and absence, is at " present with the Countess." At the same time, to make him consent to his marriage, he persuades Susan to promise the Count a meeting in the garden, where a page in her dress was to be her representative. This rogue of a page is in love with all the women about the castle, from the Countess herself to the old Duenna Marcelina ; and the Count had taken such umbrage at his particular attentions to the females, that he had dismissed him with a commission and supposed him then with his regiment. The Page is introduced into the apartments of the Countess to be dressed ; at that moment the Count arrives stung with jealousy by Figaro's letter, and has all his suspicions confirmed by hearing his wife speaking to some body in her chamber, and finding the door locked. He is admitted after the Page had locked himself into the dressing-room. The jealous passion of the Count, and the various emotions of the Countess have the force and colouring of nature, and all the little circumstances which are introduced, and which give interest to the scene, discover

much

much knowledge of the human heart. The Countess, thinking that her lord could not be jealous of the Page, confesses that he is locked up in her dressing-room; this, from former suspicions, raises her husband's fury to the highest pitch. In the mean while the Page leaping out of the window, escapes unseen; and Susan, with infinite dexterity, persuades her master, that she alone was the object of his jealousy, and that the apparent terror of her lady was assumed to punish him for his unjust suspicions. Confounded and humiliated, he asks pardon, and obtains it with seeming difficulty. In these circumstances the following scene is introduced.

*Enter ANTONIO, the Gardiner, with a broken Flower-pot under his arm half drunk.*

\* *Antonio.* My Lord—My good Lord—If so be as your Lordship will not have the goodness to have these windows nailed up, I shall never have a nosegay fit to give to my lady—They break all my pots, and spoil my flowers; for they not only throw other rubbish out of the windows, as they used to do, but they have just now tossed out a man.

\* *Count.* A man!—(*The Count's suspicions all revive.*)

\* *Antonio.* In white stockings! (*Countess and Susan discover their fears, and make signs to Figaro to assist them if possible.*)

\* *Count.* Where is the man? (*Eagerly.*)

\* *Antonio.* That's what I want to know, my lord!—I wish I could find him,—I am your lordship's gardener; and, tho' I say it, a better gardener is not to be found in all Spain;—but if chambermaids are permitted to toss men out of the window to save their own reputation, what is to become of mine?—"It will wither all my flowers to be sure.

\* *Figaro.* Oh fie! What flogging so soon in a morning?

\* *Antonio.* Why, can one begin one's day's work too early?

\* *Count.* Your day's work, Sir?

\* *Antonio.* Your lordship knows my niece, there she stands, is to be married to day; and I am sure she would never forgive me if—

\* *Count.* If you were not to get drunk an hour sooner than usual—But on with your story, Sir—What of the man?—What followed?

\* *Antonio.* I followed him myself, my lord, as fast as I could; but, somehow, I unluckily happened to make a false step, and came with such a confounded whirl against the garden-gate—that I—I quite for—forgot my errand.

\* *Count.* And should you know this man again?

\* *Antonio.* To be sure I should, my lord?—If I had seen him, that is.

\* *Count.* Either speak more clearly, rascal, or I'll send you packing to—

\* *Antonio.* Send me packing, my lord?—Oh, no! If your lordship has not enough—enough (*Points to his forehead*) to know when you have a good gardener, I warrant I know when I have a good place.

\* *Figaro.*

' *Figaro.* There is no occasion, my lord, for all this mystery! It was I who jumped out of the window into the garden.

' *Count.* You?

' *Figaro.* My own self, my lord.

' *Count.* Jump out of a one pair of stairs window and run the risk of breaking your neck?

' *Figaro.* The ground was soft, my lord.

' *Antonio.* And his neck is in no danger of being broken.

' *Figaro.* To be sure I hurt my right leg, a little, in the fall; just here at the ankle—I feel it still. (*Rubbing his ankle.*)

' *Count.* But what reason had you to jump out of the window?

' *Figaro.* You had received my letter, my lord, since I must own it, and was come, somewhat sooner than I expected, in a dreadful passion, in search of a man.—

' *Antonio.* If it was you, you have grown plaguy fast within this half hour, to my thinking. The man that I saw did not seem so tall by the head and shoulders.

' *Figaro.* Phaw! Does not one double one's self up when one takes a leap?

' *Antonio.* It seem'd a great deal more like the Page.

' *Count.* The Page!

' *Figaro.* Oh yes, to be sure, the Page has gallop'd back from Seville, horse and all, to leap out of the window!

' *Antonio.* No, no, my lord! I saw no such thing! I'll take my oath I saw no horse leap out of the window!

' *Figaro.* Come, come, let us prepare for our sports,

' *Antonio.* Well, since it was you, as I am an honest man, I ought to return you this paper which drop'd out of your pocket as you fell.

' *Count.* (*Snatches the paper. The Countess, Figaro, and Susan are all surpris'd and embarrassed. Figaro shakes himself, and endeavours to recover his fortitude.*) Ay, since it was you, you doubtless can tell what this paper contains (*claps the paper behind his back as he faces Figaro*) and how it happened to come in your pocket?

' *Figaro.* Oh, my lord, I have such quantities of papers (*searches his pockets, pulls out a great many*) no it is not this!—Hem!—This is a double love-letter from Marcelina, in seven pages—Hem!—Hem!—It would do a man's heart good to read it—Hem!—And this is a petition from the poor Poacher in prison. I never presented it to your lordship, because I know you have affairs much more serious on your hands, than the complaints of such half-starved rascals—Ah!—Hem!—this—this—no, this is an inventory of your lordship's sword knots, ruffs, ruffles, and roses—must take care of this—(*Endeavours to gain time, and keeps glancing and hemming to Susan and the Countess, to look at the paper and give him a hint.*)

' *Count.* It is neither this, nor this, nor that, nor t'other, that you have in your hand.

' *Countess.* 'Tis the commission. (*Aside to Susan.*)

' *Susan.* The Page's commission. (*Aside to Figaro*)

' *Count.* Well, Sir!—So you know nothing of the matter?

' *Antonio.* (*Reels round to Figaro*) My lord says you—know nothing of the matter.

' *Figaro.* Keep off, and don't come to whisper me. (*pretending to recollect himself.* Oh Lord! Lord! What a stupid fool I am!—I

declare it is the commission of that poor youth, Hannibal—which I like a blockhead, forgot to return him—He will be quite unhappy about it, poor boy.

Count. And how came you by it?

Figaro. By it, my lord?

Count. Why did he give it you?

Figaro. To—to—to—

Count. To what?

Figaro. To get—

Count. To get what? It wants nothing!

Countess. (to Susan) It wants the seal.

Susan. (to Figaro) It wants the seal.

Figaro. Oh, my lord, what it wants to be sure is a mere trifle.

Count. What trifle?

Figaro. You know, my lord, it's customary to—

Count. To what?

Figaro. To affix your lordship's seal.

Count. (Looks at the commission, finds the seal is wanting, and exclaims with vexation and disappointment) The devil and his imps!—It is written, Count, thou shalt be a dupe!

This scene, with the account of the preceeding ones with which we introduced it, will, we think give the reader no unfavourable idea of the performance. We have already said, that it is professedly an imitation of the Spanish stile of comedy; and in that line it undoubtedly possesses considerable merit. The plot is perhaps too intricate in some places; in the last act particularly we are not sure that the effect is not lessened by over fatiguing the attention. Judge Guzman is too servile a copy of the stuttering lawyer in the Confiscious Lovers. The soliloquies of Figaro are too long, especially his monologue in the fifth act. We besides think the subject not accommodated to the situation. That Figaro, tortured with jealousy, his mind filled with the supposed infidelity of Susan, and he himself watching with the utmost agitation to detect her criminality, should give us a long history of his life, which fills three pages, is surely contrary to probability. These imperfections however do not detract from the merit of the whole; and we are happy that the public has given Mr. Holcroft substantial marks of its approbation.

ART. IX. The History and Practice of Aerostation, by Tiberius Cavallo, F. R. S. 8vo. 9s. in boards. Dilly.

THE public are certainly obliged to this philosopher for his present publication. No one in this country had yet written scientifically upon this new and philosophic art. Mr. Cavallo's work is divided into two parts; the first gives the history, the second, the practice of aerostation. In the former

former part, the writer proves the modern date of the discovery. There are two methods of preparing a balloon, so as to make it ascend in the atmosphere, the one is by filling it with heated or rarefied air, the other by filling it with inflammable air. The former of these methods was first put in practice by Messrs. Montgolfier, to whom the idea was suggested as early as the year 1782, upon the simple principle of the ascension of smoke, and the floating of the clouds in the atmosphere. The other mode with inflammable air depended upon more complex principles, and particularly upon knowing the properties and the weight of this air, circumstances which we owe to the late inquiries of modern philosophers, and particularly to Mr. Henry Cavendish, whose paper upon this subject was published in the philosophical transactions for the year 1766.

It appears from a letter of Dr. Black's, to Dr. Lind, dated the 13th of November, 1784, that it had occurred to the former of these gentlemen, as an obvious consequence of Mr. Cavendish's discovery, that if a sufficiently thin and light bladder, was filled with inflammable air, the bladder and air in it, would necessarily form a mass lighter than the same bulk of atmospheric air, and would rise in it. This was mentioned by Dr. Black in his lectures in the year 1768, but he never had tried the experiment.

The first person who really did try it, appears to have been our author, who in the year 1782, filled soap balls with inflammable air, which immediately ascended by themselves rapidly in the atmosphere. Mr. Cavallo's account of these experiments, was read at a meeting of the Royal Society on the 20th of June, 1782, but here from the failure of other experiments on the matter, together with the expences and loss of time, the author deferred the prosecution of them.

It seems that after Mr. Montgolfier's discovery, the real principle upon which the effect of the aerostatic machine depended, was still unknown; for Mr. Montgolfier attributed it, not to the rarefaction of the air, which is the true cause, but to a certain gas specifically lighter by one half than common air—This circumstance not agreeing with the properties of inflammable air, which was known to be eight or ten times lighter than common air, it was thought that Mr. Montgolfier had discovered a new species of gas, which was accordingly called by his name. This created a kind of confusion, inasmuch as in the accounts, the balloons filled with rarefied air, and those filled with inflammable air, were equally said to be filled with gas, a term which properly belongs only to the latter sort of balloons. However, if a balloon filled with Mr. Montgolfier's gas, as it was called, ascended

ascended into the atmosphere, the French philosophers justly concluded, that one filled with inflammable air, which was so much lighter, must necessarily produce a more powerful effect. After many difficulties, such a balloon was accordingly constructed at Paris by Messrs. Roberts, under the superintendence of Mr. Charles, professor of experimental philosophy. This balloon, the first of the kind, was launched on the 27th of August, 1783.

We have thought proper to follow our author thus far, because we ascertain the dates of these discoveries—Mr. Cavallo then continues his history, with an account of all the voyages that have hitherto been, successively undertaken in different parts; either with rarefied air, or inflammable air balloons, of the success that has attended them, and of all the circumstances worthy of remark that have occurred in them.

The second and philosophical part of Mr. Cavallo's work, on the practice of aerostation, is as the former, divided into chapters—The first of these explains in a clear manner the general principles of the art—The second treats of inflammable air, and of the several combinations and processes by which it may be produced, for the purpose of filling balloons—Iron, tin, and zinc, either with the vitriolic or the marine acid diluted, yield plenty of this air; but tin and the marine acid being dearer than the other substances, iron and zinc, with the vitriolic acid diluted, have been the materials mostly used. A computation is made of the quantity of inflammable air collected from these several substances, of which iron yields more than zinc.

Inflammable air may likewise be obtained at a cheaper rate, from the action of fire on various substances, and although this be not so light, as that which is acquired by the effervescence of acids with metallic bodies, yet Mr. Cavallo thinks it may superceed the use of them in the construction of balloons on account of the comparative cheapness of the process. Pitcoal is the substance recommended by Mr. Cavallo, as furnishing the greatest quantity at the cheapest rate—But these modes are all likely to give way to the method of obtaining inflammable air lately discovered by Mr. Lavoisier, and examined by Dr. Priestly, when the operation is reduced to a greater certainty. This method consists in filling iron or copper tubes with iron turnings, making part of them red hot, and then sending the vapour of boiling water through them. Iron is said to yield one half more of inflammable air by this process than by the action of the vitriolic acid.

In the third chapter, Mr. Cavallo ſpeaks of the figure and capacity of aeroſtatic machines; of the materials proper for the conſtructing; and of the mode of preparing thoſe materials. The author here gives plain arithmetical calculations for determining the powers of a balloon in proportion to its ſize, and the number of yards of ſilk or linen neceſſary to conſtruct one of a given diameter. He deſcribes the difference to be obſerved in conſtructing the balloon with rarefied air, and that with inflammable air; and the apparatus neceſſary to be fixt to them for the purpoſe of aſcenſion, together with the mode of faſtening that apparatus.

Mr. Cavallo then takes notice of the various means uſed or propoſed for the purpoſe of raiſing, or lowering theſe machines; and likewise for directing them. For the laſt purpoſe, oars and wings have been the only modes hitherto uſed with any apparent degree of ſucceſs, and theſe our author thinks may be capable of conſiderable improvement, though perhaps never ſo as to produce any great effect, eſpecially when the machine travels at a great rate.

In the fifth chapter the manner of filling large balloons is exemplified, and the ſeveral things wanting or uſeful in an aerial voyage, are enumerated.

The ſixth chapter, on the experiments and obſervations proper to be made in the courſe of an aerial voyage, is a very important one. It explains the mode of determining the height of the balloon by the barometer, compared with the thermometer; and likewise the geometrical method, of ſetting this altitude, which is done by the aerial traveller himſelf, obſerving by means of a ſextant or quadrant the angle which the horizon ſubtends.

The laſt chapter enumerates the uſes to which aeroſtation may be applied. The work would have been incomplete without it, though the author profeſſes only to mention the moſt obvious uſes, which muſt of courſe contain nothing new.

Such are the general contents of Mr. Cavallo's work, the firſt part of which furniſhes us with entertainment, and with that ſort of information, which we could not wiſh to ſee more agreeably collected together; the latter part contains uſeful inſtructions, very fit for the peruſal and attention of thoſe who are deſirous of purſuing or undertaking this new and ſingular method of travelling.

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ART. X. *Institutions of Medicine.* Part I. *Physiology.* For the use of Students in the University of Edinburgh. By William Cullen, M. D. &c. 3d Edition corrected. 8vo. 4s. boards. Elliot, Edinburgh. Cadell. London.

IN this edition there is nothing new, except a few verbal alterations. The author seems to hint in the advertisement at a more complete publication at some future period, which we sincerely wish him leisure and health to accomplish. But though the author did not choose to add any recommendation of novelty to his work, the publisher foreseeing in his prudence, that something of this kind would be necessary, has contrived, by communicating to the several paragraphs a mutual repulsion, to dilate a 12mo. into an 8vo. and by consequence to enlarge the price in proportion. This art has been advancing towards perfection with hasty strides of late years; but it has notwithstanding happened in most cases, that the editions have diminished in bulk and price, as they have increased in number, unless some considerable addition has been made to the republished work. We must therefore consider the present attempt as one of the greatest modern improvements; and we doubt not but it will engage the notice and approbation of those whom it may concern.

The same author has just published a new edition of his excellent and useful work, the *Synopsis Nosologiæ Methodicæ*. The additions to the first volume are taken from Dr. Macbride's Introduction. In the second volume which contains the authors own arrangement and definitions there are a few, but very few alterations.

Dr Cullen is also employed about a work still perhaps more interesting, a correct edition of his *Materia Medica*. However imperfect the surreptitious copy was, and though the sense of the author was in many parts misrepresented, it was yet sought with great avidity by the medical student; nor can any publication be more acceptable than a perfect edition, which we hope will soon appear.

ART. XI. *J. Brunonis, M. D. De Medicina Præceptoris &c. Elementa Medicinæ. Editio altera. Edinburgi.*  
*Elements of Medicine.* By J. Brown, M. D. 8vo. 2 Vols. 8s. boards. Printed for the Author.

IN what respects this differs from the former edition we cannot pretend to say. The brevity and improper style of that edition soon obliged us to desist from the perusal; we have heard that there is less affectation and obscurity in the language of the present. Whether it contains any further lights

lights, we cannot therefore determine. That the reader, who has not yet heard of this new doctrine, may form some idea of what he is to expect, we shall translate the author's own summary of it. After having observed that catarrh does not, as is commonly imagined, derive its origin from cold, but from heat and other stimulants, and that it is to be cured by cold and other debilitating means, he subjoins, "I have divided all common diseases into two forms, the phlogistic or sthenic, and the asthenic or antiphlogistic, of which the former consists in too great excitement, the latter in too little, the one is removed by debilitating, the other by stimulating means, &c." He concludes his preface by asking, whether a conjectural, inconsistent, and in most of its parts false art, is at last reduced to a certain science, which may be called the science of life? This weighty question we shall leave to the decision of those who may chuse to consider it.

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ART. XII. *Reflections on the present Matters in Dispute between Great Britain and Ireland; and, on the Means of converting these Articles into mutual Benefit for both Kingdoms.* By Josiah Tucker, D. D. Dean of Gloucester. 8vo. 1s. Cadell. London.

UPON the principle of the Independency of Ireland, Dr. Tucker argues its title to a free trade to every foreign country; and he is strenuous to show, that the free exercise of trade by the Irish, would necessarily be attended with advantages highly beneficial to England. In the view of the extension of the Irish trade to countries beyond the Cape of Good-Hope, he contends, that the English, emancipating themselves from a pernicious monopoly, would be zealous to fit out ships from the ports of Ireland to trade to the East under the sanction of the Irish flag. Now, in consequence of the importation of the produce of the East to Ireland, he conceives that the manufactures of England would advance in prosperity. For it would follow, that the raw silk, the cotton, the wool, and the other articles necessary in many different branches of labour would fall in their value; as the East-India Company could no longer affix what price it pleased upon its imports.

Similar advantages upon this way of reasoning would also, in the opinion of our author, be derived to England from the extension of the Irish trade to Egypt, the Archipelago, and the Levant. Proceeding in his subject, he lays it down as another advantage of opening an unrestrained trade to Ireland, that it would operate a free importation of sugars, and of other products of the warmer climates from the cheapest market; and that, by that means, a founda-

dation would be laid for the gradual abolition of the present inhuman slave-trade.

The creation of a free navigation is an additional advantage which our author deduces from the full extension of the Irish trade; and here, he endeavours to combat the clogs and restrictions which are required by the famous Navigation Act. And lastly he regards it as a source of emolument to arise out of the freedom of the Irish trade, that there would prevail, for the benefit of both kingdoms, an unrestricted exportation and importation of grain.

Upon these different topics Dr. Tucker expresses himself with much ingenuity, and on his part with entire decision. His performance, accordingly, may be useful; and it will doubtless have the effect to carry the attention of merchants and politicians to the minute examination of matters which are of the highest importance. But it is certainly obvious, that our author, notwithstanding his abilities, has neglected to enter into any investigation of that multiplicity of circumstances, and that variety of views which are absolutely necessary for the full discussion of the subject he has undertaken. His pamphlet contains only hints, which, however plausible they may appear, must not be supposed to be incontrovertible. His zeal, however, as a good citizen deserves applause; for we are willing to believe, that he acts under the influence of public virtue and patriotism.

In an Appendix to his Reflections, our author, having regretted that academical studies, have, in general, so slight a tendency to instruct the rising generation in the civil, political, and commercial interests of their own country, proposes that subjects of this kind, under the allurements of premiums, should be offered to the graduate students of the universities of England and Scotland. This scheme, though it is patriotic, he proposes with a diffidence that is not natural to him; and, indeed, to us it appears to be highly visionary. It would, surely, redound more to the interests of the kingdom, if foundations should be made for able teachers to prelect on these topics in our universities.

As a specimen of the manner and way of thinking of our author, we shall submit to our readers what he has advanced concerning the Act of Navigation.

‘The precise idea of a monopoly is this, that it is a privilege, or exclusive charter granted to serve a *few*, at the expence, and to the detriment of the *many*. According to this definition, it is impossible that *that* famous monopoly, called the Act of Navigation, can be vindicated on the footing of *commercial* utility. National prejudices, indeed, are strongly in its favour; but prejudice and reason are not always the same thing; and it doth not follow that nations, any

more than individuals, have ever been infallible in their judgments, or have consulted their own interests in the course of their proceedings. England alone can furnish examples without number of this melancholy truth. This being premised, we have two points now to consider, viz. 1st, Whether it can be for the *benefit* of the public in general (abstracted from any *particular* consideration), that the landed and trading interests should be circumscribed, or limited by a monopoly in the freight, carriage, or transport of their own goods and merchandize? and then, adly, Whether the excuses usually brought for making this sacrifice, namely, *that it increases the breed of seamen*, hath a just foundation in fact, or can be warranted by experience? The discussion of which two questions will, it is apprehended, contain the whole substance of what can be said on this subject; I mean, as far as reason and argument are to have any share therein. Now, respecting the first inquiry, if any doubt can be started on this head, it must be this, that mankind in general have not the same sense to judge of what is, or is not for their own *immediate* advantage in this case, as they have in all others; and therefore ought to be subject to the restraints of tutors and guardians, to prescribe terms for the regulation of their conduct. But as this is a proposition too glaringly false, and too absurd to be seriously maintained, recourse must therefore be had to the second point, namely, That the great body of the people must be abridged of their natural rights and liberties of employing whomsoever they please, *for the sake of keeping up, and increasing the number of sailors to man our navy*. Now, this is the first instance which occurs in history, of monopolies and restraints being judged to be a proper mode of multiplying the numbers of persons employed in the conduct and execution of them. The usual train of reasoning hath been quite the reverse: however, to give the matter a fair hearing, let us try the effects of the present monopoly, in a case of which every man is a competent judge, and which is exactly parallel to this before us.

A merchant-ship is nothing more than a sea-waggon for the exportation and importation of its lading; the use of which is correspondent to the carriage or re-carriage of goods by land-waggons. Or, to come still closer to the point, it answers the idea of the freight, both forwards and backwards, of wares and merchandise sent along our navigable rivers, and inland canals. Now, can any man be so lost to common sense, as to maintain, that were exclusive patents to be granted either to our waggons by land, or to our barges and trows by water, this would be a means of multiplying the number of those who should be employed on either element? And yet this he must maintain, and *prove* likewise, before he can justify the act of navigation, as a proper measure for increasing the breed of sailors. The only rational and effectual method of increasing the numbers to be employed either by land or water, is to increase the quantity of produce, of raw materials, and of all kinds of bulky manufactures, which require to be conveyed from place to place. For these will of course create a demand for more waggons, more trows, barges, and vessels for the carriage or transportation of them, than otherwise would have been necessary. Whereas, to begin with schemes to increase the number of waggons, or quantity of shipping,

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without having a prior regard, or without giving due encouragement to increase the quantity of goods to be carried, is surely to begin at the wrong end; and, as the old proverb expresses it, to put the cart before the horse. In fact, every thing in trade ought to be left to find its own level; and no monopoly, or exclusive privilege, ought to be granted to one set of traders in preference to another. When the sea-carrier finds that he is encouraged, and, as it were, exhorted by means of an exclusive privilege, to raise his price of freight, as having no rivals to contend with, can it be supposed that he will not avail himself of this circumstance? Or, is there an instance to be produced of any number of men, when knit together, and united by a legal monopoly, who sacrificed their own interest to that of the Public? Whereas emulation between rival carriers, rival merchants, and rival manufacturers of every sort and kind, operates by a ratio just the reverse. The price of freight, of goods, merchandize, labour, wages, and provisions, is then reduced to its just standard. And every individual, by striving to outdo his neighbour, and to get the most custom, serves the Public by his endeavours to serve himself. This has ever been the fact, and ever will be, according to the reason and nature of things. Now, as far as the increase of shipping, and consequently of sailors, is concerned, one example, and a *striking* one it is, may serve instead of a thousand. Since the peace has been concluded with America, our trade between Great Britain and the American continent hath greatly increased. And what hath been the consequence? More English shipping, and larger ships (I say *English*, not American), have been employed in that service than ever were employed during the same space of time before. Now, this I aver has been the fact, notwithstanding the act of navigation itself has been superseded in favour of these revolted colonies; and every indulgence hath been shewn to them, which hath been hitherto denied to other nations, though they most certainly have a better claim.

However, an opening is now made; and in the present enlightened state of things, such an affair as this cannot recede, but must go forward. Other nations will think themselves extremely ill-used (and with great justice) unless they, our friends and best customers, shall be put on an equal footing with the Americans, so lately our bitterest enemies, and at present far, very far from being our most punctual paymasters, or best customers.

But above all, the independance of Ireland will necessarily give a *coup de grace* to this injurious monopoly, as well as to several others. The Irish are not bound by our act of navigation, or by any other of our restraining laws. They are therefore at full liberty to employ what shipping they may find the most conducive to their own interest; and the English adventurers, who will have the chief share in the fitting out such ships and cargoes, will rejoice to find, that they enjoy that liberty in the ports of Ireland, which is denied to them in their own. At last, indeed, the English legislature itself will grow wiser by experience, and learn, from the example before their eyes, that trade ought not to be circumscribed, and that the best and surest means of encouraging the breed of sailors, is to encourage the cheapness of freight, and to promote rivalry and emulation among all ranks and classes in society, especially among the commer-

With respect to composition, Dr. Tucker does not deserve any high degree of commendation. Instead of being forcible he is too often vulgar and coarse; and, of his own importance, he is impressed with a sensibility so full, that he sometimes displeases even while he instructs.

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ART. XIII. *A Discourse delivered to the Students, of the Royal Academy on the Distribution of the Prizes, December 10, 1784.*

By the President. 4to. 4s. T. Cadell. London. 1785.

"METHOD of Study" is the subject of the present discourse. The worthy President for various reasons which he assigns, declares against holding out to the young painter any fixed or invariable rule of study. "A passion for his art," he says, "and an eager desire to excel, will more than supply the place of *method*."

The first talent he wishes the student to cultivate is *industry*; and at the same time warns him, after he has acquired a facility of invention and design, against sitting down contented with first thoughts. He says, and with the greatest justice, that the *pittore improvvisatore*, though, like the extempore poet, he may sometimes hit upon lucky thoughts, yet will never produce a work that can stand the test of sound criticism. He therefore wishes the young painter to correct the sketches of his fancy by a comparison with nature, and by all the assistance that the works of others can afford. To reconcile him to this laborious perseverance, Sir Joshua places before him the opposite conduct of Raffaele, Luca Giordano, Le Fage, and Bouche. The first scrupled not to apply to his own purposes whatsoever he found worthy of attention in the ancient bas reliefs, in the works of Michael Angelo, Massaccio, and others. Luca Giordano and Le Fage, possessing much facility of execution, and a rapid invention, and resting satisfied with their first conceptions excelled in the number, but by no means in the merit of their performances. While Bouche, though he possessed many requisites of a good painter, by painting solely from his own ideas, totally lost sight of nature and of truth.

Lest the student should be led, from a misconception of the precept, to lean too servilely upon former masters, the President expresses himself in the following guarded and elegant manner.

"I should hope, from what has been lately said, that it is not necessary to guard myself against any supposition of recommending an entire dependance upon former masters. I do not desire that you should get other people to do your business, or to think for you: I only wish you to consult with, to call in, as counsellors, men the most distinguished for their knowledge and experience, the result of which council must ultimately depend upon yourself; such conduct

in the commerce of life has never been considered as disgraceful, or in any respect to imply intellectual imbecility; it is a sign rather of that true wisdom, which feels individual imperfection; and is conscious to itself how much collective observation is necessary to fill the immense extent, and to comprehend the infinite variety of nature. I recommend neither self-dependance nor plagiarism. I advise you only to take that assistance which every human being wants, and which, as appears from the examples that have been given, that the greatest painters have not disdained to accept."

There is one thing mentioned by Sir Joshua which, if properly executed, would be of infinite consequence in the study of the art. We shall give it in the words of the author.

"If I was to recommend method in any part of the study of a painter, it would be in regard to invention, that young students should not presume to think themselves qualified to invent, till they were acquainted with those stores of invention the world already possess, and had by that means accumulated sufficient materials for the mind to work with. It would certainly be no improper method of forming the mind of a young artist, to begin with such exercises as the Italians call a *Pasticcio*, a composition of the different excellencies which are dispersed in all other works of the same kind."

We shall not anticipate the pleasure of our readers by entering more minutely into the merits of this performance. The Royal Academy is happy in the possession of a President who unites so much taste and judgment with his professional knowledge. We cannot however perfectly agree with our author in all that he has said. We are ready to allow that chance and circumstances will in a great measure direct the student in painting as well as in every other art and science; but it does not follow from this that no certain rule is to be laid down. On the contrary, it appears to us that, as far as it can be done, the young artist should be provided with rules for his conduct in every possible contingency. Because character and circumstances influence education, must we therefore have no plan of education at all? If we understand our author, he appears to support another opinion, to which, though influenced by the weight of his authority, we cannot possibly subscribe. He seems to insinuate that industry, well-directed, will invariably lead to excellence in painting. It follows from this, that *genius* is of no use, or rather that there is no such thing existing. We cannot consent to the annihilation of genius; and, were this the place, apprehend it might be proved both abstractly, and from example, that something more is requisite besides a well-directed industry to arrive at excellence in the art.

This discourse is, like all the former ones, well-written. "Industry and eagerness of pursuit *has forsook* them," and one or two inaccuracies of the same kind can be attributed only to inadvertency.

ART. XIV. *Letters to Dr. Horsley, Part 2. containing farther Evidence that the primitive Christian Church was Unitarian.* By Joseph Priestley, L. L. D. F. R. S. 8vo. 3 s. 6 d. Johnson, 1784.

AS we closed the last article, in which we undertook to detail, with as much accuracy as we were able to employ, the merits of this celebrated controversy, with some animadversions upon the treatment our author had received from his antagonists, we will introduce the present with a few specimens of the manner in which these attacks are repelled in the present publication. Regardless of the obnoxiousness and unpopularity of Dr. Priestley's *opinions*, we have already ventured to avow our persuasion of his personal integrity. And perhaps there are few exhibitions more interesting, than that of the language of a mild and ingenuous character, who has been exposed to unmerited censures.

You will perhaps be struck with the change in the style of my address to you, when you observe me beginning with *Rev. Sir*, instead of the *Dear Sir* of my former letters, an appellation to which our personal acquaintance gave a propriety, and which you have returned; but when I consider how ill it corresponds to the spirit of your letters, and the stress you lay on your *Archidiaconal dignity*, which appears not only in the title-page of your work, but at the head of many of your letters, and which you intimate, that I had not sufficiently attended to, I thought the style of *Rev. Sir*, and occasionally that of *Mr. Archdeacon* both more proper, and also more pleasing to yourself, and therefore I have adopted it. And if, by any accident, I should wound your feelings, you will find the proper balm in my running title.

While persons who have some personal acquaintance treat each other with decent respect, and are uniform in doing it, as I have been to you, the usual style of *Dear Sir* is natural, and proper; but when you charge me with numerous instances of the grossest artifice, and imposition on the public, you in fact give me the lie; and therefore ought yourself to have dropped all terms expressive of affection and regard. I renounce all particular respect for the man who has treated me in this manner; and in the outset of this second part of our correspondence, I subscribe myself, merely because custom authorises the form.

Rev. Sir,

Your very humble servant.

You are pleased, indeed, to balance the account of my wilful misrepresentations, &c. with an allowance for the *general probity of my character*, and a *cordial esteem and affection for the virtues of it*, which, you say, are *great and amiable*. What you know of my private character I cannot tell; but I suppose not much; and I shall not attempt to balance your account in the same manner; for really of your private character, I know but little, either good or evil; and therefore I presume the former, though the liberties you have taken as a *writer* are not very favourable to that presumption. But this kind of apology is absurd; and had I thought you, or Mr.

Badcock,

Badcock, capable of the things with which you charge me, I should not say that "your virtues were either great, or amiable."

'By way of softening those charges, which materially affect my *moral character*, you sometimes (though it makes a poor compensation for defects of a moral nature) introduce compliments (whether sincerely or ironically is equally indifferent to me) respecting *merit of a philosophical kind*. These also, for want of information, I am unable to return. For if I were asked what improvements in science the world owes to you, I really could not tell; and I think it is very possible, that, in fact, you are as much a stranger to my pursuits, as I am to yours.'

'Though from the age of seventeen to twenty-seven, I believe, I read as much Greek as almost any man can be supposed to have read in the same time, and after that taught it nine years, the last six of them at Warrington, and chiefly the higher Greek classics (for the elements of the language were not taught in that academy) I do not pretend ever to have been properly *at home* in the language. I mean so as to read it with the same ease, with which it is common to read Latin or French (indeed I have not yet met with any man who pretended that he could do this) and having given less attention to that language since I have had the means of employing my time better, your Scotch correspondent may be right in observing, that *I am but very moderately skilled in it*, and at my time of life, my acquaintance with it is not likely to improve. However, such as it is, I shall make the best use that I can of it in the *larger work* on which I am now employed. It is possible, however, that I might make but a bad exchange of the remains of my Greek literature for yours, or that of your Scotch correspondent.'

'As to yourself in particular, who are so proud of being a *church-man*, it would have been happy for the public, and likewise a particular satisfaction to myself, if you had a greater share of that *learning* of which you think your church possessed. More information would then have been given to our readers by both of us; and at least I might have been able to say, with the person who examined Dr. Clarke, *Probe me exercuisti*. All I can now say is, that I have made some use of your *ignorance*, though I should have made more of your *knowledge*, to throw light on the subject of our discussion. My task has been much too easy; but I would willingly have done more, if there had been any occasion for it, or indeed a propriety in it.'

The following paragraph in our author's preface pleases by the union it presents to us of sound philosophy and moral rectitude.

'As I now consider this controversy as closed, it is probable that till my larger work be printed, the public will hear no more from me on this subject. But if any thing more plausible than has yet been urged should appear, I shall have an opportunity of noticing it in the *Theological Repository*, which I hope soon to open again; and if any person will give his name, and propose any difficulty whatever relating to the present discussion, so that I shall see reason to think it proceeds from a love of truth, and a desire of information, I here promise that I will speak fully to it, and I shall be as explicit as I possibly

I possibly can. But to be more so than I have hitherto been is impossible. Such as I have been, the public shall always find me. I have no reserve or concealment with respect to myself, and I shall always endeavour to preserve as much candour as possible with regard to others. But if I have been addicted to the *artifices* and *deceits* that Dr. Horsley so vehemently accuses me of, and if I have actually practised them to the age of fifty, I shall hardly lay them aside now. Let the public, therefore, be upon their guard against me, and "watch me as narrowly" as he says, is necessary. Great changes in *character* and *habit* seldom take place at my age.

We now proceed to lay before our readers an extract of those passages in Dr. Priestley's rejoinder, which seem to go the farthest towards invalidating the objections of his opponents. We have always conceived it to be a part of the wisdom of a man who writes for the public, to leave something to be made out by the sagacity of his readers; and, in several of the evidences adduced in this controversy, we are persuaded that the opposition has already appeared (magnified probably, or diminished according to the preconceptions of the individual) so nugatory or so decisive, that no additional disquisition respecting them could possibly obtain either attention or success. And indeed this plan of concentration and abridgment is the only one, that can in any degree be reconciled to the nature of a publication so miscellaneous, as that, in which we are engaged.

I.

1. 'You, Mr. Archdeacon, are pleased to deny the existence of the Ebionites in the times of the apostles, contrary, I will venture to say to the unanimous testimony of all antiquity. In the opinion of Epiphanius (Hær. 29.) they were not at that time only a sect, but together with the Nazarenes a very formidable sect of Jewish Christians. Jerome, giving an account of the reasons that moved John to write his Gospel, mentions the Ebionites as a flourishing sect in the time of that apostle.' Opera, Catalogue of Ecclesiastical Writers.

2. 'How differently do we judge of things being *remarkable*, or *extraordinary*. I see nothing at all extraordinary in the omission of the Cerinthians in this list of heretics by Hegesippus, as they were only one branch of the Gnostics, several of whom are in his list; and it is not improbable that these Cerinthians having been one of the earliest branches, might have been very inconsiderable, perhaps extinct in his time; I do not know that they are mentioned by any ancient writer as existing so late as the time of Hegesippus; and as they seem to have been pretty much confined to some parts of Asia Minor, and especially Galatia, which was very remote from the seat of the Ebionites, they might never have extended so far; and therefore he might not have heard much about them. Whereas the Ebionites were at that very time in their full vigour, and though their opinions (being then almost universal in what was called the catholic church) had not begun to give offence. they were afterwards the object of

the most violent hatred to the other Christians, and continued to be so as long as they subsisted.'

2. 'If after what I have seen in your *charge*, and in these *Letters*, I could be surpris'd at any thing you say on these subjects, it would be at your so confidently maintaining, p. 79. that Justin Martyr had a view to the unitarians in these accounts of *heresy in general*, when any person, with a small portion of that reading of which you pretend to so much, must know that every word and phrase in them, especially the charge of *pride*, *atheism*, and *blasphemy*, is appropriated to the Gnostics, and the Gnostics only. I must take the liberty to say, that you know nothing at all of the ancient ecclesiastical writers, if you can imagine that the unitarians are ever described by them in this manner. I am even ashamed to argue with any man who, if he has read the early fathers at all, has read them to so little purpose.

'To me it is indisputably clear, that Justin Martyr considered no other class of persons as heretics, unfit to have communion with Christians, but the Gnostics only. Let any reasonable man but compare these passages in which he censures the Gnostics with so much severity, with those in which he speaks of the unitarians (in which I still am of opinion he makes an apology to them for his own principles, but which certainly imply no censure) and I think he cannot but conclude with me, that unitarianism was considered in those times in a very different light from what it was afterwards, and is now.'

(3.) 'It is truly remarkable, and may not have been observed by you, as indeed it was not by myself till very lately, that Irenæus, who has written so large a work on the subject of heresy, after the time of Justin, and in a country where it is probable there were fewer unitarians, again and again characterizes them in such a manner, as makes it evident, that even *he* did not consider any other persons as being properly heretics besides the Gnostics. He expresses a great dislike of the Ebionites; but though he appears to have known none of them besides those who denied the miraculous conception, he never calls them *heretics*.'

(4.) 'One of your proofs, p. 83. that unitarianism was prescribed in the primitive church in the time of Tertullian, is his saying that the *regula fidei* in his treatise *De Prescriptione* was the belief of all Christians. But every writer, if we wish not to cavil, but to understand his real meaning, must be interpreted in a manner consistent with himself. It is a degree of candour that is due to all writers; and what you strongly plead for in the case of Eusebius. Now, concerning what we now call the *apostles creed*, Tertullian expresses himself in such a manner (in his treatise *De Virginis Velandis*) as gives us clearly to understand that this was all that was necessary to the faith of a Christian. This creed might be subscribed by any unitarian who believed the miraculous conception. The other creed, therefore, which is not the apostles, must be his own comment or exposition of the proper *regula fidei*, or creed (and indeed it has all the appearance of a comment, as may be seen by the comparison) and all that we can conclude from it, is that it contains his own opinion, which is well known from his writings in general.

‘ To prove that the *regula fidei* in the treatise *De Præscriptione* was the belief of all Christians in that age, you must prove that it was the creed that all Christians gave their assent to ; and this assent was only given at the time of baptism. But that *regula fidei* (which supposes the pre-existence of Christ) is no where to be found but in this particular passage in the writings of Tertullian ; whereas that which is called the *apostles creed* is, with some variations, frequently mentioned, and is known to have been the only creed that was used at baptism in the time of Tertullian, and long afterwards.

‘ That Tertullian alluded to none but the Gnostics in the *regula fidei* of his treatise *De Præscriptione* is evident from every clause in it, and from the object of the work, which respects the Gnostics only, the unitarians being only occasionally and slightly mentioned in it. Though, therefore, a single feature in this account is found in the unitarians, as well as in the Gnostics, it is the *whole character* that we are to attend to, and not that feature in particular.

‘ In all other places in which I have found Tertullian to speak of *heresy in general*, it is most evident that his ideas went no farther than to the opinions of the Gnostics, except that he once calls Hebion a heretic, and then he expressly makes his heresy to consist in his observance of the Jewish ritual.’

### III.

10. ‘ I am still of opinion, that the passage of Athanasius, exhibits sufficient marks of great *caution*, and of the apostles leading their converts to the knowledge of the divinity of Christ, by very distant and uncertain *inferences* indeed, such as Jews, so previously persuaded as he represents them to have been, of the simple humanity of their Messiah, would not very readily understand.

‘ Now if this caution was requisite in the first instance, and with respect to the first converts that the apostles made, it was equally requisite with respect to the rest, at least for the sake of others who were not yet converted ; unless the first should have been enjoined secrecy on that head. For whenever it had been known that the apostles were preaching not such a Messiah as they expected, viz. *a man like themselves*, but the *eternal God*, the difference was so great, that a general alarm must have been spread, and the conversion of the rest of the Jews (to a doctrine which must have appeared so highly improbable to them) must have been impeded. We may therefore presume, that the apostles must have connived at this state of ignorance, concerning the divinity of Christ in their Jewish converts, till there was little hopes of making any farther converts among the Jews, and till the gospel began to be preached to the Gentiles.’

‘ You say, “ the expectation of a great deliverer, or benefactor of mankind, was universal even in the Gentile world, about the time of our Lord’s appearance.” This, however, I do very much question, and I should be glad to know the names of the candid infidels who have acknowledged it.

‘ An expectation of a Messiah certainly existed among the Jews, and of course among their proselytes ; but if any such idea had been universal among the Gentiles, so as to interest them in discussions about the nature of this great deliverer, as whether he was to be God or man, &c. we should certainly have perceived some traces of

it in their writings. It might have been expected that on account both of the interesting nature, and of the obscurity, of the subject, there would have been different opinions about it, that it would have been a common topic in their philosophical schools; and that their historians would have given some account of the origin and foundation of this universal opinion.

'You will produce, I suppose, Virgil's sixth Eclogue. But, Sir, can you believe that even Virgil himself really expected any such person as he describes? The use that the poets might make of a vague report of a prophecy, brought probably from the east, and ultimately from the Jewish scriptures (but seriously believed by no person that we know of) merely to embellish a poem, is one thing; but the actual and universal expectation of such a person, is another.'

## IV.

2. 'Struck with this extraordinary narration, of a transaction of ancient times, for which you refer to no authority besides that of Mosheim, I looked into him; but even there I do not find all the particulars that you mention. He says nothing of the Jewish Christians having observed their law more from habit than any principle of conscience; nothing of their making no scruple to renounce their law, in order to partake in the privileges of the *Ælian* colony; nothing of any Jewish Christians removing from Pella and settling in *Ælia*; nothing of the retiring of the rest to the North of Galilee; or of this new origin of the Nazarenes there. For all these particulars, therefore, learned Sir, you must have some other authority *in petto*, besides that of Mosheim; and you ought to have produced it.

'Also, as you adopt the assertions of Mosheim, I could wish to know his authority for supposing, that there was any such thing as a church, or part of a church, of Jewish Christians at Jerusalem, after the destruction of that city by Adrian. As to your *additions*, they are a series of such improbable circumstances, as hardly any historian of the time could make credible. Bodies of men do not, whatever you may imagine, suddenly change their opinions, and much less their customs and habits: least of all would an act of *violence* produce that effect; and, of all mankind, the experiment was the least likely to answer with Jews. If it had produced any effect for a time, the old customs and habits would certainly have returned when the danger was over. You might just as well suppose that all the Jews in Jerusalem began to speak Greek, as well as abandoned their ancient customs, in order to enjoy the valuable privileges of the *Ælian* colony. And you would have this to alledge in your favour, that from that time the bishops of Jerusalem were all Greeks, the public offices were, no doubt, performed in the Greek language; and the church of Jerusalem was, indeed, in all respects, as much a Greek church, as that of Antioch.

'As you say, with respect to myself, "that a man ought to be accomplished in ancient learning, who thinks he may escape with impunity, and without detection, in the attempt to brow-beat the world with a peremptory and reiterated allegation of testimonies that exist not;" how much more accomplished ought that man to be, who now writes the history of transactions in the third century without alledging any testimony at all?

'Mosheim

‘ Mosheim himself, who began this accusation of Origen, produces no authority, in his *Dissertations*, for his assertion. He only says that he cannot reconcile the fact that Origen mentions, with his seeming unwillingness to allow the Ebionites to be Christians. But this is easily accounted for, from the attachment which he himself had to the doctrine of the divinity of Christ, which they denied; and from their holding no communion with other Christians.

‘ All the appearance of authority that I can find in any ancient writer, of the Jewish Christians deserting the law of their ancestors, is in Sulpicius Severus, to whom I am referred by Mosheim in his history.

‘ But where, Sir, in this historian, do you find, any promise of immunities to the Jewish Christians, if they would forsake the law of their fathers? On the contrary, the historian says, that the object of Adrian was to overturn Christianity, and that the Jews were banished because the Christians then were chiefly of that nation. According to this account, all the Jews, Christians as well as others, were driven out of Jerusalem; and nothing is said of any of them forsaking the law of Moses; and your assertion of their having been gradually prepared for it, by having before this time observed their law more from habit than from conscience, is unsupported by any authority or probability. Eusebius mentions the expulsion of the Jews from Jerusalem, but says not a word of any of the Christians there abandoning circumcision, and their other ceremonies on that occasion. Indeed, such a thing was in the highest degree improbable.’

‘ Thus ends this church of orthodox Jewish Christians at Jerusalem, planted by Mosheim, and pretty well watered by the Archdeacon of St. Albans; from which you have derived such great advantage to your argument.’

‘ I cannot help, in this place, taking some farther notice of what you say with respect to the charge of a wilful falsehood on Origen. “Time was,” you say, “when the practice” (viz. of using unjustifiable means to serve a good end) “was openly avowed, and Origen himself was among its defenders.” This, Sir, as is usual with you, is much too strongly stated, and as you mention no authorities, you might think to escape detection. I believe, indeed, you went no farther than Mosheim for it. Jerom, in his epistle to Pammachius, Opera, vol. I. p. 496. says, that Origen adopted the Platonic doctrine (and you, Sir, are an admirer of Plato) of the subserviency of truth to utility, as with respect to deceiving enemies, &c. as Mr. Hume and other speculative moralists have done; considering the foundation of all social virtue to be the public good. But, Sir, it by no means follows from this, that such persons will ever indulge themselves in any greater violations of truth than those who hold other speculative opinions concerning the foundation of morals.

‘ Jerom was far from saying as you do, that “he reduced his “theory to practice.” He mentions no instance whatever of his having recourse to it, and is far, indeed, from vindicating you in asserting, that “the art which he recommended he scrupled not “to employ; and that, to silence an adversary, he had recourse

“ to

"to the wilful and deliberate allegation of a notorious falshood." Here, Sir, is much more in the conclusion than the premises will warrant. Many persons hold speculative principles, which their adversaries think must necessarily lead to immorality; but those who hold them should be heard on the subject; and the conclusion will not be just, unless they themselves connect immoral practices with their principles. I find, Sir, that the characters of the *dead* are no safer in your hands than those of the *living*. I am unwilling to say a harsh thing, and I wish to avoid it the more, lest I should be thought to return railing for railing; but really, unless you can make a better apology for yourself, than I am able to suggest, you will be considered by impartial persons, as a *falsifier of history*, and a *defamer of the character of the dead*, in order to serve your purpose.

(To be concluded in our next.)

## FOREIGN LITERATURE.

ART XV. *Gustavi Ortaei, M. D. Descriptio Pestis, &c. A Description of the Plague which raged at Jasse in 1770, and in Moscow in 1781. By Dr. Ortaeus. 4to. Peterburgh, 1784.*  
*[Concluded.]*

NEXT follow the *consectaria*, or theory, which will at least not be displeasing to the lovers of novelty.

1. Many phænomena and symptoms, considered and compared, seem to shew that the plague is scarce to be regarded as an highly putrid disease; and that the effects, which the pestilential miasma produces, are not to be deduced from an alkaline acrimony.

The author seems successful in establishing both these propositions. "If," says he, "the miasma were of a putrid nature, it ought to produce correspondent effects, and shew evident marks of the presence of putrefaction, which was neither observed with respect to the dead nor the living. For neither the breath, perspiration, ulcers, or excrements, of the infected, had any singular fœtor or putridity; on the contrary, the sweat had an acid odour. It is certain, that one or two persons confined with scorbutic ulcers, or gangrene in the hospital, tainted the air much worse than fifteen or twenty infected, who were in the same ward. The substance of buboes and carbuncles had no putridity, after having been cut out.—Wounds and ulcers dry up on the first attack, and lose all their fœtor.—The decline of the plague in the height of summer—the sudden convalescence of the sick—the benefit derived from bodily exercise—the numbers who retained the perfect use of their reason and senses almost to the last gasp—are the chief of the remaining arguments deduced from the symptoms, and urged against the putrid nature of the miasma.

The dead bodies furnish him with others : In the 20th observation it is already mentioned, that they did by no means rapidly run into putrefaction ; and he now further observes, that at Moscow, in the beginning of the plague, many corpses not being buried deep, nor covered with much mould, they were laid bare by the rain. In consequence of which they were covered again at the public expence ; and it was remarked with some surprize, how slowly they putrified. After the cessation of the plague, upon examining the infected and suspected houses, about one thousand bodies were found secretly buried in the courts, gardens, and under the very floors ; many of them had probably lain since the first onset, during a pretty hot summer and autumn ; and notwithstanding, they were either entire, or not totally corrupted.

2. Although therefore it be impossible exactly to ascertain to what class of acrimony the miasma should be referred, yet it would seem to come nearer the *rancid* than any other with which we are acquainted ; as appears from the acid nature of fat ; whether fresh or not, the evident signs of rancidity in the plague, &c.

3. Fat therefore and the oily fluids are the true, and probably the only fomites of the true pestilent miasma ; and its seat seems to be in the skin and subjacent adipose membrane. For if it be by any means repelled towards the deep-seated cellular texture, or be at first lodged there, nature always uses the utmost efforts to expel it to the superficial cellular texture.

4. The combination of the pestilential miasma with the fatty and oily substances, occasions an intanimation or total cessation of their circulation ; of which a deliquescence is the consequence ; and they afterwards become acrid, and emit very subtle vapours.

5. The miasma attacks, 1. the fat of the skin ; 2. that of the mediastinum ; 3. of the omentum ; and 4. of the remaining adipose membrane.

We must do the author the justice to observe, that he says infinitely more in support of this doctrine, than we could ever have expected before hand ; but as the reader will easily suppose, he has by no means brought conviction upon our minds.

6. The unequal effects of the miasma must be attributed to a variation in its power at different times, the diversity of constitution, &c.

7. It is probable, that the miasma does not adhere only to infected matters, but that it is diffused in a more or less diluted state through the atmosphere,

8. The petechial fevers at the commencement, various morbid affections during the prevalence, and the malignant fevers after the cessation of the plague, though they differ from it in some respects, seem a-kin to it, and to derive their origin from the miasma, much diluted, and rendered in some measure inert.

9. But the phenomena occurring during the period of infection, are to be deduced from the efficacy of the miasma, and manifestly indicate its deposition on the skin or subjacent fat, together with the exhaling unguent, a disordered state of the perspiration, a cession of the action of the stomach and intestines, a lentor of the fluids, and a gradual relaxation of the whole cellular tissue.

10. To remove this obstruction of the perspirable matter, while it is yet mobile, it is requisite to propel the fluids moderately to the surface, and to restore the strength of the stomach.

11. The symptoms attending the *slow type*, point out a derivation of the perspirable matter, tainted with the miasma towards the deep-seated cellular texture, an infraction of it, and lastly, a colliquation of the fluids.

12. Therefore remedies preventing this derivation, attenuates, and tonics are indicated.

13. The acute differs from the *slow type*, as the burning fever differs from the petechial. The violence of symptoms and shortness of period, indicate greater virulence in the miasma, and more copious accumulations of the peccant matter, which is now also more mobile in the cellular tissue, especially the deep-seated.

14. At the onset of the acute type, the tone of the cellular tissue, and the mobility of the peccant matter, render a perfect evacuation by sweat, resolution of buboes, and running of a purulent matter from the penis, possible. But at a more advanced period, when it has struck a deeper root into the adipose membrane, vomits, attenuants, tonics, together with external applications, will be necessary to bring about the suppuration of the carbuncles and buboes.

15. The irregular and violent symptoms of the very acute type, shew a sudden relaxation of the internal cellular tissue, and alternultuary derivation of humours towards the nobler viscera.

16. Remedies therefore capable of freeing the stomach from its load, restoring its tone, and throwing out the peccant matter towards the external cellular tissue, are proper.

17. The suppuration of buboes and carbuncles, seems to produce its happy effects by separating the dead and indurated parts, from the living, and those only obstructed, by  
occa-

occasioning a collection of the pestilential matter, its transformation into pus, and evacuation; and hence by restoring the vital powers of the whole cellular texture.

18. The noxious effects of blood-letting and purging, are to be ascribed to the derivation of the pestilential matter, from the external to the internal cellular substance.

19. The choice of diet is of great importance in preventing and curing the plague: the rule is, to avoid substances capable of exciting fermentation and acidity in the *primæ viæ*, and to employ nutritive and easily digestible substances, complete acids, and corroborants.

20. The distemper of horned cattle having a strong resemblance with the plague, saline and astringent remedies seem equally proper in it.

## MONTHLY CATALOGUE.

### MISCELLANEOUS.

**Art. 16. *Pictures from Nature's.*** In 12 Sonnets. To which is added, the Lock transformed. London, C. Dilly. 4to. 1s. 6d. 1785.

A FEW observations on sonnet-writing, preceede these poems; in which the author observes, that the minute delineation of objects seems to be the province of that species of poetry. He remarks too, that it is more peculiarly adapted to the *beautiful*, by displaying the various pleasing characteristics of a single object.—With regard to the productions now before the public, he adds, 'that every leading image or sentiment were derived from real incident or actual observation.' The following sonnet may be given as no unfavourable specimen of the work:

'Tho' now pale Eve with many a crimson streak,  
'Soft-fading tips the lime-invested hill;  
'And tho' blue steams emerging from the lake  
'Roll curling on, and hover o'er the rill;  
'The smoke, that slow evolves its pillar'd form  
'From yonder straw-roof'd cottage, sweetly throws  
'O'er my hush'd bosom a superior charm,  
'And seems to breathe a cherub-like repose!  
'With its grey column to yon' sapphire cloud  
'Stealing in stillness the calm mind ascends—  
'The unruffled line, tho' lost amid the shroud  
'Of Heaven, in fancy rising never ends!  
'Thus ever may my tranquil spirit rise  
'Free from the gust of passion—to the skies!'

We are pleased with the author's tender attachment to his wife. The first and last of his poems are addressed to her; nor is she forgotten in other parts of the work.

Without entering into minute criticism, we shall only observe of these poems, that they are nearly on a level with most of the sonnets that have lately made their appearance.

Art. 17. *The Words of the Songs, Duets, Glees, Choruses, &c.* in the Nunnery. A comic Opera of two Acts. The Music by Mr. Shield. London printed for T. and J. Egerton, 6d. 1785.

'To write a good song has been considered as an arduous task.—The lyric compositions in our operas, serve only to confirm this sentiment; and the present songs, though superior to many that we hear upon the stage, fall short of that excellence which good taste demands.

Art. 18. *A Treatise on the Principles of Hair-dressing.* In which the deformities of modern hair-dressing are pointed out, and an elegant and natural plan recommended, upon Hogarth's immortal system of beauty. Illustrated by examples from the paintings of the most celebrated artists, and confirmed by the remarks of the most elegant and famed poets of the different ages from the thirteenth century to the present time. By William Barker, hair-dresser, No. 6, King's-street, Holborn. 8vo. rs. 6d. Bew.

Mr. Barker is a learned and intelligent hair-dresser, indeed.—Making allowances for a considerable dash of affectation, his pamphlet is well written. His intention throughout his work, in which he enters into the most minute detail, is, 'To guide, not alter Nature.' 'This,' he says, 'is the business of a hair-dresser.' We recommend his work to the attention of our fair country-women, and heartily wish success to his plan of reformation; but are afraid that our wives and his labours will be in vain.

Art. 19: *The Demoniad, or, The Pests of a Day.* displayed from various characters; in a poetic epistle to H——S——, Esq. London; printed for the author, and sold by J. W. Fores. 4to. 2s. 1785.

Abuse against Mrs. Siddons, Lord North, Mr. Lunardi, Lord George Gordon, &c. &c. conveyed in harsh and incorrect rhymes.

Art. 20. *Susan and Osmond.* A Lyric Poem. 4to. 1s. 6d. T. Kearley. 1785.

We have often had occasion to put authors in mind of the difficulties of the legendary tale; but no one will take warning by the failure of his predecessors. Every stripling in verse still attempts to bend this bow of Ulysses. The author of *Susan and Osmond*, is amongst the least successful.

*Susan and Osmond* are both very handsome and very virtuous; they have a reciprocal passion, which is thwarted by the avarice of the lady's father. The lover, unable to obtain the hand of his mistress, is sent to America by his father. Susan soon after dies of a consumption; and Osmond, whose life had been preserved only

by the maiden's prayers, is killed in battle. The two fathers are represented as equally miserable for the death of their children; and the poem concludes with something like a paraphrase on the last stanza of the ballad of Chevy-Chace.

We can discern neither invention nor poetical expression in the story; it resembles the disagreeable monotony of the drone of a bug-pipe. In one part of the tale, however, our poet is original:—When he is to describe the parting his lovers, he tells us, 'Here language proves too weak;' and instead of endeavouring to paint the situation, we are presented with a stanza of blanks, which the reader is to fill up by the help of his own imagination. After giving us the argument in plain prose, it would, perhaps, have been as well, had he treated the whole story in the same manner.

**Art. 21.** *Birth-Day Conversation anticipated; or a Peep into the Drawing-Room on the 18th of January.* 4to. 1s. 6d. Kearsley, London, 1785.

Dull, scurrilous and obscene. The author has never approached nearer the Drawing-room than King's-place.

**Art. 22.** *The Prospect; or Re-Union of Britain and America.* A poem. Addressed to the Right Honourable William Pitt, 4to. 1s. 6d. Bew, London, 1785.

This publication, we suppose, was intended as a counter-poison against\* "A Poem, addressed to the Armies of the United States of America," by Colonel Humphries. The Colonel himself is not among the higher class of poets; and this American officer must be placed still lower in the scale. But though we cannot bestow much praise upon his poetry, and are not so sanguine as to hope that his vision will be soon realized, yet every attempt to soothe the minds of the late contending powers, must proceed from a benevolent heart, and deserves applause. Of the author's ideas of re-union, of the consequences it is likely to produce, and of the merit of the poetry, our readers may judge from the following extract:—

- Yon town, † where peace and all the virtues live,
- From the great Chatham did its name receive;
- Immortal Chatham! glory's favour'd son,
- Whose mortal race in virtue's paths was run.
- Now from his loins a second PITT proceeds,
- To emulate his father's mighty deeds;
- His soul shall frame the great, the blest'd design
- Again Britannia's sever'd sons to join:
- Stern fate propitious on his wish shall smile,
- And crown with fair success his generous toil.
- Then haughty France shall rue the fatal hour,
- When first, misled by boundless lust of pow'r,
- To crush fair Albion all her arts were tried,

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\* Review for April. page 212.

† Pitt's-burg.

- ‘ To tear the western empire from her side ;
- ‘ Spain, too, shall curse the part her monarch took,
- ‘ And every tyrant from his throne be shook.’

The publication is dedicated to Mr. Pitt ; and through the whole of the poem, this American officer is not sparing of his panegyric on the King and the present administration.

We have our suspicions, from internal evidence, that “The Prospect” was not written at Pitts-burg, nor by an Officer of the United States.

Art. 23. *Sonnets and other Poems* ; with a Versification of the Six Bards of Ossian. 8vo. 2s. 6d. , Wilkie, London, 1785.

These poems appear to be the production of a feeling and cultivated mind ; but they are not works of genius. They consist of original poems, a versification of the six Bards of Ossian, and some translations from Horace. As a specimen, we present our readers with—

## S O N N E T II.

To Miss M——

WRITTEN BY MOON-LIGHT.

Sweet gentle angel, not that I aspire  
To win thy favour, tho’ ambition raise  
My wishes high, I wake anew my lays ;  
But that thine image may adorn my lyre  
With beauty, more than fancy could inspire.  
As, when behind the silver clouds she strays,  
The moon peeps thro’, and sheds a mellow blaze,  
Till woods, hills, vallies, with enchantment fire ;  
So does thy soul, tho’ pent in mortal mould,  
Break thro’ the brighten’d veil ; illumine thy form ;  
In thy sweet manners all its powers unfold ;  
With soften’d lights each varied feature warm ;  
And in thine eyes such fairy radiance hold,  
That on each object round they beam a magic charm.

Whether our language have not sufficient pliability for the structure of the sonnet we shall not pretend to determine, but there is a stiffness in these, as well as in almost all the other English sonnets we have seen, which proves at least the difficulty of this species of composition.

The versification of Ossian’s Bards is in imitation of Gray’s translations from the Norse. Our author would have succeeded better in this measure had he employed less inversion and fewer expletives. “*Doth howl, doth safe remain, doth shade,*” are to be met with in the space of eight lines. The translations from Horace are below mediocrity.

Art. 24. *Liberty-Hall ; or a test of Good-fellowship*. A Comic Opera, in two Acts. As it is performed with the greatest applause at the Theatre Royal in Drury Lane. 1s. Kearsley, 1785.

Liberty-Hall is not one of the worst of the Comic Operas which have lately appeared. Though there be no originality in the characters, yet the dialogue is tolerable, there is something like

poetry in some of the songs, and the moral tendency of the piece is commendable.

**Art. 25.** *A brief Account of a Seminary of Learning*, established at Margate in Kent, for the reception of Twelve young Gentlemen. By a Clergyman. 12mo. 6d. Murray.

The Rev. Mr. Wells, chaplain to the Right Hon. Simon Earl Harcourt, and rector of Leigh, in the county of Worcester, is the author of this essay. His plan is extensive and commendable. He proposes to educate ten or twelve pupils for the university, the navy, the army, or the commercial walks of life. The mode of instruction to be followed by him is that which is so fully recommended by Mr. Knox in his essay on Education; and while he expresses it as his wish to attend very particularly to the proficiency of his pupils in their studies, he is to exert an equal anxiety in consulting their health, their diet, and exercise. It must be confessed, that Mr. Wells, exhibits a very promising idea of his seminary of learning; and that his treatise discovers his ability for composition.

**Art. 26.** *Adelgide; or Conjugal Affection.* A Novel. Translated from the French. 12mo. 2s. 6d. sewed, Lane.

Here we are amused with the endless frivolity of French manners. Every thing is childish and affected. The author keeps himself at an awful distance from what is natural, sensible or proper.

**Art. 27.** *The Vale of Glendor; or Memoirs of Emily Westbrook.* 2 Vols. 12mo. 5s. sewed. Noble.

The demerit of this performance is uncommon. In its story it is insuperably insipid: in its style it is incomparably turgid. It pretends to amuse, and to instruct. It can excite however no emotions, but those of disgust and contempt.

**Art. 28.** *The Fatal Marriage; a Novel.* 2 Vols. 12mo. 5s. sewed. Hookham.

This unfortunate publication has not one claim to praise. The narrative, the characters, the manner, and the incidents are all offensive. The author is even far below the mediocrity of novelists.

**Art. 29.** *Practical Benevolence*, in a Letter addressed to the Public by a universal friend; to whom persons of all ranks and denominations may have recourse for Advice, in the most critical situations, and most delicate circumstances of human life. 8vo. 1s. Murray.

An amiable philanthropy reigns in this publication, and does honour to the heart of the author. That the offer he makes to the public of his assistance, may be successful is a matter devoutly to be wished for. The novelty of his plan ought to be no objection to it. In our opinion it is a recommendation to him; and we must acknowledge that his composition is easy and flowing.

**Art. 30.** *A Key to the Parliamentary Debates*; being an humble attempt to render them intelligible. 8vo. 1s. 6d. Debret. London.

The author of this performance affects to be knowing in the debates of parliament; but he is entirely a stranger to them. He affects

fects wit, and has no pretensions to it. His work has nothing to recommend it with regard to sentiment, information, or point. As to diction, it is also wildly reprehensible.

**Art. 31. *Plain Facts*, Submitted to the common Sense of the People of England.** 8vo. 1s. Jarvis.

Here the opposition is vindicated and administration culminated. The performance is acrimonious without argument, and disgraces the cause it would defend. The ignoble strain of the generality of pamphlets, is a strong proof of the integrity of men of letters. For the puny efforts both for and against government, can proceed from no individuals who have been cultivated by study and reflection.

**Art. 32. *Loose Thoughts on the very important Situation of Ireland.***

Containing a Distinction between the Catholics and Protestants; and Strictures on the Conduct of Ministers. Addressed to the Right Hon. Lord Thurlow. By Joseph Williams, Esq. 8vo. 1s. 6d. Southern, 1785.

The great body, and what we may call the real natives of Ireland, are the Catholics. These have long been, and still are, in a state of subordination to the Protestants, who look upon themselves now as the people of Ireland. They were chiefly transplanted into that kingdom from England; and Mr. Williams shews, from history and parliamentary records, that until the unfortunate American war, they always acknowledged their dependence upon England. He reprobates, in terms of indignation, the factious views of our orators in parliament, and the weak and pusillanimous conduct of ministers. He advises all parties 'to unite, and with a firm determined voice, declare their resolution to support the authority of this empire over the depending state of Ireland.' Amidst a number of observations, arranged with little regard to method or order, we now and then meet with a thought shrewdly conceived and bluntly expressed.

'What avails a boasted œconomy in the Treasury, if the nation is betrayed in greater things, and the dignity of the state betrayed to the schemes of a party, whether that party is an abettor of prerogative, or opposition.—If a minister gives no other proof of his abilities than a futile harangue in the House of Commons, the nation will soon pronounce him fitter for a spouting-club, where his declamation may meet with applause.'

— English patriotism is of a very peculiar cast; it consists of opposition to the measures of government; supporting and patronizing the discontented. To this we owe the loss of America; and to this we owe the conduct of Ireland. When a peer in parliament indulges speculative ideas, in opposition to a minister, and afterwards becomes a minister of the cabinet himself; he supports those ideas as points that concern his honour; and from one concession to another, violates the dearest part of the constitution.'

**Art. 33. *We have been all in the Wrong; or, Thoughts upon the Dissolution of the late, and Conduct of the present Parliament; and upon Mr. Fox's East India Bills.*** 8vo. 2s. Debrett.

The spirited, eloquent, and learned author of this performance, having

having observed, that new circumstances and situations always produce new consequences, declares his conviction, that some late innovations in Britain portend changes, and very important ones too, in her freedom, wealth, and power; and that in a very short space of time. 'The Commons can no longer make use of that great controul on the power of the Crown, the command of the purse; that the House of Lords was misled, last winter, by the mere whisper of the wishes of the Sovereign; that the spirit of a very spirited House of Commons, was not able to secure its dependence; that the late movements of the people have made it plain, that they cannot be trusted with their own safety; and that when the Crown was advised to make an appeal to the people, against the House of Commons, it received a stroke, of which, at present, it little sees the consequences. —The truth of this last position the author endeavours to illustrate, by an account of appeals from the Throne to the People against parliament.

This mode of reasoning by a selection of unfortunate appeals, has an imposing air, but it is not solid. For there are instances in the English history, of fortunate appeals to the people; and the case alluded to, is probably one of them. The unhappy appeals mentioned by our author, were made in very different circumstances from those that justified the dissolution of the last parliament; —that there was no reason for dissolving that parliament, our author sets himself to prove, by a very able, and, in many instances, a complete justification of Mr. Fox's East India bill. And he certainly shews, to the satisfaction of every candid reader that many enormities were provided against by Mr. Fox's East India Bill, which in Mr. Pitt's are either countenanced or connived at.

*Art. 34. The Danger of violent Innovations in the State exemplified from the Reigns of the two Stuarts; in a Sermon preached at the Cathedral and metropolitical Church of Christ, Canterbury, on Monday, Jan. 31. 1785, being the Day appointed to be kept as the Anniversary of the Martyrdom of King Charles I. By George Berkley, D. L. late Student of Christ-church, Oxford, Vice-dean of Canterbury, and Chancellor of Brecknock. 4to. 1s. Johnson.*

Dr. Berkley, having endeavoured to prove that civil government is "the ordinance of God," gives a sketch of the history of England under James I. and his son Charles. In this part of his discourse he endeavours to shew, that the practice of former monarchs, and the undefined state of the constitution, were, in some measure, a justification of the regal proceedings at that time. He next proceeds to weigh the advantages and disadvantages of a parliamentary reform; and though he considers innovation as a dangerous experiment, yet he exhorts to submission, should a reform be deemed necessary by the legislature. In the conclusion, individual reformation is strongly recommended, as the surest foundation of a general reform. From the state of parties the discourse will not meet with universal approbation, but it is moderate, and not unworthy of a Christian minister.

*Art. 35. A Sermon occasioned by the Death of Mrs. Philips, preached at Keighley in Yorkshire, July 11, 1784. By the Rev.*

T. Lillie, Minister at Bingley, Bradford. Printed and sold for the Author by J. Nicholson and Son. 8vo. 6d. Buckland, London.

A Good pious discourse, which might be relished at Keighley; but Mr. Lillie will acquire no literary reputation by the Publication.

Art. 36. *The Scripture Lexicon, or a Dictionary of above three thousand proper Names of Persons and Places mentioned in the Bible, with the Etymon or Derivation, and the Description of the greater Part of them, divided into Syllables; with their proper Accentuations; together with the Explanation of many Words and Things in the Bible, which are not generally understood.* 8vo. 3s. 6d. Birmingham, printed by Piercy and Jones for J. Johnson. London, 1784.

The ample title-page fully explains the intention of the work; which seems to be executed with care and ability. We recommend it to young Clergymen, who in reading the lessons sometimes disfigure Bible Names by placing the accent improperly.

Art. 37. *Defence of opposition* with respect to their conduct on Irish affairs, with explanatory notes, dedicated to the Right Hon. C. J. Fox. By an Irish Gentleman, a member of the Whig club. 8vo. 2s. Stockdale, London, 1785.

In a short address to Mr. Fox, our author tells him, that the public are surprized to hear that he, and those he is in the habit of voting with (including his new friends) intend to oppose the bill for founding a commercial intercourse between Great Britain and Ireland upon the basis of mutual advantage. The consistency of his character, however he trusts will protect him from such calumnies. The author proceeds to vindicate opposition by extracts of various of their own speeches in parliament; these extracts contain the strongest recommendation of some of the measures now under discussion, for establishing a fair and equal trade between Britain and Ireland. To this defence, is subjoined, an appendix which contains several distinct articles. A vindication of the commercial resolutions of the Irish parliament, with an authentic copy of the resolutions. II. A short view of the proposals lately made for the final adjustment of the commercial system between Great Britain and Ireland. The author concludes with some reflections on the arrangements with Ireland. His ideas are nearly the same with those of Lord Sheffield, Mr. Smith, and other sensible writers on this subject.

Art. 38. *Impartial Reflections upon the Question* for equalizing the duties upon the trade between Great Britain and Ireland. By the Right Hon. Lord Mountmorres. 8vo. 2s. Almon, London, 1785.

Lord Mountmorres in this short tract which contains a number of just remarks, points out the value and mercantile importance of Ireland to this country, and shews the very unequal and unjust terms on which Great Britain and Ireland trade; it appears that "when England lays a duty of forty shillings upon the importation of Irish goods, Ireland lays a duty of sixpence on the same article." He recommends

recommends an equalization of the duties upon the trade of both kingdoms.

**Art. 39.** *A gleam of Comfort to this distracted Empire*, in despite of Faction, violence, and Cunning, demonstrating the fairness and reasonableness of national Confidence in the present Ministry. Addressed to every Englishman, who has at heart the real Happiness of his Country. 8vo, 2s. Debrett, 1785.

The author of this pamphlet is a warm partisan of Mr. Fox and the opposition; and his performance from beginning to end is a burlesque on Mr. Pitt and the present administration.

We shall present our reader with a short specimen of his abilities.

“ Lord North’s coalition with Mr. Fox had infalibly sunk this  
“ island in the ocean, if the grace of heaven had not sent Pitt to save  
“ us, a mortal Messiah! The missionary of Providence! The  
“ Light of lights! The Sun of suns! The fountain of Lumination!  
“ The chosen gift of God!—Not the maid of Orleans to the French,  
“ not the maid of Kent to the English, not Becket to Bigots, not  
“ Mahomet to Ottomans, not Jack of Leyden to Anabaptists, not  
“ the royal Touch or Papal Toe to infidelity and infection, were  
“ half so holy, half so healing, half so divine as William Pitt to  
“ this nation!”

This performance throughout, exhibits strength of reasoning, wit, irony, and abilities. But it will meet with very different receptions from different men.

**Art. 40.** *Thoughts on the merits of the Westminster Scrutiny*, and the probable causes of its institution. 8vo. 1s. 6d. Debrett.

The author of this tract is a warm friend of Mr. Fox, Mr. Pitt, and the present Administration, the high Bailiff and his court are the objects of his vengeance. He makes some observations on the conduct of the House of Commons which even in this land of liberty; will be generally thought to border on indecency.

**Art. 41.** *Manufactures improper Subjects of Taxation*; addressed to the Merchants and Manufacturers of Great Britain. Being an attempt to prove that the riches and power of the nation depend in a great degree upon Manufactures, being free of all Taxation. 8vo. 1s. Walter, 1785.

That taxes on Manufactures are a burthen on trade is very true, but then we must have better substitutes than any our author proposes before we can give them up. Let it be remembered that the national debt at this day, is near three hundred millions sterling—It is evident that in order to preserve our credit, the interest of this enormous sum must be paid and the wheels of government must also be kept in motion, which if we mistake not, requires nearly a sum of sixteen millions per annum. Taxes therefore must be imposed to this extent and if these are laid upon the nation justly and fairly, and according to the abilities of every individual, we should be glad to know how sixteen million of neat revenue, could possibly be raised annually in great Britain without taxing manufacturers.

**Art. 42.** *An Heroic Epistle to Major Scott; with Notes historical and explanatory*. Dedicated to Edmund Burke, Esq; By one of the Cadwalladers. 4to, 1s. 6d. Kearsley. 1785.

An attempt, in wretched rhyme, to commemorate the progenitors of this celebrated personage. The author seems, however, to have more reason than rhyme, if, as he says, the Major was ridiculous to boast of his ancestry, in a speech in St. Stephen's Chapel, conscious at the same time, that his father had been a jailer, and his sister a skeleton wire-maker in Friday-street.

## For the ENGLISH REVIEW.

### *National Affairs.*

#### IRISH PROPOSITIONS.

FROM present appearances there is reason to hope for such an adjustment of affairs between Great Britain and Ireland, as will, at least for a time, prevent any open rupture between the two nations. The conduct of the minister in this arduous undertaking, if it shall be happily accomplished, (for fortune often decides concerning the characters of men) will, no doubt, be a subject of praise to future historians. This young statesman displays in his administration more of the political versatility of advanced years, than of the decisive intrepidity of youth. His bills, with his own consent, have undergone more alterations than any of those of his predecessors in an equal space of time. He assumes the appearance of candour, and seems ever open to instruction; except on the point of the *shop tax*, which we hesitate not to pronounce oppressive, partial, unjust, and in fine unconstitutional. His measures are not of that determined, masculine, and bold nature which distinguished the short administration of Mr. Fox. If he cannot obtain the whole, he rests contented with a partial attainment of his object; and under the semblance of firm, though pliant virtue, he has an opportunity of fixing himself in power, while he seems to consult the inclinations of a free people.

But, however private and selfish considerations may mingle with the public views of the minister, it is certain that the pliancy, the prudence, or in plain and intelligible language, the artifice of his management in the character of a MEDIATORIAL LEGISLATOR for Great Britain and Ireland, will be generally regarded by all wise politicians with approbation. Ireland, in great emotion, in an elevated, passionate, and threatening tone, demanded such an arrangement for her future connection with England, as might be worthy of an independent, and high-spirited nation. In such a temper, all the reservations, and exceptions, and caution, and explanation that were necessary to satisfy the jealousy, and, in a few instances, to do justice to the manufacturers of England, would have provoked their indignation, perhaps their fury. Unbounded concession, the most equal and generous terms were presented, in their great outlines brought close together on the glowing canvas, as a sketch fitted by its dignity, sweetness, and grace, to soothe their resentment, and to prolong their connection with this kingdom.

This sketch was afterwards to be developed into a painting of greater magnitude; the back ground to be filled up; and the de-

sign rendered complete. It was to retain all its original benignity of expression, but that benignity was to be diffused over a greater variety of objects. It was to embrace not a part, but the whole of the British islands.

The propositions for establishing lasting concord between the two nations, were produced in the Irish parliament. They possessed an air of justice and generosity which could not fail of recommending them to the generality of the nation. The Irish, softened, and in good humour, were in a disposition to listen to the conditions of fair equality; to the suggestions of impartial justice. And now the Irish propositions are examined and modified a-new, by the British parliament. Numberless attentions are paid to numberless commercial objects: and the interests of England, as far as the liberty of Ireland would admit, are provided for. So minute and jealous an attention, indeed has been paid to these interests, that had that attention, and the changes it has operated in the propositions entered into them and struck the eye on their first appearance, there would have been danger, lest they should have excited an alarm and jealousy among that people, whose dissatisfaction they were designed to allay, and whose favour they were intended to conciliate. The conduct of Mr. Pitt, therefore, with regard to Ireland, for we make not the least doubt that the propositions modified by the English, will be accepted and ratified, with little alteration, by the Irish parliament, displays a considerable share of moderation, policy, and management of the passions of men and nations.

At first sight it appears, that in the compact between England and Ireland, now negotiating, the advantage lies on the side of the latter. Since the low price of labour, and of the necessaries of life, joined to felicity of situation, must sooner or later, as is generally thought, draw the capitals, the industry, and the skill of Britain to the neighbouring kingdom.

Few questions in politics or in trade open so wide a field as this for moral speculation. What are the bands that link mankind together into different societies, and form families, tribes, and nations? and what the discordant principles that set them at variance? It is not loss and gain only; it is not only what is commonly called *interest*, that is the cause of association in the one case, or of repulsion in the other. It is the social principle that disposes us to enter, by sympathy, into the situation; and to find rest to our souls, by mingling our sentiments and affections with those around us. It is this amiable principle, this source of all the tender charities of life, which is the great bond of society and support of nations. The softest emotions of the mind are of the social and benevolent kind; and the dearest objects of attachment are our fellow-men. It is not houses and lands, abounding in all the variegated luxuries of minerals and vegetables, and animal life: it is not these which draw the mind to particular spots, and form those various affections which are excited in the mind by the idea of one's country. It is the nearer concerns of acquaintance, relations, friends; it is these which diffuse by innumerable moral associations that pleasing and tender emotion which, in foreign climes, spring up in the stranger's breast when he recollects the land of his nativity. What though men roam through the most distant regions

in quest of riches? It is, that they may return to display their consequence, and to draw the attention and the sympathy of their countrymen, at last. It is the social principle which gives its chief value to wealth. Without a country, without a social circle to observe and to join in our prosperity, there would be no incitement to adventure, no motives to raise mankind from savage to polished life. But the love of their country, those *charities*, in the stile of *Milton*, which, by the association of ideas, raise an affection for their native soil, at once excites a spirit of enterprize, and calls home the successful adventurer, after all his wanderings, to the seat of his earliest and dearest connections: If these connections do not, as in general they do, fix men to their own country, they, for the most part, reclaim and attract the fugitive.

To apply these observations to the question that led to them.—The social habits and endearments of life will, for a long series of years, either keep our capitals at home, or, by different channels, remit their produce.

Again. Either the intercourse between England and Ireland, will increase, or it will decrease: for it cannot be stationary. If it shall increase, a similarity of manners, habits, and sentiments will increase also. The two nations will more and more coalesce with one another, until at last they shall be joined, like England and Scotland, by a national union. The strength of the one kingdom will be the strength of the other. National antipathies will wear away; and the channel which seems destined to divide, will, such is the power of art! serve to facilitate both social and commercial communications.

If, on the contrary, misunderstandings and jealousies should grow between the sister kingdoms; if the weaker should seek and find the favour and alliance of some powerful neighbour on the continent, foreign connections and habits would gradually estrange the kingdoms from one another; antipathies would revive and multiply; a principle of discord would repel the English from Ireland, and the Irish from England; and in this case there would be no room for complaints concerning the migration of capital. On the whole, if a good understanding with Ireland, shall strengthen into a political union, the jealousy of trade will diminish and die away. If, which Heaven avert, a total separation should ensue, the present commercial regulations would be, to all practical purposes, merely waste paper. They would serve indeed to convince the speculative politician, that animal antipathy is able, in some instances, to frustrate the most liberal, salutary, and just designs.

As we have considered the question concerning the apprehended fluctuation of English capitals to Ireland, on the principles of general politicks, influenced by the general principles of human nature; so we shall now consider it on the more circumscribed views of manufacturers and merchants.

It is a very difficult matter for a manufacturer of great and extensive business to call in his debts, to wind up his affairs, to transport his raw materials, and instruments of labour, from one country to another. On an average it is computed, that this cannot be done by men in trade, without a sacrifice of a third part of their whole stock; not to mention the danger of altering in some mea-

ture the firm, and varying the situation of their houses; circumstances, intimately connected with the sale of goods, and that are far from being matters of indifference in the command of a ready market. If from reasoning we seek light on this subject from experience, we shall find that it is difficult to form any general conclusions concerning the conduct of mankind from that of others placed in what we apprehend to be similar situations.

As it is easy for the mathematician to combine *ad infinitum* the various proportions, and to discover new relations among lines and figures, but difficult even by the aid of geometry to penetrate into the nature and to measure the powers of matter and motion: so it is easy to speculate concerning the principles of human nature; but difficult to foresee the course of conduct that any man or society of men will pursue in any given circumstances. In Scotland, labour, provisions, house rent, and other articles are nearly as cheap as they are in Ireland. Navigable rivers, bays, and inlets of the sea, render Scotland an inviting scene for commercial enterprise; and the Scotch are more fitted for the various pursuits of industry than the generality of the Irish. Yet, although Scotland has been united to England for near a century, how little of English capital has been laid out in the establishment of manufactures in that kingdom? The iron manufacture at *Carron*, established by adventurers driven to try experiments from necessity, and a concern held by some Englishmen in the salmon fishery at Aberdeen, are the only instances of any importance, of English capital being employed on the north side of the Tweed. Reasoning, therefore, from this fact, we should be inclined to conclude, that there is no great chance of the English manufacturer crossing St. George's Channel, on account of the privileges of trade granted to Ireland.

But when we turn our eyes to the present state of Canada, we are tempted to draw a quite different conclusion. An almost total exemption from taxes, allures to that extensive region new settlers from the new states of America, smarting under impositions ten times more severe than those which, at the expence of a civil war, they fought to avoid. Perhaps the Americans have more of the spirit of adventure than any other people. They are afloat, as it were, on the great ocean of the world. And, as it is easier to give a new direction to any body once in motion, than to move a body at rest, so the spirit of migration is perhaps stronger in the new than in any part of the old world.

#### CONTINENT OF EUROPE.

The deposition of the Grand Visier, a man of great abilities, and though a friend to the arts that are best preparations for war, a constant admirer of peace, together with the privileges accorded by the *Porte* to the French on the Black Sea, are circumstances which lead the restless minds of politicians to preface an attempt to expel the Russians from the Crimea. It is certain that the seeds of animosity between the courts of Petersburg and Constantinople, are deeply planted; and that a war between these great powers cannot be delayed for any great length of time. It now appears, that if the late peace had not taken place between the Turks and Russians, the French would have been put in possession of

of the island of Candia. The alliance between the Porte and France, is now closer than ever. It would be very difficult, and almost impossible for the united arms of both Turkey and France, to drive the Russians from the Crimea.\* But it is not the interest, and it will not be the inclination of the political court of Versailles, to suffer the Russians to make farther incroachments on so promising an ally. It is evident, that under pretence of supporting the falling empire of the Ottomans, the French will seek, and probably obtain, a firm establishment in the Turkish dominions.

A jealousy of Turkey and France, with views on the territories of the former, unite, for the present, the Russians and the Austrians. Couriers, accordingly, very frequently pass between Peterburgh and Vienna. The great powers which at present divide Europe, and indeed govern the world, may be reduced to six—the House of Bourbon, the Austrians, the Russians, the Turks, the English, and a natural confederacy between the Dutch and the House of Brandenburg, at the head of an union among different princes of Germany.

The Scheldt, as we have uniformly thought, will undoubtedly be opened, with a few insignificant restrictions to the Austrians.—Peace will continue between that people and the Dutch. But the Emperor, more busy and persevering, than bold and decisive in action, will probably keep his great army on foot, and watch for an opportunity of reducing under his power, that early object of his ambition, the palatinate of Bavaria.

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\* The French could not transport troops to the Crimea, without an immense expence. The Russians can send forces thither with the greatest ease, and in the greatest numbers.

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T H E

# ENGLISH REVIEW.

For J U N E, 1785.

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ART. I. *An Inquiry into the Fine Arts.* By Thomas Robertson, Minister of Dalmeny, and Fellow of the Royal Society of Edinburgh. Vol. I. 4to. 18s. boards. Cadell. London. 1784.

**T**O treat of the arts, whose chief object is to please, as a philosopher and a man of taste, to investigate their nature, to display their particular beauties, to fix their boundaries, and thus establish a rule by which the critic is to judge, must surely be deemed an arduous undertaking.—Many parts of the subject are of a nature so shadowy, and unsubstantial, that they are not palpable, but to what may be termed the most exquisite ideal feeling. And, supposing an author endowed with this uncommon gift of nature, yet much previous knowledge and reflection are necessary to give certainty to its decisions. To judge of painting, for example, that we possess the seeds of taste is not sufficient, the eye must have been long accustomed to the various excellencies and defects of a multitude of artists, before we can determine as we ought. Without this, when we speak upon the subject, though we may have read all that has been written from Pliny to the present day, we shall only repeat the ideas of others; or, if in such unfavourable circumstances, we venture to give a judgment of our own, the result will often be extravagance and absurdity. We mean not by this to insinuate, that the present author has not prepared him-

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self with the most anxious industry for the task he has undertaken. The arrangement of his work prevents us from deciding *fully* upon this at present. The volume that now appears, is entirely devoted to *music*, which, from its nature, may be as completely attained at Dalmeny as at Rome, for at both places the works of the great masters may be equally perused. Upon this subject he appears to have been sufficiently industrious.

An introductory discourse "On the principle of the fine Arts, and a plan for treating of them," precedes the discussion of his principal subject. In examining the principle of the fine arts, he follows the idea of Sir William Jones, in opposition to Aristotle, and the common opinion; denying that they are *imitative*; but in treating this subject, he seems to be combating a phantom which he himself has raised. For those who maintain that the arts of poetry and painting, for example, are imitative, do by no means assert that their perfection consists in a servile imitation of nature. — The poet and the painter, on the contrary, may cull from that great store-house, may superadd ideal beauties or defects, may diminish, exaggerate, distort; and thus call into existence something that never had a local habitation nor a name; but the philosopher will discover the embryo of this child of the fine arts in the prolific womb of nature. It is asked with exultation by our author, "Upon what model did Euripides and the old poets form the *Cyclops*? Was Shakespeare's *Caliban* a copy?" We have as little faith in the actual existence of *Caliban* or the *Cyclops* as Mr. Robertson, and yet, according to our sense of imitation, we can say that they are copies from nature. There the poets found deformity, malignity, cruelty, and the other materials, which make up the form and character of these poetical beings, and molded them by the hand of fancy. It may likewise be observed, with regard to the two instances produced by our author, that, before the poetical birth of *Caliban* or the *Cyclops*, their prototypes existed in the popular opinion. The intercourse of witches and evil spirits, was believed to produce, though not the very monster of the tempest; yet beings of a similar kind long before the birth of our immortal bard. Shakespeare's *Caliban* is not therefore, in a strict sense, the child of fancy, but a copy, not indeed of what really did, but of what was believed to exist, which, for the purpose of our argument, is exactly the same thing. To the same cause must we attribute the origin of "the *Cyclops* of Euripides and the old poets;" for there is no doubt that a popular belief in the existence of such a being, must be first established, before the being can be produced.

duced in poetry as a source of public entertainment. We cannot therefore agree with Mr. Robertson in excluding nature and imitation from these two characters. "We have here," says he, "fancy surely, and not nature, and when we have fancy, we have a new heaven and a new earth. Is it imitation still, we may ask; and of what? Of nature it cannot be; for, upon the lifting up of fancy's rod, she vanished." The banishment of nature from the regions of imagination, is certainly a singular fancy. Were this the place, they might be proved to be much better friends than our author is willing to allow.

In order to prove, we suppose, that poetry and painting are not imitative arts, he produces the following extraordinary argument:—

"But nature is, in many cases, altogether excluded. Not only is a veil thrown over what is sordid or horrid; but the Fine Art banishes wholly what is unclean and shocking in nature. A sore; a nastiness, an indecency, a death; an execution, a murder, are debarred; some by one art, some by another. The painter can put the latter half of these only upon his canvas."

Because a painter of delicacy and sound morals, will not contaminate his canvas with objects filthy or obscene; does it follow that the art is less imitative? Does it not rather follow; that he checks his pencil, from a consciousness of his power of imitation? But our author perhaps meant only to say, that propriety, decency, and good sense, forbid the representation of certain objects: in this we certainly agree with him, but must add, that, if such be his meaning, he has said nothing to the purpose.

We pursue this argument no further: and indeed, our author's description of the fine Artist in the act of *creation*, would intimidate us; did we think the pursuit necessary.

"Seems it to be his meaning, to resign and surrender himself to any thing whatever? Stoops he to copy? Imitate, is to him the maxim of earth; invent, the mandate of heaven. When, with immortal fire, he begins the painting or the poem, what is passing in his mind? Thinks he of imitation, in the enraptured moments? Pronounce to him the word, *imitate*—it would freeze his blood; but, in high disdain, he would dash his pencil in the air."

To talk of imitation to a person in such *altitudes*, might not be altogether safe; and it might perhaps be equally dangerous, in moments like the present, to controvert the positions of Mr. Robertson, for he seems "to be himself the great sublime he draws."

But

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† Is Mr. Robertson himself here entirely guiltless of imitation? In this, and in some other passages, we can discover, that he has read Shaftesbury with some attention.

But, though we maintain that poetry, painting, and sculpture are imitative arts in the sense above established, we are not disposed to speak in the same way of music and architecture. The first is but feebly and generally imitative, if at all so; and in architecture, notwithstanding the fanciful resemblances which ingenious men have pretended to discern, we are at a loss to discover any degree of imitation, except in the smaller and ornamental parts, which come under the article of sculpture, and are confessedly copies from nature. Of gardening and dance, considered as fine arts, we must give the same opinion as of poetry, &c. —In the old stile of gardening, the mimic powers were indeed misemployed; men and animals were pourtrayed in box, and all the orders of architecture might be seen in yew; but still imitation was the principle of the art. Of modern gardening, we can only say, that, to approach perfection, a strict adherence to the great lines of beautiful nature, is deemed indispensable. With regard to dance, whether of the chearful or serious kind, we must consider imitation as its principle, till we shall be convinced of the contrary, by what our author may say, when he treats the subject at large in some future volume.

Before we quit this subject, we cannot help taking notice of a reason assigned by our author, why some of the fine arts adhere more closely to nature than others; because, after a variety of trials, we have been obliged to give up the passage in which it appears, as inexplicable; perhaps some of our readers may be more happy. After having spoken of music, architecture, and gardening, he says,

“The other arts tie themselves more closely to nature; because nature herself, in their case, is more beautiful. Such is sculpture, retaining nature almost entire. Oratory stands with half her weight always upon real life. The poet and painter have less dependence upon it. The *Iliad* and the *Orlando Furioso*, the *Descent from the Cross*, and the *Transfiguration*, are examples.”

Do not the sculptor and the painter imitate the same nature? How then can she be more beautiful to the one than the other? Perhaps he means that a close adherence to nature has, in some of the fine arts, a better effect than in others; and this is true. But, should this be his meaning, the contrasted examples of sculpture and painting, are unhappily introduced; the latter adheres as closely to nature as the former, and their deviations are the same; both are capable of *ideal beauty*, it is equally in possession of both; the *Belvedere Apollo*, and the group of *Lycaon* and his sons, may be compared, in this respect, with great advantage to the *Descent from the Cross*, and the *Transfiguration*. —In this sense of his words, the comparison between ora-

tory and the higher species of poetry is more apposite. The orator who should mount the epic Pegasus, would appear ridiculous; and had Homer and Ariosto written like Rhetors, they would have sunk into merited oblivion.

After having employed thirteen pages in denying *imitation* to be the fundamental principle of the fine arts, the fit of enthusiasm abandons Mr. Robertson, he steps from his tripod, and condescends to speak something like the common language of the world.

"It is far from being asserted, after all, that nature has no part in the fine arts. The superstructure, indeed, which these arts raise, is their own; but nature is the best basis upon which they have ever yet built it."

How this sentiment is to be reconciled to some previous assertions, that "there is something in the fine arts quite independent of nature," and "that nature in many cases is altogether excluded," we are at a loss clearly to determine. At present all is vague, no firm, decisive line is drawn; we feel the same disappointment as when looking at the sketch of an indifferent painter, where the numerous discordant attempts at delineation, shew the unskilful hand, and leave the real contour of the figure undetermined. If we understand our author, he seems to be combating the opinion of *servile imitation*, an opinion which no one acquainted with the fine arts does maintain. When he comes as he has promised to treat this question more at large, we may have something more satisfactory.

The preliminary question being discussed in the way we have mentioned, Mr. Robertson proceeds "to lay down the plan that is proposed to be followed in this general inquiry."

"Nature," says he, "so obviously distinguishes the body from the mind, as to lead us to divide the fine arts into those which make an impression chiefly upon the body, and into those which make an impression chiefly upon the mind. I say chiefly, because every impression of that kind is made upon both body and mind together; at the same time, it is in the one case more upon the body, and in the other more upon the mind. One part, therefore, may treat of the arts which refer to the ear; another of those which refer to the eye; and these two include the principal arts that refer to the body. A third may comprehend the fine arts that refer chiefly to the mind.

"That part which refers to the ear, will be employed upon music and upon speech. At first sight, speech may not appear a fine art; but in this inquiry, I view it strictly in that light, and in that light only. It is of the same general nature as music, and cannot be treated of but in the same manner: the doctrines of *tune* and of *time* in music, corresponding exactly with those of *accent* and of *rythmus* in speech.

"The theory of speech, as a fine art, treats of words as sounds; forms and arranges them in various ways, to make various impressions upon the hearers; and gives the principles of prose and verse. It is the most general in its nature; and hence will be found to be the most extensive in its influence, of all the fine arts.

"The part which refers to the eye, has to treat of *light and colours, of figure and of proportion*. There may here be many theories; but chiefly those of Architecture, Painting, Sculpture, Gardening, Dance.

"An appendix to these two parts, may inquire into the arts that regard the other senses; and there, very minute, but often deep, subjects, come into consideration. The more they are examined, however, the less trivial they will possibly appear. There may happen to be discovered a greater number of senses, and of external objects acting upon them, than we are aware of: and the sensations excited, having more fluence than we conceived over the frame of man; constituting animation, inclination, and even elegant pleasure and desire.

"In the part which refers to the mind, lie the noble doctrines of Eloquence and of Poetry. The effect which ideas, images, and sentiments have upon the soul, forms here the subject; other things essentially different, belonging to the theory of speech. All here is spiritual, and in the highest region of the fine arts."

We have no objection to this plan of arrangement; it is obvious and natural; but the weight and variety of the matter, make us tremble for the undertaker. We are ready to exclaim, with the author, "But who is able to put it in execution? The bow refuses to be bent, but by the arms of the strong; it belongs only to Atlas to carry the globe."—The task however, is undertaken; this northern Hercules stands in the place of Atlas, and is determined to try *quid valeant humeri*. What we should conceive only possible to be executed by the united taste, genius, and learning of many great men, is now attempted by Mr. Robertson.—There is something in courage which is truly noble, and even rashness does not want its admirers.

As to the *manner* in which this plan is to be executed, our author does not propose to follow the dry, technical, abstruse method of some, nor the less scientific method of others, who, instead of a treatise on the fine arts, give only criticisms on particular poems, pictures, buildings, &c. He, on the contrary, means to "investigate a theory, distinguish a taste, give a history, and mark an influence upon mankind."

Having given our readers a distinct account of the nature of the performance, as held forth in the introductory discourse

course, we proceed to the more particular business of this volume, the history and theory of music, ancient and modern. The author first investigates "the theory of modern music." Here, after having treated, in the common way, of sound in general, he comes to musical sound; examines the nature of *time* and *tune*, and under this latter head explains the laws of *temperament*. He next proceeds to *composition*, or *modulation*. In this part of the work, the reader will have a clear idea of the subject, but we can discover nothing new that has been advanced. Even after all that Mr. Robertson has written, what he has said of others may be applied to himself. "We have had Homers in music, but no Aristotle:" When speaking of composition, the comparative excellence of *melody* and *harmony* naturally comes to be discussed. Our author has advanced two very good reasons for giving a preference to the former; first, that "it is almost impossible to produce perfect harmony," which prevents its having that effect even upon learned ears, that it would have in a state of perfection; and secondly, that even perfect harmony, supposing it to exist, must ever be "the amusement of the learned and the few: melody that voice which nations hear and obey." Before we dismiss this part of the work, we cannot help observing, that the author frequently falls into a turgid and gigantic manner which suits not with the subject. From many that could be produced we shall select one passage, in which Mr. Robertson seems to rival the Parisian barber of Sterne. The reasoning of the whole passage from which the following extract is taken is far from satisfactory; but without entering into any discussion on that head, we give it to the public merely as an instance of what has been just alledged.

'But is not the mind, it may be asked, capable at least of learning intricate proportions? Is she not actually trained to know a crotchet, a quaver, a demisemiquaver? In answer, let us inquire by what means it is that she is trained. Suppose a demisemiquaver struck. How is it that she knows it to be one *thirty-second part* of another note, called a semibreve? Were a semibreve or unit to be placed fully before her, divided or graduated into thirty-two equal parts, she might easily know a demisemiquaver: but if these conditions do not take place, how is she able to know it? Can she compare the two notes together, and have directly a view of the proportion that the time of the one has to the time of the other? She may as soon have a view of eternity.'

The barber being questioned, whether the buckle of his wig would stand, replies in the heroic style, "You may  
C c 4 "immerge

"immerge it in the ocean, and it will stand!" Can the mind, says the inquirer into the fine arts, have directly a view of the proportion that the time of a semibreve has to that of a demisemiquaver? No, † She may as well have a view of eternity!

Mr. Robertson next proceeds to the 'Theory of ancient music:' a subject of much disquisition and controversy amongst the learned and philosophical musicians, and which, after all their labours, still remains in a state of darkness and uncertainty. To enter into a minute detail of this part of the volume, would be disagreeable to the generality of our readers, we shall therefore only slightly trace the route of our author, referring the few *amateurs* to the work itself for more particular information. The ancients, we are told, expressed the science of tune by the term *harmonica*, that word referring entirely to the scale of music, and to *melody*, and not to the modern sense of the word *harmony*. What had a reference to the scale was in general denominated *musica harmonica*; what referred to *melody* obtained the appellation of *melopoeia*. Time in ancient music was called *rythmus*, and included *metrum*: and hence sprung the doctrines of the *musica rythmica* and *musica metrica*. The several scales of tune were known among the ancients by the name of *genera*, of which there were properly three, the *diatonum*, the *chroma*, and the *harmonia* or *enharmonium*. The various arrangement of the notes in the three genera, produced twelve *modes* or *species*; seven perfect, viz. the Dorian, Phrygian, Lydian, Mixolydian, Hypolydian, Hypophrygian, and Hypodorian; and five artificial, or semitone modes, viz. the Ionian, Æolian, Hyperionian, Hypo-æolian, and Hypoionian.

In the explanation of this abstruse subject the author has differed, as was to be expected, in many things from those who have gone over the same ground before him; there is however a striking coincidence, which he has acknowledged, between his opinions and those of Sir Francis Hawkins Eyles Styles, as appears by a paper published many years ago in the transactions of the Royal Society.†

The *melopoeia*, or composition of the ancients, is involved in the same obscurity with their *musica harmonica*. A few scraps of poetry with the musical characters annexed, have escaped from the wreck of ages; but so inconsiderable, that from them no certain opinion can be established. Our

author however repeats what has been already said upon this subject. In this part of the volume, Mr. Robertson discusses the much agitated question, whether the ancients were acquainted with harmony, or music in parts? Having given several reasons for believing, that they were only acquainted with melody, he maintains, that no one who knows the object of ancient music can suppose that the Greeks and Romans would have practised harmony, even had they been in possession of the theory. 'The object was *audere*, to teach, to train the mind; to give it knowledge; to inspire temperate and salutary feelings; to rouse, to correct, and to reclaim. The ancients,' therefore, says he, 'would not have *chused* to be acquainted with music in parts.' Mr. Keeble, on the contrary, from a laborious investigation of the Grecian harmonica, lately published, draws an opposite conclusion: "It is almost impossible," says he, "to enumerate all the advantages with respect to musical information and a *profound knowledge of harmony*, contained in the Grecian harmonica." p. 204. "Who can decide, when doctors disagree?"

Our readers must themselves examine what is said of *time* in ancient music, or the *musica rythmica* and *musica metrica*; as the subject does not admit of any abstract that could come within the bounds which we must not exceed. We cannot, however, help saying, that the effects of *rythmus* seem to be exaggerated, and must agree with the ingenious Dr. Burney, that Aristides Quintilianus is, at least on this subject, an enthusiast: and our author's personification of *rythmus* may perhaps lead others to accuse him of something similar. 'Rythmus,' we are told, 'was not in their eyes a dry abstract piece of arithmetic; but a human being, walking in the theatre. They saw his body and his limbs; marked his various gait; now stalking in pomp; now tripping in play; now moving heavily along, in grief, and pain, and melancholy. He hummed, in the mean while, a song; the secondary part.' Such an accusation may not be disagreeable to Mr. Robertson as he has said, 'that without enthusiasm there can be no fine art.' This maxim, well understood, we are willing to allow; but he must remember, there are certain boundaries, beyond which enthusiasm cannot go without entering the precincts of madness, or of folly.

On the theory of ancient music, our author has bestowed much labour and ingenuity; but, from the nature of the subject, from the want of a stable foundation whereon to build, and from the wide field allowed to conjecture, the system is vulnerable in many parts. In concluding this

chapter, Mr. Robertson has given to the philosopher he has introduced, the most unphilosophical of all wishes. We must premise, that not to understand a subject is called by Mr. Robertson being, with regard to that subject, in a state of *darkness*. He then says, 'The philosopher often wading in this darkness, wishes for the *light of error*, when he cannot arrive at the light of truth.' What philosopher, who deserves the name, ever expressed such a wish? Metaphorical darkness has ever been considered as synonymous with error: it was reserved for philosophers in the eighteenth century to discover the *illuminations of error*: the hardness of softness, or the whiteness of blackness could not be a more astonishing discovery.

Chapter III. is entitled, 'Speculations in Music.' Here the author maintains, that 'the octave of every note is a modification of that note, and in no case the same with it,' and ridicules musicians for limiting the degrees to the number seven, on the false supposition that all octaves are the same. He also laughs at the fanciful coincidence that has been discovered between the musical number seven, and the seven prismatic colours; and concludes with saying, 'What, after all, if it be found, were this the place, that there are more than seven colours in a sun-ray?' He then enquires into the principle of musical sentiment, and concludes, that it is founded 'partly upon numbers, and partly upon the ear.' The systems of Rameau and Tartini next pass in review, and they are discovered to be 'the illustration of a rule, instead of the demonstration of a principle.' He himself attempts to go a little farther, but is 'lost in the immensity of the subject, and leaves it the more willingly, *that (as, or because)* little advantage is to be derived from it; for bodies are only imperfectly elastic, and the ear is only an imperfect organ of hearing.' The chapter concludes with an account of Mr. Maxwell's *Essay on Tune*; the great object of which is to supersede *temperament*, by attaining to perfect tune. This essay he mentions with approbation, though he has little hope that the principle will be followed by the musical world.

(To be continued.)

ART. II. *An Inquiry into the Nature and Causes of the Wealth of Nations*, By Adam Smith, LL. D. and F. R. S. of London and Edinburgh; one of the Commissioners of his Majesty's Customs in Scotland; and formerly Professor of moral Philosophy in the University of Glasgow. In three volumes. 8vo. 11. 1s. Third Edition, with Additions. London, Strahan and Cadell. 1784.

IT is not consistent with the design of our literary journal to enter into the detail of a work which has, so long since, received the approbation of the public; and which must infallibly secure to its ingenious author an increasing reputation, among all competent judges of the true interests and policy of nations. It is rather incumbent upon us to confine our observations strictly to the *improvements in this octavo edition*, which, under the name of *additions and corrections*, have been published separately, for the accommodation of the purchasers of the two former editions in quarto. — This attention in Dr. Smith, is highly commendable; and we hasten to the grateful office of laying before our readers a specimen of those valuable *additions*, with which this octavo edition of *The Inquiry into the Nature and Causes of the Wealth of Nations*, is enriched.

Our author having justly arraigned the system of restraint and monopoly, which, to the disgrace of modern policy, has so long predominated in the commercial arrangement of the European nations, illustrates, with great ability, the advantages of opposite maxims, and thus traces the consequences which would arise from the observance of such maxims, in the commerce between France and England

'If those two countries,' says Dr. Smith, 'were to consider their real interest, without either mercantile jealousy or national animosity, the commerce of France might be more advantageous to Great Britain than that of any other country, and for the same reason that of Great Britain to France. France is the nearest neighbour to Great Britain. In the trade between the southern coast of England, and the northern and N. W. coasts of France, the returns might be expected, in the same manner as in the inland trade, four, five, or six times in the year. The capital, therefore, employed in this trade, could in each of the two countries, keep in motion four, five, or six times the quantity of industry, and afford employment and subsistence to four, five, or six times the number of people, which an equal capital could do in the greater part of the other branches of foreign trade. Between the parts of France and Great Britain most remote from one another, the returns might be expected, at least, once in the year, and even this trade would so far be at least equally advantageous as the greater part of the other branches of our foreign European trade. It would be, at least, three times more advantageous than the boasted trade with our North American colonies, in which the returns were seldom made in less than three years, frequently not in less than four or five years. France, besides, is supposed to contain twenty-four millions of

of inhabitants. Our North American colonies were never supposed to contain more than three millions : and France is a much richer country than North America ; though, on account of the more unequal distribution of riches, there is much more poverty and beggary in the one country than in the other. France, therefore, could afford a market at least eight times more extensive, and, on account of the superior frequency of the returns, four and twenty times more advantageous, than that which our North-American colonies ever afforded. The trade of Great Britain would be just as advantageous to France, and, in proportion to the wealth, population, and proximity of the respective countries, would have the same superiority over that which France carries on with her own colonies.--- Such is the very great difference between that trade which the wisdom of both nations has thought proper to discourage, and that which it has favoured the most.

“ But the very circumstances which would have rendered an open and free commerce between the two countries so advantageous to both, have occasioned the principal obstructions to that commerce. Being neighbours, they are necessarily enemies, and the wealth and power of each becomes, upon that account, more formidable to the other ; and what would increase the advantage of national friendship, serves only to inflame the violence of national animosity. They are both rich and industrious nations ; and the merchants and manufacturers of each, dread the competition of the skill and activity of those of the other. Mercantile jealousy is excited, and both inflames, and is itself inflamed, by the violence of national animosity : and the traders of both countries have announced, with all the passionate confidence of interested falsehood, the certain ruin of each, in consequence of that unfavourable balance of trade, which, they pretend, would be the infallible effect of an unrestrained commerce with the other.”

At a time when peace is happily re-established in both hemispheres, and mankind have leisure to contemplate their relative situations in the calm lights of philosophy, there is, perhaps, reason to expect that such cultivated nations as France and England will be the first to instruct the world at large by their example, in the advantages of a more enlightened policy ; that they will measure their interests on a less contracted scale, and rise superior, in all commercial stipulations, to those national prejudices which, to the detriment of both countries, have been cherished for ages. It is greatly to be wished, that the treaty of commerce, which is now negotiating at Paris, by Mr. Craufurd, may be digested and matured on Dr. Smith's principles, in the cabinets of London and Versailles. But if national antipathies must prove an eternal bar to such regulations between nations, who, by a solecism in language, have been denominated *natural enemies*, it is surely not romantic to expect that the happier arrangements of trade will speedily commence, where no such antipathies subsist ; and especially between nations, who till of late, have regarded

each other with predilection, as subjects of the same empire. — A treaty of commerce with America will be digested, we trust, not on an invidious but an equal plan. And the commercial settlement we now meditate with Ireland, if conducted with legislative wisdom, might reflect a lustre on the British councils unexampled in the proceedings of states. — But between a wise and romantic policy there is a wide distinction. And, if Ireland is no longer a limb of our empire, Great Britain ought no longer to consider her as a part of herself, but, in the great lines of commerce, in the light only of *the most favoured nations*.

When the officers of the excise and customs in England were examined, on a late occasion, relative to the *Irish propositions*, we could scarce help regretting, that our intelligent author, as a commissioner of the customs in North Britain, was not called upon to give information to government; as his comprehensive knowledge, in all matters of revenue and finance, must, in such complicated and nice discussions, have afforded useful lights to the legislature.

In the *additional* matter contained in these volumes, we find, indeed, much discussion, which might assist the deliberations of the senate. A series of British acts, no less violent than absurd, which disgrace our statute books, and which were enacted merely for the support of monopolies, is here enumerated, and reprobated with becoming indignation.

“The severity,” says Dr. Smith, “of many of the laws which have been enacted for the security of the revenue, is very justly complained of, as imposing heavy penalties upon actions which, antecedent to the statutes that declared them to be crimes, had always been understood to be innocent. But the cruellest of our revenue laws, I will venture to affirm, are mild and gentle, in comparison to some of those which the clamour of our merchants and manufacturers has extorted from the legislature, for the support of their own absurd and oppressive monopolies. Like the laws of Draco, these laws may be all said to be written in blood.”

On the subject of taxation, our author is no less instructive. Some *new* sources are opened, and some hints are suggested, which, if they had been attended to by the finance minister, might have superseded some late attempts, no less odious than oppressive, and which degrade the dignity of government. A tax on shops, which was formerly meditated in 1759, was then, in our author’s judgment, rightly abandoned on this principle, that it would have been impossible to proportion, with tolerable exactness, the tax upon a shop, to the extent of the trade carried on in it, without such an inquisition as would have been altogether insupportable in a free country. But this principle, it seems, is not regarded by the minister of the present day.

On the subject of *bounties* on exportation in general, and particularly the corn bounty, our author's reasoning, though it will be resisted, no doubt, by the corn merchants, as refined and paradoxical, appears to us solid and conclusive. — With a clearness of deduction, almost approaching to demonstration; he has shewn, that it is not the effect of the bounty, as is pretended, to raise the real price of corn, or to extend the abilities of the farmer to maintain a greater number of labourers, in the same manner that other labourers are commonly maintained in his neighbourhood; and that consequently this enhancement of the money price of corn, created by the bounty, does not render that commodity more profitable to the farmer, or necessarily encourage its production. To encourage the production of any commodity, it is justly observed, that a bounty upon production would have a more direct operation than one upon exportation. But the bounty in question, while it tends to discourage our manufacturers, is ultimately beneficial neither to the farmer nor the country gentleman: and the corn merchants, the exporters and importers of corn, are the only set of men in the whole commonwealth to whom the bounty either was or could be serviceable.

The tonnage bounties given to the white herring and whale fisheries, are considered by our author as somewhat of the nature of a bounty upon production. But he has shewn that in granting the herring buss bounty, the legislature has been grossly imposed on, that the average price of a barrel of herrings has not been lowered in the home market in consequence of that bounty; and that the undertakers of these fisheries, notwithstanding the bounty, and the high price of their commodity, have hitherto been prevented, by their own ignorance, by negligence, or by rashness of adventure, from profiting by the liberality of government. On this subject of the fisheries we find, in the perusal of these volumes, a good deal of new and accurate information, which well deserves the consideration of the *immediate patrons* of this important branch of national industry.

Our author concludes his doctrine on bounties, with an observation or caveat, which may be regarded as an exception to the general theory.

"If," says he, "any particular manufacture was necessary, indeed, for the defence of the society, it might not always be prudent to depend upon our neighbours for the supply; and if such manufacture could not otherwise be supported at home, it might not be unreasonable that all the other branches of industry should be taxed in order to support it. The bounties upon the exportation of British made sail-cloth, and British made gun-powder, may, perhaps, both be vindicated upon this principle."

"But

\* But though it can very seldom be reasonable to tax the industry of the great body of the people, in order to support that of some particular class of manufacturers; yet in the wantonness of great prosperity, when the public enjoys a greater revenue than it knows well what to do with, to give such bounties to favourite manufactures, may, perhaps, be as natural, as to incur any other idle expence. In public, as well as in private expences, great wealth may, perhaps, frequently be admitted as an apology for great folly. But there must surely be something more than ordinary absurdity, in continuing such profusion in times of general difficulty and distress."

On the establishment of mercantile companies, both *regulated* and *joint stock* companies, whose differences are exactly defined, the additional illustrations in these volumes are valuable improvements. The limitation of this article will not permit us to follow the author in the detail of the *Hamburgh Company*, the *Russian Company*, the *Eastland Company*, the *Turkey Company*, and the *African Company*. But as the arrangement of India commerce, by its connexion with national credit, and with our public government, is so eminently interesting, we shall select for the information of our readers, the history of that monopoly from the year 1708; that memorable commercial era, when the *old India Company* and the *new* were, by act of parliament, consolidated into one company, by their present name of the "*United Company of Merchants trading to the East Indies*."

' From 1708, or at least from 1711, this company being delivered from all competitors, and fully established in the monopoly of the English commerce to the East Indies, carried on a successful trade, and from their profits made annually a moderate dividend to their proprietors. During the French war, which began in 1741, the ambition of Mr. Dupleix, the French governor of Pondicherry, involved them in the wars of the Carnatic, and in the politics of the Indian princes. After many signal successes; and equally signal losses, they at last lost Madras, at that time their principal settlement in India. It was restored to them by the treaty of Aix-la-Chapelle; and about this time the spirit of war and conquest seems to have taken possession of their servants in India, and never since to have left them. During the French war, which began in 1755, their arms partook of the general good fortune of those of Great Britain. They defended Madras, took Pondicherry, recovered Calcutta, and acquired the revenues of a rich and extensive territory, amounting, it was then said, to upwards of three millions a year. They remained for several years in quiet possession of this revenue: But in 1767, administration laid claim to their territorial acquisitions, and the revenue arising from them, as of right belonging to the crown; and the company, in compensation for this claim, agreed to pay to government four hundred thousand pounds a year. They had before this gradually augmented their dividend from about six to

ten per cent. ; that is, upon their capital of three millions two hundred thousand pounds, they had increased it by a hundred and twenty-eight thousand pounds, or had raised it from one hundred and ninety-two thousand, to three hundred and twenty thousand pounds a year. They were attempting about this time to raise it still further to twelve and a half per cent. which would have made their annual payments to their proprietors equal to what they had agreed to pay annually to government, or to four hundred thousand pounds a-year. But during the two years in which their agreement with government was to take place, they were restrained from any further increase of dividend by two successive acts of parliament, of which the object was to enable them to make a speedier progress in the payment of their debts, which were at this time estimated at upwards of six or seven millions sterling. In 1769, they renewed their agreement with government for five years more, and stipulated, that during the course of that period they should be allowed gradually to increase their dividend to twelve and a half per cent. never increasing it, however, more than one per cent in one year. This increase of dividend, therefore, when it had risen to its utmost height, could augment their annual payments, to their proprietors and government together, but by six hundred and eight thousand pounds, beyond what they had been before their late territorial acquisitions. What the gross revenue of those territorial acquisitions was supposed to amount to, has already been mentioned ; and by an account brought by the Cruttenden East Indianman in 1768, the nett revenue, clear of all deductions and military charges, was stated at two millions forty-eight thousand seven hundred and forty-seven pounds. They were said at the same time to possess another revenue, arising partly from lands, but chiefly from the customs established at their different settlements, amounting to four hundred and thirty-nine thousand pounds. The profits of their trade too, according to the evidence of their chairman before the House of Commons, amounted at this time to at least four hundred thousand pounds a year ; according to that of their accomptant, to at least five hundred thousand ; according to the lowest account, at least equal to the highest dividend that was to be paid to their proprietors. So great a revenue might certainly have afforded an augmentation of six hundred and eight thousand pounds in their annual payments ; and at the same time have left a large sinking-fund sufficient for the speedy reduction of their debts. In 1773, however, their debts, instead of being reduced, were augmented by an arrear to the treasury in the payment of the four hundred thousand pounds, by another to the Custom-house for duties unpaid, by a large debt to the bank for money borrowed, and by a fourth for bills drawn upon them, from India and wantonly accepted to the amount of upwards of twelve hundred thousand pounds : the distress which these accumulated claims brought upon them obliged them not only to reduce all at once their dividend to six per cent. but to throw themselves upon the mercy of government, and to supplicate, first, a release from the further payment of the stipulated four hundred thousand pounds a year ; and, secondly, a loan of fourteen hundred thousand, to save them from immediate bankruptcy. The great increase of their fortune had, it seems, only served

to furnish their servants with a pretext for greater profusion, and a cover for greater malversation, than in proportion even to that increase of fortune. The conduct of their servants in India, and the general state of their affairs both in India and in Europe, became the subjects of a parliamentary inquiry; in consequence of which, several very important alterations were made in the constitution of their government, both at home and abroad. In India, their principal settlements of Madras, Bombay, and Calcutta, which had before been altogether independent of one another, were subjected to a governor-general, assisted by a council of four assessors, parliament assuming to itself the first nomination of this governor and council, who were to reside at Calcutta; that city having now become, what Madras was before, the most important of the English settlements in India. The court of the mayor of Calcutta, originally instituted for the trial of mercantile causes, which arose in the city and neighbourhood, had gradually extended its jurisdiction with the extension of the empire. It was now reduced and confined to the original purpose of its institution. Instead of it, a new supreme court of judicature was established, consisting of a chief-justice and three judges, to be appointed by the crown. In Europe, the qualification necessary to entitle a proprietor to vote at their general courts was raised, from five hundred pounds, the original price of a share in the stock of the company, to a thousand pounds. In order to vote upon this qualification too, it was declared necessary that he should have possessed it, if acquired by his own purchase, and not by inheritance, for at least one year, instead of six months, the term requisite before. The court of twenty-four directors had before been chosen annually; but it was now enacted that each director should, for the future, be chosen for four years; six of them, however, to go out of office by rotation every year, and not to be capable of being re-chosen at the election of the six new directors for the ensuing year. In consequence of these alterations, the courts, both of the proprietors and directors, it was expected, would be likely to act with more dignity and steadiness than they had usually done before. But it seems impossible, by any alterations, to render those courts in any respect fit to govern, or even to share in the government of a great empire; because the greater part of their members must always have too little interest in the prosperity of that empire, to give any serious attention to what may promote it. Frequently a man of great, sometimes even a man of small fortune, is willing to purchase a thousand pounds share in India stock, merely for the influence which he expects to acquire by a vote in the court of proprietors. It gives him a share, though not in the plunder, yet in the appointment of the plunderers of India; the court of directors, though they make that appointment, being necessarily more or less under the influence of the proprietors, who not only elect those directors, but sometimes over-rule the appointments of their servants in India. Provided he can enjoy this influence for a few years, and thereby provide for a certain number of his friends, he frequently cares little about the dividend; or even about the value of the stock upon which his vote is founded. About the prosperity of the great empire, in the government of which that vote gives him a share, he seldom cares

at all. No other sovereigns ever were, or, from the nature of things, ever could be, so perfectly indifferent about the happiness or misery of their subjects, the improvement or waste of their dominions, the glory or disgrace of their administration; as, from irresistible moral causes, the greater part of the proprietors of such a mercantile company are, and necessarily must be. This indifference too was more likely to be increased than diminished by some of the new regulations, which were made in consequence of the parliamentary inquiry. By a resolution of the House of Commons, for example, it was declared, that when the fourteen hundred thousand pounds lent to the company by government should be paid, and their bond-debts be reduced to fifteen hundred thousand pounds, they might then, and not till then, divide eight per cent. upon their capital; and that whatever remained of their revenues and neat profits at home, should be divided into four parts; three of them to be paid into the exchequer, for the use of the public, and the fourth to be reserved as a fund, either for the further reduction of their bond debts, or for the discharge of other contingent exigencies which the company might labour under. But if the company were bad stewards, and bad sovereigns, when the whole of their net revenue and profits belonged to themselves, and were at their own disposal, they were surely not likely to be better, when three-fourths of them were to belong to other people, and the other fourth, though to be laid out for the benefit of the company, yet to be so, under the inspection, and with the approbation, of other people.

It might be more agreeable to the company that their own servants and dependants should have either the pleasure of wasting, or the profit of embezzling whatever surplus might remain, after paying the proposed dividend of eight per cent. than that it should come into the hands of a set of people, with whom those resolutions could scarce fail to set them, in some measure, at variance. The interest of those servants and dependants might so far predominate in the court of proprietors, as sometimes to dispose it to support the authors of depredations, which had been committed in direct violation of its own authority. With the majority of proprietors, the support even of the authority of their own court might sometimes be a matter of less consequence, than the support of those who had set that authority at defiance.

The regulations of 1773, accordingly, did not put an end to the disorders of the company's government in India. Notwithstanding, that, during a momentary fit of good conduct, they had at one time collected, into the treasury of Calcutta, more than three millions sterling; notwithstanding that they had afterwards extended, either their dominion or their depredations, over a vast accession of some of the richest and most fertile countries in India; all was wasted and destroyed. They found themselves altogether unprepared to stop or resist the incursion of Hyder Ali; and, in consequence of those disorders, the company is now (1784) in greater distress than ever; and, in order to prevent immediate bankruptcy, is once more reduced to supplicate the assistance of government. Different plans have been proposed by the different parties in parliament, for the better management of its affairs. And all those plans seem to agree in

in supposing, what was indeed always abundantly evident, that it is altogether unfit to govern its territorial possessions. Even the company itself seems to be convinced of its own incapacity so far, and seems, upon that account, willing to give them up to government.<sup>\*</sup>

The *language* in these *additions*, as in the great work to which they belong, though clear, nervous, and precise, is not embellished with those artificial decorations, which might allure superficial readers into this line of speculation. Yet no writer was more capable of all the embellishments of composition than Dr. Smith. But he seems to have been of opinion, that, in such speculations, such embellishments were not admissible; and that an *inquiry*, addressed to the understanding of philosophers and statesmen, ought to rest entirely on *intrinsic* merit, and is, *when un-adorned, adorned the most*.

The word *prohibit*, which so frequently occurs, seems to be constructed on some occasions with a latitude not perfectly agreeable to the English idiom. Instead, for example, of the phrase, *prohibited to be imported*,\* we should prefer *prohibited from being imported*, as more consonant to the analogy of English grammar. *Hinder to* for *binder from*, is a common *Scotticism*; and, we apprehend, *prohibit to*, for *prohibit from*, stands in the same predicament. If so, we have detected perhaps the only *Scotticism* to be met with in these volumes.

The late Dr. Johnson used to observe it as a sort of national characteristic, that the *Scottish* writers in general were extravagantly addicted to the *praising of one another*.† And we believe the remark is not altogether without foundation. Yet, we will venture to affirm, that this work of Dr. Smith has not been the subject of extravagant eulogium, when it is pronounced, by a writer† of his own country, to be, “a work which will, probably, in future times, be referred to in political science, as the first just and systematic account, that has appeared in any language, of the principles of public œconomy and the phœnomena of commercial states.”

\* Vol. II. Page 254.

† An opposite propensity seems to belong to a distinguished historian.—See Dr. Stuart's observations on Dr. Robertson's History of Scotland.

† Essays on the History of Mankind.

ART. III. *Anna; or, Memoirs of a Welch Heiress.* Interspersed with Anecdotes of a Nabob, 4 vol. 12mo. 12s. Lane.

**M**Y Lord Bacon endeavours to account for the rise of performances which are fictitious, from the natural and inherent dignity of the human mind. The affairs of the world, he conceives, are too limited to afford to man a complete satisfaction. He must make excursions into the regions of fancy; and he must seek to improve upon nature. The theory of this great man, is ingenious; and perhaps it is well founded. But it is to be inferred from his reasonings, that fictitious writings would be the more perfect in proportion to their extravagance, and their dissimilitude from real life. This, however, is by no means the case. For though it is permitted to the novelist to employ a high colouring, and to exhibit a more perfect or a more depraved nature than consists with exact justness, the charm of his work must ever consist in a happy probability, and a fortunate resemblance to real life.

The performance before us exceeds in no common degree the mass of novels which are every day obtruded upon the public. It deserves, on this account, to be more particularly distinguished. The author avoids those gigantic inventions which can only surprize. He employs himself to move and agitate the affections, by a fable which holds out imitations of living manners, and which displays characters which are frequently to be met with. His relations, drawn from observation and experience, instruct while they amuse. We feel all the emotions which actually operate in society; and applaud, in the survey of a full and connected picture, that taste, capacity, sensibility, and knowledge, which must have been possessed by the artist.

But while we bestow a general approbation upon the volumes before us, it is our duty to remark, that they furnish every where lessons of virtue; that they inculcate a pure morality; and that the author, sufficiently rich in his natural resources, had no occasion to excite the interest of his readers, by addressing himself to the imagination and the senses. The youth of both sexes may receive from the present performance an entertainment that is at once tender and moral.

As a specimen of these volumes, we shall lay before our readers the first or introductory chapter.

The latter end of September, Mrs. Clark, a widow woman, whose narrow circumstances obliged her to let lodgings, was so fortunate (as she then termed it) to have her apartments tak other own price, by a very good-looking middle-aged man; who, to obviate any doubts that she might have respecting his being a stranger, advanced

advanced a month's rent, and preparing her to receive a sick woman and a child, desired her to provide a nurse for the former, as she engaged to superintend all the attendance he wished for himself and the latter: and having given her a couple of guineas, to lay out in what necessaries might be immediately wanting, left her, to fetch the woman and child.

' The stranger had dropped no hint that the person who was to occupy the apartments was his wife, neither had he said she was not so. Mrs. Clarke was scrupulous and particular in her own principles; but her lodgings were empty; they had unluckily been so all the summer: the winter was approaching; during that season she had seldom tenants for them, and necessity rendered her less inquisitive than in more easy circumstances she would have been; she was prevented asking questions, by the fear of having them answered in a way that would oblige her to forego an advantage she could not well do without.

' In two hours from the time he left her, a hackney coach set down at her door an elderly woman, in the last stage of a consumption, a pretty little girl of three or four year old, a portmanteau, a small trunk, and the aforesaid gentleman. Luckily, Mrs. Clarke was a woman who made a point of fulfilling her engagements; for the assiduity with which she had prepared their rooms, and procured a nurse, was rendered necessary by the extreme weakness of the poor invalid, who was directly got to bed, and a neighbouring apothecary summoned to her assistance.

' The gentleman, with apparent concern, waited his decision, and on a physician being recommended, begged (being, as he said, a stranger) the apothecary would give him the address of the most eminent; adding, that he would go himself to procure his immediate attendance. As soon as he was furnished with directions, he set off in haste, accompanied by the apothecary, and Mrs. Clarke was beginning to scrape acquaintance with her little charge, when her attention was called to a bustle at her door, where she met, to her surprize and concern, Mr. Linton, the apothecary, returning, assisted by some accidental passengers, with the lifeless body of her new lodger. A vein was immediately opened, but without effect, a fit of apoplexy had put a period to his existence; he breathed no more.

' The confusion such an event raised in the house, reached the sick person, and the nurse incautiously telling her the cause, it threw her into faintings, from which she never recovered sufficiently to speak to be understood, although she lived three days.

' Among others whose curiosity was excited by this awful and fatal circumstance, was the Rev. John Dalton, a popular preacher, belonging to a methodist conventicle in the neighbourhood. Mrs. Clarke as well as the nurse were his constant hearers, and begged his prayers with the dying woman; who, a short time before she expired, gave proofs she was sensible of his sacred function and her own situation, by making signs to have the infant and trunk brought her, both which she put into his hands, and appearing then more composed and resigned, was, in a few moments released out of her pain.

' The trunk appeared heavy enough to quiet in some measure the apprehensions of the reverend teacher; otherwise, the sacred bequest, and the solemn manner in which it was made, would not have been the most acceptable thing in the world to him. Poor Mrs. Clarke, as soon as she found she could not disturb the dying woman, began loudly to lament, herself, at having a couple of people to bury, of whose names, connections; and even country, she was ignorant, and whose baggage was too trifling to answer the funeral expences, which would half ruin her to defray, having a very small pension, as widow of a carpenter of a man of war, and what she could make of her lodgings, to support herself and daughter, who she had put apprentice to a milliner.

' This reflection suggested the idea of searching the pockets of both the deceased: in the man's was found a gold watch and chain, with three seals, viz. a coat of arms, a crest, and a cypher, H. T. seven guineas, some silver, and a small key, which Dalton took as belonging to the trunk, and having half opened it, he shut it again immediately, declaring it was full of old papers, which he would look over when he got home, and as it had pleased the Lord thus signally to deprive the innocent child of its natural friends, he would take the present care of her himself.

' To be sure, he had a large family of his own, and hard enough he found it to support them; but what of that? Deeds of charity, like those of virtue, were their own reward; nay, he would go farther he would take what effects there were, and pay all the expences of their respective funerals, and every other that was already incurred; if there was enough to reimburse him it was well; if not, God would pay him. The women were lost in admiration of his piety and charity, when, to avoid the censures of evil-minded people, he directed them to take an inventory of the things, the property of the deceased; a prudent precaution, though not absolutely necessary, for the witnesses were well acquainted from memory with every particular, but that which he said required none, viz. the small trunk, which he suffered not to go out of his own hands.

' Having given what farther directions he thought proper, a coach was ordered, in which he conveyed the child, the trunk, and himself, to his own habitation.

' When Mr. Dalton said, he had a large family of his own, he had (which was not always the case) spoke the truth; having a fat, handsome wife, five daughters, and two sons, with a small income, so that when he got home, Mrs. Dalton was not over sensible of the necessity there was for this extraordinary exertion of a charitable disposition in her husband; to say the truth, though nobody could preach it better, or enforce it with stronger arguments, there was very little of that meek-eyed virtue in the Doctor's (as he was called) practice; it is therefore not to be wondered, Mrs. Dalton was both angry and surprised at this first instance of that amiable virtue: he soon, however, contrived to reconcile her to the trouble and expence of this little addition to her family, and when after communing with her husband, she looked at the sweet baby then asleep, it was so lovely, and had something so genteel, so above the common

run of children about it, not to feel for its distress was impossible: she had children of her own, and God knew how soon she might be taken from them; she would therefore certainly be a mother to the dear innocent. It was accordingly put to bed, after which Mr. Dalton and his rib, whether from the consciousness of a right act, or from any other pleasing occurrence of the day, spent the remainder of the evening in high good humour with each other, adding to their usual draught of porter, a basin of warm punch, and retired to rest with better spirits than they had ever before done.

The next morning introduced our little heroine in a very engaging light to her new acquaintance; she had been long immured, without room to exercise, or play-fellows to amuse her; Dalton's children were three of them of an age to be her companions, and they had a large garden to range in; delighted with such a pleasing change, she prattled and caressed them by turns, exhibiting in her lively sallies great good humour and visible traces of having received her first impressions in genteel life.

Unconscious of the loss she had sustained, and intoxicated with the dolls and toys (though not very costly ones) with which the Daltons abounded, she thought of nothing else till bed-time; then a hearty cry after papa and nurse for some time rendered her fractious; but sleep soon silenced her little sorrow: for some days bed-time was her hour of affliction; but that wearing off by degrees, all memory of the past was lost, nor could they by any exertion in their power draw from her the surname of her parents; her own, she told them, was Anna: if she wanted any thing, it was, "give it Anna," or "let Anna have it," but her ideas were so infantine, they could learn nothing from her innocent talk that could lead to any discovery of where she came from or who she belonged to; as she never mentioned a mother, they concluded the woman who died to be her nurse, and the man her father, both of whom were decently interred; and in a week after an advertisement was inserted in one morning paper, by Mr. Dalton, in the following terms:—

"Whereas, on the 29th day of September, a man and woman took a lodging in the Hampstead road, where the man died of an apoplectic fit the same day, and the woman of the fright occasioned by it, leaving a female child: Whoever are related to the said man or woman, and will take the child away, may apply to the Rev. John Dalton, Tottenham-court-road."

My reader may perhaps conceive the contents of the trunk might have put the parson in a surer method of finding who the orphan belonged to, but in that they are mistaken, for it contained no sort of information of that kind, or indeed any other but what he fully resolved to conceal with the most guarded secrecy, and that was, the exact sum of fourteen hundred guineas, in fourteen small canvas bags, all marked 100l. alike, save, that in one, besides the money, were three valuable diamond rings, a lock of hair folded up in lawn paper, with "My ever dear Anna's, H. T." wrote on it.

I wish I could with truth say, these things were concealed with a laudable intention of restoring them, or that his inquiries after the child's original were made with that earnestness it would, had those valuables not been in Dalton's possession. But I fear the reverse will

#### 424 Balfour's *Treatise on the Influence of the Moon in Fevers.*

be proved—the temptation was strong, the tempted weak; avarice is a dangerous, it is an encroaching vice. Dalton had not any immediate intention of converting to his own use the money; but when once the glittering bait was secure in his possession, no witness or person to demand it but an innocent child, who could not now possibly want it, how difficult for a greedy heart, such as that of Dalton, to be just, when justice would have deprived him of fourteen hundred guineas, and arguments being ready to corroborate our own partial ideas, this pair persuaded themselves, in retaining money, they could at any time restore, they were not injuring any other person, while they were materially benefiting their own family.

It remains for us to observe, that the most defective accompaniments of the publication before us, have a reference to its manner and diction. The former is often deficient in refinement; and in the latter we desiderate that variety and polish which are so necessary in giving completeness to performances of this kind,

ART. IV. *A Treatise on the Influence of the Moon in Fevers.* By Francis Balfour, M. D. Calcutta printed, 1s. 6d. Elliot, Edinburgh.

**T**HIS attempt, the author of which is well esteemed as an intelligent and observing man, to extend the *imperium lune* over so great a part of medicine as that which concerns fevers, cannot fail to engage the attention of the medical world.

Dr. Balfour advances, and comments upon four propositions:

1. In Bengal, fevers of every denomination, are in a remarkable manner, connected with, and affected by the revolutions of the moon.

He affirms, that in the course of fourteen years practice, he has observed, that in intermittent, remittent, putrid, rheumatic, and nervous fevers, as well as that which accompanies the eruption of the small-pox, he has invariably observed the influence of the moon. These disorders make their attack, or the patient suffers a relapse, three days before; and three days after the full or change. If the attack, which very seldom happens, takes place in the intervals, the symptoms are aggravated at these periods.

But, he further observes, 'these observations are not confined to intermittent and remittent fevers. Head-achs, tooth-achs, inflammations of the eyes, asthmas, pains and swelling of the liver and spleen, fluxes, spasms, and obstructions in the bowels, complaints in the urinary passages, eruptions of different kinds. and a great many more, unattended by any obvious fever, assume often an intermittent form; and regularly return or increase with the full and change of the moon, and disappear or diminish during the intervals.'

The second proposition is a necessary consequence of the first.

"In Bengal, a constant and particular attention to the revolutions of the moon, is of the greatest consequence in the cure and prevention of fevers."

3. "The influence of the moon in fevers, prevails in a similar manner in every inhabited quarter of the globe, and consequently, a similar attention to it, is a matter of general importance in the practice of medicine."

This is by far the most important proposition of the four. —To establish it, the author asserts, that he himself has observed it from the 13th to the 26th degree of north latitude, and he adds, that the Arabian and Persian physicians give certain accounts of it in those countries, that Hippocrates remarked it, in Asia and Greece, and that we have testimonies of its existence in all the intermediate latitudes from Greece to Great Britain. No arguments can well be weaker than these. The author's observations do not extend to us. Setting aside those of Hippocrates, which are by no means conformable to the author's doctrine, what authority can be less respectable than that of the eastern physicians? But we have testimonies of the influence of the moon from Greece to Britain. Whether such vague and equivocal assertions have "any portion of the order and becoming attire of science," to which the author laudably aspires, we need not particularly inquire. Scarce any position, however absurd, can be advanced, which may not be corroborated by testimony of some kind or other. It had surely been better, if this influence in our climates, had been left entirely as a problem to be solved by future experience. Such experience we have reason to think, will by no means tend to confirm the doctrine of this pamphlet. Our attention at least has been directed to this object, since we first heard of it; and we have seen no signs of the moon's influence in any kind of fever. But the operation of other causes less remote and inexplicable, has been very observable; such for instance, as a sudden change from mild to cold raw weather, the wind shifting to the east, in protracting intermittents and occasioning relapses.

The fourth proposition is, that "the whole doctrine of the crisis in fevers may be easily explained, from the premises we have established respecting these disorders at the full and change."

The author hopes, that by these new observations, he has hit upon a line of accommodation between learned and ingenious men of different opinions, "concerning the crisis of fevers." To us this expectation does not seem very reasonable;

sonable; his doctrine is entirely inconsistent with former opinions. It cannot surely be reconciled to that opinion, which denies the existence of critical days altogether; nor is it more consistent with the ideas of those who maintain them. What have tertian and quartan periods to do with the remission that takes place at the expiration of the author's lunar periods, or the aggravation which happens at their setting in?

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ART. V. *The Speech of the Right Hon. Charles James Fox, in the House of Commons, on the Irish Resolutions, on Thursday May 12, 1785.* To which is added an authentic copy of the Resolutions, as originally proposed and now altered, by Mr. Chancellor Pitt. 8vo. 2s. Debrett, 1785.

A New system of commercial regulation, in some respects *the reverse* of that system which, in the resolutions of the Irish parliament, had received the sanction of government, and which the Minister had *pledged himself* to defend, was first opened, on this memorable occasion, in the British senate. So strange a transition of state policy must have placed the contending parties in parliament in a singular predicament. To adopt the *new* propositions was to reprobate the former, which the Minister had pronounced inviolable. And to estimate the merit or demerit of a plan of settlement, consisting of such various and complicated arrangements, required the most mature deliberation. But the House was not called upon to *deliberate*, but to *decide*.—And it must be owned that a vast majority, with an obsequiousness and precipitation unprecedented in the annals of parliament, almost instantly determined, *bona fide*, to follow the Minister *implicitly* through all the meanders of his course.—One member\*, with more candour than decency, avowed the maxim by which he was governed. But while the exercise of legislative wisdom was suspended by debate, *the Leader of opposition* arose; and delivered a speech which, if considered as an unpremeditated discussion, elucidation, and dissection of this new, extensive, and complicated system of commercial policy, almost in the moment of its birth, may be pronounced one of the greatest efforts of human sagacity.—The printed speech before us, though not authenticated by Mr. Fox, nor published with any sanction from him, preserves a good deal of his energy and vigour. It seems to be *substantially* correct; and cannot fail, in its present form, to be read and admired in all parts of the British empire.—As a specimen, we shall lay before our readers Mr. Fox's argument

argument for delay, which forms the conclusion of this masterly oration :—

“ I shall only add, Sir, that he who can understand so complicated and so extensive a subject, upon so slight and transient a view of it, possesses an intellect not common to the general body of mankind, and which certainly cannot be the general characteristic of this house. For one, I can truly say, he must possess an understanding of infinitely more quickness and acumen than any to which I pretend. He that votes for the propositions without understanding them, is guilty of such a desertion of his duty and his patriotism, as no subsequent penitence can possibly atone for. He sacrifices the commerce of Great Britain at the shrine of private partiality, and sells his country for the whistling of a name. The minister who exacts, and the member who submits to so disgraceful an obedience, are equally criminal. The man, who, holding the first seat in his Majesty’s council, can stoop to so disgraceful and fallacious a canvas, as to rest his ministerial existence on the decision of a great national question like this, must be wholly lost to all sense of dignity, of character, or manly patriotism ; and he who acquiesces in it, from any other inducement but that of cautious and sincere conviction, surrenders every claim to the rank and estimation of an honest and independent member of parliament, and sinks into the meaneness and degradation of a mere ministerial instrument, unworthy the situation of a senator, and disgraceful to the name of an Englishman.”

Upon the whole, we will venture to affirm, that in *political* discernment, in *promptitude* in debate, and in what may be called *argumentative wit*, Mr. Fox has scarcely any rival among his contemporaries ; and perhaps it may be questioned whether his talents, in those respects, have been ever surpassed by the most distinguished orators of Greece or Rome.

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ART. VI. *Letters to a Young Nobleman upon various Subjects*, particularly on Government and Civil Liberty : wherein Occasion is taken to remark on the Writings of some eminent Authors upon those Subjects ; and in the first place, upon those of the Reverend Doctor Price. With some Thoughts on the English Constitution, and the Heads of a Parliamentary Reform. 8vo. 5s. Robson. 1785.

THESE letters were written, the author tells us, with a design of obviating the pernicious effects which Dr. Price’s observations on the nature of civil liberty, the principles of government, &c. had produced on the mind of a young nobleman. Hence he had imbibed, it seems, too high an opinion of the natural rights of mankind. He had begun to doubt whether there might not be found, ‘ more firmness of mind, more uprightness of intention, more sagacity, more patriotism, and more virtue,’ than resided in

the executive power of this realm in the year 1777, when these letters were written,

The reasoning of this writer we think neither remarkable for acuteness nor consistency. The following passage we will offer to our readers, as a specimen of his style and sentiments.

‘ If Dr. Price would satisfy himself with this truth, “ that the people are the foundation of all government,” without drawing any conclusions from this concession, which it will not bear, so much would certainly be granted him. But he must not contend, because they are the *foundation*, that therefore they must also be the *super-structure*—that, because without them power would not exist, it must, therefore, exist *solely in them*. To insist on this, would not be less absurd than, by removing the foundation still lower, to place omnipotence in dust and clay, because these are the original constituent parts of the people.

‘ They have their ample share in the government of this country by their delegates; the only legal, and indeed the only possible mode, in which they can exercise it; and they possess, (how justly, it is hard to say,) the most material of all legislative privileges, by holding the purse-strings of the nation. Whether every moral agent has, or ought to have, the privilege of choosing his representative—in what rank, or denomination of men, the right of election resides—whether all are not virtually represented by the body of national delegates—and how far an attempt towards a more equal representation may be expedient, are not subjects for present discussion. It is notorious, that according to the present law and custom of England, the people, under a certain description, have a right to proceed to a new election of men, under certain qualifications, to represent them in the House of Commons, at the expiration of seven years:—That having elected and returned them, these delegates are *vested with all the constitutional power* of their constituents:—That these have eaten their septennial cake, and must be mere children to cry for it, before the return of the same period. All this, I say, is notorious and incontestible. And thus the three estates, constituting the supreme government of the nation, are established and recognized.

‘ Let us now advert to their operation, which is also too notorious to require more to be said concerning it in this letter, than the intent of it seems to call for. Sir William Blackstone says very truly, that “ if the houses of parliament, or either of them, had avowedly a right to animadvert on the king, or each other, or if the king had a right to animadvert on either of the houses; that branch of the legislature, so subject to animadversion, would instantly cease to be a part of the supreme power; the balance of the constitution would be overturned, and that branch or branches, in which this jurisdiction resided, would be completely sovereign.”

‘ If this be constitutional language, and true with respect to the three branches of government, what shall we say of the situation of this country, if a right to animadvert upon *all the three* were lodged *any where, independently of them all*? This would strike, directly  
and

and effectually, at the whole supreme power; and would place the *sovereignty* out of the *sovereignty*. It would induce the most complete confusion that the greatest enemies to good order and government could desire; establishing a power unheard of in the annals of the world, and totally repugnant to experience, to common sense, and to the happiness of society; a power which would overturn the whole system, by placing the subject on the throne of the sovereign, or create a contest, which must end in the extirpation of every thing but the soil; enriched indeed, but enriched by the blood of its inhabitants, and for the benefit of the first invader. May Heaven grant, that we may be arguing upon an *impossible event*; but it is still the *only event*, toward which the principles and doctrines of too many have, for some years, been directly tending.

The members of the House of Commons are much indebted to this author, for raising them not only above the controul, but above the nature of their constituents. 'Dust and ashes,' according to his doctrine of ratios, are to the people, as the people to their representatives. These superior beings are not to be censured for their conduct, but during seven years are to lord it uncontrouled over the rights and liberties of millions.

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ART. V. *Medical Communications*. vol. I. 8vo. 6s. boards.  
Johnson.

(Continued.)

WE come now to Dr. Smith's account of the effect of some medicines employed in the cure of cutaneous diseases. The perplexity in the diagnosis, and the uncertainty in the cure of such diseases, are universally known; and therefore any new information concerning either, must be welcome to every practitioner. Cutaneous diseases are ascribed by Dr. Smith either to some original fault in the constitution of the child, or of the parent, and to a scrophulous, gouty, or latent venereal taint. It would perhaps not be very difficult to raise objections against some part of this opinion; but it is of more consequence to consider the practical part of this paper. Tincture of cantharides, has been found of some use; but it never produced a complete cure, except in one instance. This is agreeable to Dr. Home's experience of it, who found that it produced a certain diminution of the complaint, and then became inefficacious. Dr. Home observes also, that it increased the quantity of urine, an effect which did not appear in Dr. Smith's patients. But the circumstance which struck us with the greatest surprize was, the enormous dose given by the latter. One of his patients, having begun with small quantities,

took at last three drachms, three times a day. We do not believe that a fact more opposite to the common expectations of physicians has of late been brought to light. Dr. Home's largest exhibition was, 35 drops, and four times a day.

Of the efficacy of vitriolic acid, in leprosy and herpes, Dr. Smith's observations impress us with a very favourable opinion. He tells us, that on many occasions it has performed a complete cure; and that he has only met with two persons, in whom it did not produce some sensible amendment. In this Dr. Home's conclusion is very different, but it relates only two cases.

The tinctura veratri, which has hitherto served so little other purpose than to add a name to the pharmacopeia, and a bottle to the shelf, promises to become an useful remedy; in diseases of the skin. Three cases are related, in one of which it lessened, but did not remove the eruption; in another it accomplished a cure, and a third is still in progress, and the tincture bids fair to be of service. The dose was increased from 20 drops to a tea-spoon full; but in one case this quantity produced, an hour and a half after it had been given, giddiness, hiccough, sickness, and sometimes vomiting, with a sense of great weakness, particularly in the lower extremities; and in one of the others, it occasioned symptoms of a like nature, though in an inferior degree. We are likewise told in a note, that the tinctura veratri was efficacious in curing a delirium, (without fever) which came on every evening, and lasted two or three hours, and hysterical convulsions. The fits of an epilepsy were kept off by it for some time, but they returned. Hence Dr. Smith thinks it likely to prove an useful remedy in nervous disorders.

In order to fix our attention on one of the most curious subjects that has of late engaged the notice of the medical world, we must not dwell on several succeeding articles.— But that the reader may know what he has to expect, we set down the titles:—

Art. 17. A case of hydrophobia, by Mr. Robinson, of Guy's Hospital.

18. Case of an ulceration of the œsophagus and ossification of the heart, by Dr. Simmons.

19. An account of the dissection, by Mr. Watson.

20. A case of difficult deglutition, occasioned by an ulcer in the œsophagus, with an account of the appearances on dissection, by Dr. Garthshore.

21. Case of a suppression of urine, successfully treated, in which the bladder was punctured through the rectum.— By Mr. Bentley, surgeon at Patlington, near Hull.

22. Pul-

22. Pulmonary and other complaints, apparently supported by fever of the intermittent or remittent kind, and cured by the bark, by Dr. Chapman of Sudbury in Suffolk.

In four of the five cases related in this article, the phthical and hectic symptoms, were the sequel of catarrh and pleurisy. —They had been treated either as phthisis, or as closely bordering upon it. The symptoms by which the author was led to prescribe the bark, were the absence of any postmeridian exacerbation, and the deposition of a cateritious sediment from the urine, while the supernatant liquor remained quite clear. We are not prepared to deliver an opinion on the facts stated here, and the reasoning upon them. We would rather wait till observation has determined something farther, for they will undoubtedly engage the attention of practitioners. In the mean time we see not, why it should be concluded, that the affection of the lungs was supported by a latent intermittent. Such an affection is a very natural consequence of the preceding diseases. In one case it would appear, as Dr. Chapman has not failed to remark, that an abscess had been formed and burst, and in all the irritation produced by the diseased condition of the lungs, was quite adequate to the febrile symptoms.

Shall we say that the effect attributed to the bark, was not produced by it? This supposition, the tenour of the narrative does by no means countenance. In one case, the disease was beginning to yield, the medicine was discontinued, and the symptoms recurred, but they were entirely removed by its repetition. A febrile disease, however, may be cured by the bark, without being a genuine intermittent or idiopathic fever of any kind.

23. On the efficacy of opium in the cure of the venereal disease, by Frederick Michaelis, M. D. physician-general to the Hessian troops.

The writer of this article is the same person with the author whose inaugural dissertation on the croup displayed more extensive knowledge, and greater ingenuity, than the speculations of many older physicians, and who has lately been appointed professor at Hesse.

We have here a number of observations, seemingly authentic, upon a most curious and important subject, of which, as they are the first that have fallen under our notice, it becomes us to attempt a distinct analysis. The discovery of the antiveneereal powers of opium, like so many others, was accidental. A person who had taken various mercurial preparations in vain, had recourse to opium, for the alleviation of his pains. A perfect cure having been

very unexpectedly effected, Dr. Michaelis was led to try whether opium would be equally efficacious where no mercury was used. After some assurances of the accuracy of his trials, we meet with a few general reflections on the effects of opium, which we shall lay before our readers:—

‘ It is truly astonishing what immense quantities of this remedy the human frame will bear. We have been used to think two hundred drops of laudanum a day, a considerable dose, even in cases of *tetanus*, in which, for obvious reasons, greater quantities may be given than in most other complaints. But half a drachm, or two scruples of the *extractum thebaicum* daily, is what has, I believe, been seldom given. Yet this is the dose which several of my venereal patients (who never had been accustomed to opium) took for several weeks, with the best effect; and it was very remarkable, that these enormous doses often produced little or no sleep, and that when they had that effect at first, it generally went off in a short time.

‘ The effects this medicine produces upon the human body, have not yet been observed with sufficient accuracy. It is a general opinion, that it diminishes every secretion, perspiration excepted.— This certainly is a mistake; and though in many cases it promotes a diaphoresis, yet in many others I have seen no such effect, but, in its stead, a plentiful secretion of urine, so that in several patients, the quantity of urine exceeded that of all the fluids they had drank. This effect of large doses of opium on the secretion of urine, though not quite so general a one as its promoting sweat, all my medical friends in New-York who made trial of this new remedy, have observed so often, that, extraordinary as it may seem, the fact is beyond all doubt.

‘ Another effect, which I, and several of my medical friends, observed now and then, (though rarely) was, an increased secretion of saliva, sometimes amounting to an actual salivation; a symptom which I could not ascribe to any former remedy, as it occurred even in those who had never taken any mercury. But what will perhaps appear still more incredible, is, that opium sometimes produces a most violent diarrhoea, particularly when great quantities of it are accumulated in the bowels. As to its effect upon the pulse, I found generally that it quickened it at first, but afterwards commonly made it very slow and full; yet, in a few cases, I have seen it continue quick and small, till the opium was discontinued. Sometimes indeed it produced head-ach, anxiety, pain in the breast, &c. which used immediately to vanish after bleeding; and for this reason, if the patient is of a full habit, we ought not to omit bleeding, before we give the opium. I also made it a constant rule, to cleanse the bowels previously, if there was any indication for doing so; it being well known, that opium is improper when there are impurities in the first passages.

‘ I have seen some few whose stomachs did not bear opium in substance; and even the thebaic tincture was now and then thrown up, but this happened so seldom, that I did not find it necessary to discontinue the remedy. In general, I have observed, that patients

bear

bear the tincture perfectly well, when opium in substance does not agree with them.'

In answering some objections that have been started against this mode of cure, the author allows, that quickness of the pulse and copious sweats, will sometimes supervene at the beginning of a course of opium; but these symptoms will either go off of themselves, or else will be removed by giving the bark along with the opium. Weakness and supervening fallowness of complexion, will likewise give way to this medicine. Trembling of the hands, which might cause alarm, he also confidently asserts, is of no consequence, as it will soon disappear. Several other objections he seems to answer in a satisfactory manner; but all objections arising from hypothesis, must give way to facts, and accordingly we find a relation of twenty-one cases in the remaining part of this paper. We have endeavoured to exhibit the most material circumstances attending these cases, in the following Table, which we hope, with what has been already said, will convey a very full idea of Dr. Michaelis's observations. The Table itself does not stand in need of any explanation: It may only be necessary to premise what could not be expressed in the table, that the patients had taken no medicines, at least no mercury, except where this is noticed.

<i>No.</i>	<i>Chief Symptoms.</i>	<i>Dose in a Day.</i>	<i>Time of Cure.</i>	<i>Observations.</i>
1	Ulcers of penis, &c. &c. Mouth No gonorrhea	Extract Theb. gr. iv.—gr. viij.	about five weeks	Cure interrupted by fever Speedy amendment of the ulcers on the external application of opium
2	Ulcers of throat from virus long latent No gonorrhea	the same	fourteen days	Infection said to have been received more than two years before had shewed itself, and yielded to mercury.
3	Ulcers of the penis, and throat-buboes Phymosis, gonorrhea Nocturnal pains	gr. iij.—3fs.	five weeks	Disease of five months standing, had taken no medicines.
4	Ulcer of penis, fauces Condylomata about the anus	gr. iij.—xxiv.	about eleven weeks	Gonorrh. two years before, no fresh infection Relapse and speedy recovery
5	Recent ulcer of penis, bubo No gonorrhea	gr. iij.—vi.	nine weeks	Two grains of corrosive sublimate had been taken
6	Large ulcer on the thigh and penis, Bubo, nocturnal pains No gonorrhea	gr. iij.—xxvi.	five weeks	D. of one year and half standing Relapse and speedy recovery
7	Bubo, ulcer, and chancre on the prepuce	gr. iij.—xvi.	three months	Had taken corrosive sublimate Cure appeared rapid at first
8	Ulcer and condylomata of private parts No swelling of ingl. glands No gonorrhea	gr. iij.—x.	six weeks	External application tried; but would not produce an entire cure
9	Ulcer of prepuce, chancres Paraphimosis	gr. iij.—v.	eighteen days	Had taken corrosive sublimate, and was growing worse

10	Recent chancres, and phymosis			Cured by injecting solution of opium under the prepuce
11	Chancres on the penis Buboes	gr. iij—xij.	Chin ten days Buboes in ten weeks	
12	Ulcer of prepuce	gr. iij—xiv.	three months	
13	Buboes	gr. ij—3ss.	six weeks	
14	Gonorrhea, phymosis	gr. iij—iv.	fourteen days	V. S. and purging premised on account of the inflammation
15	Buboes, gonorrhea Condylomata	gr. iij—vi.	less than four weeks	Three weeks before, a partial cure by mercury dulc.
16	Facies much ulcerated	gr. iij—v.	about five weeks	A woman, and had been infected five years, and twice salivated
17	Swelled glands, nocturnal pains	℞. ℞. gutt. xv—xl. 2 <sup>a</sup> . q. hora.	not cured	Many other symptoms during the use of the opium, mercury afterwards failed
18	Ulcers of private parts, buboes Eruption of forehead	Extract Theb. gr. iij—xiv.	twelve weeks	
19	Gonorrhea, phymosis	gr. iij—v.	not cured	Mercury produced no material good effect
20	Buboes	gr. iij—v.	five weeks	
21	Condylomata, no gonorrhea, or chancre	gr. iv—v.	nine days	

This is certainly a fair prospect; but have others found the same good effects from opium? We fear not. We know indeed, that in one or two instances it has produced a permanent cure, but in many others it has only alleviated the symptoms. Accordingly, the other physicians in America soon desisted from its use, and this has likewise been the case in our own country. But considering the attention it has excited, we cannot remain long without further information on this subject. But whatever may be the final decision, Dr. Michaelis's paper is curious and valuable, if it were only for an account of the effects of opium given for a considerable time in large doses. We hope full confidence may be placed in his observations. His excellent thesis, and the way in which this paper is written, incline us to believe this. But we must acknowledge, that several medical persons who were in America with Dr. Michaelis do not speak of him with so much respect as we thought he would command wherever he went.

Of the articles which remain, the succeeding, viz. 'Observations on the causes, symptoms, and cure of consumptions, &c.' is the most curious. It contains several new observations, and does credit to Dr. Stark's accuracy. But we are afraid, that many of the expressions are far too general, and that all the distinctions are not well founded. Do large blood-vessels, for example, never open into vomicae? Several questions of this nature will arise in the mind of the attentive reader; and his doubts will not be dissipated, when he is told by the editor of these observations, Dr. C. Smith, that the author was *a young physician, whose experience was confined almost entirely within the walls of St. George's Hospital*, a circumstance, which, while it must raise him in the estimation of his reader, sufficiently indicates that his general conclusions should be received with great caution.

The remaining articles are:—

An account of a hydrocephalus internus of prodigious size in an adult, by Dr. Michaelis.

An account of a method of curing the hydrophthalmia by means of a seton, by Mr. Ford.

An account of a tumour, supposed to have been a diseased kidney, by Mr. Fearon.

An account of a cancerous affection of the stomach, by Dr. Sims.

Another, by Dr. C. Smith.

An account of a painful affection of the antrum maxillare, from which three insects were discharged, by Dr. Heysham, of Carlisle.

An account of an hairy excrescence in the fauces of a new-born infant, by Mr. Ford.

In the preface we are given to expect a second volume in no long time, an intimation which we received with pleasure, as the present volume cannot fail to impress the public with a very favourable opinion of the society.

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ART. VIII. *An Attempt to prove the Existence and absolute Perfection of the Supreme Unoriginated Being, in a demonstrative Manner.*  
By Hugh Hamilton, D. D. F. R. S. Dean of Armagh. 8vo.  
3s. 6d. sewed. Robinson. London. 1785.

OF all the branches of human knowledge, natural theology is undoubtedly, on account of the dignity of its object, the noblest, and merits our most serious attention. It is the prerogative of man, among all the inhabitants of this earth, to be capable of knowing his creator, of worshipping him, and of imitating his perfections. There is no species of science that tends so much to enlarge and elevate the mind as the knowledge of God. It is the strongest support of every virtue, and the only rational foundation of tranquillity and peace of mind, of hope and comfort, of magnanimity and fortitude, in all the various circumstances of life. All genuine piety must be founded on just ideas of the perfections and providence of God. It is true, Revelation teaches the truths of natural religion, as well as other truths which our reason could never have discovered. But it is equally true, that reason, as well as revelation, comes from God. Both are lights granted to us by the Father of Lights, and we ought to make the best use of both, and not to extinguish the one that we may use the other. It must be confessed indeed, that revelation has been of great use to enlighten men even with regard to the truths of natural religion. This is evident by comparing the systems of natural religion which are to be found in Christian countries with those that have appeared among the most enlightened Heathens. But there is no good cause why we should not still make use of our reasoning powers. Revelation is given to men as reasonable creatures, and it is by reason alone that we can judge of the truth of revelation, and whether any system is justly entitled to that appellation. It is by reason also that we must judge of the meaning of what is revealed, and guard against such interpretations of it as are absurd, impious, or inconsistent. The existence of a Supreme Being, the maker and governor of the world, is so loudly proclaimed by all the works of nature that fall within our observation, more especially in the wonderful construction of our bodies, and the

still more wonderful formation of the powers and faculties of our minds, that one should imagine it could never be called in question. It is certain, however, that there have been men, both in ancient and in modern times, who have exerted all their abilities to weaken this important truth. It is proper, therefore, to understand thoroughly the grounds on which it is founded, and to be able to refute the atheistical reasonings of those who have opposed it. It is extremely surprising, that some men have employed so much ingenuity and displayed such abilities in endeavouring to explode this truth, since it is evident that the light of the sun is not more necessary to cheer and refresh our planetary system, than the existence of a father of the universe to give comfort to every rational mind.

As it is of the highest importance, both to the happiness of individuals and of human society in general, to have just and rational conceptions of the deity, of his perfections and providence, deeply impressed on the mind, every attempt to promote so desirable an end must meet with the approbation of all wise and good men; and this is due to the performance now under consideration. In the introduction we are presented with a view of the arguments that have been used for proving the existence and attributes of God, and the reasons for proposing a new one. The author observes, that there are two general ways of reasoning upon this subject, *a priori* and *a posteriori*; or, according to what is commonly called the synthetic and analytic methods. We treat this subject synthetically when we lay down some self-evident truths or axioms, and deduce by a train of just reasoning the consequences necessarily resulting from them. We treat it analytically, when we begin with *phenomena* themselves, and trace them up to their original, and from the known properties of these phenomena arrive at the nature of these methods of reasoning; how far each of them has been carried, and with what degree of evidence they have proved their conclusions. This our author has done by giving a short, comprehensive, and elegant view of the principal arguments used by the following celebrated writers on the being and attributes of God: Mr. Locke, Dr. Samuel Clarke, Dr. Fiddes, and Mr. Wollaston. He likewise makes some very just reflections on the arguments used by these authors, and points out several mistakes into which they have fallen. He also enumerates the objections of sceptical writers, particularly those of Spinoza and Hume, against these modes of reasoning, and answers them in a satisfactory manner. Our author next informs us, that many writers have thought it impossible to treat this subject in a demonstrative manner. He takes notice of the chief ob-

jections to this mode of reasoning, and endeavours to answer them. Having read some treatises which appeared to him plainly designed to preclude every avenue that could lead to the proof of one all perfect author of the universe, he conceived an earnest desire to see the important question concerning the being and perfections of God, treated in a concise, and if possible, demonstrative manner. Accordingly, from one simple principle or axiom, he sets himself to demonstrate nine propositions, which prove the being and absolute perfection of God. Most of these propositions are demonstrated indirectly; that is, they are proved to be true, by shewing that an absurdity would follow the supposition that they are false.

It is obvious to any one acquainted with the principles of mathematics, that an indirect demonstration, or a demonstration *ducing ad absurdum*, is as just and true as a direct demonstration. Accordingly it is often used by Euclid and other mathematicians. But though this be the case, it is not so pleasing to the mind as a direct demonstration, where we not only see the proof of the proposition, but every link of the chain of which the proof consists, deduced by just reasoning from certain axioms or first principles, which are the foundation of all reasoning.

We shall give our readers a specimen of the performance before us, and of our author's manner of reasoning, by quoting his first axiom and his first proposition.

#### AN AXIOM.

Whatever is contingent, or might possibly have been otherwise than it is, had some cause which determined it to be what it is. Or, in other words: if two different or contrary things were each of them possible, which ever of them took place, or came to pass, it must have done so in consequence of some cause which determined that it, and not the other, should take place.

#### PROPOSITION.

THERE must be in the universe some one Being, at least, whose non-existence is impossible, whose existence had no cause, no beginning, and can have no end.

If there is no Being in the universe but such as might possibly have *not existed*, it would follow, that possibly there might have been no existence at all. And then these two cases, viz. that there might, and that there might not have been existence, being equally possible, the former could not have taken place rather than the latter, but in consequence of its having been determined, by some means or other, that it should take place. (*Axiom.*) But this determination could never have been made, unless some Being could have determined its own existence, and have been the cause of itself; which it would be absurd to suppose. Therefore, it is not possible that there might

have been no existence at all. Consequently an impossibility of *not existing* must be found somewhere, that is, there must be some one Being, at least, whose non-existence is impossible. And as this impossibility of his *not existing* is absolute, or unconditional, and depends not on any supposition, it must be at all times the same: so that this Being never *was* nor can *become* non-existent, but has an existence without a beginning and without a possibility of ending.

‘As no *cause* could have determined that this Being should exist, or have given to him that existence which it is impossible but he must always have had; he must be unoriginated and have existence in himself independent on any cause, or be self-existent.

‘Thus it is proved, that there must be, at least, some one Being, whatever it is, who cannot but exist, whose existence had no cause, no beginning, and can have no end. And since this Being is such that his non-existence is impossible, he does not exist contingently but necessarily: *necessity* is the *mode* of his existence.

‘It need not now be considered whether there is only one such Being, or whether there may be in the universe many Beings, each unoriginated and having existence in itself independent of any cause. It is sufficient, at present, that we know there must be one such Being, whose nature we may therefore make the subject of our further inquiries.’

If we attend minutely to the nature of *demonstration*, as it is exemplified in the pure and abstracted reasonings of logicians, and particularly by Euclid and other mathematicians; and were we to consider farther the specific difference between demonstrative and probable evidence, we might justly conclude, that Dr. Hamilton had not, in the proper and strict sense of the word, *demonstrated* the existence and absolute perfection of the supreme unoriginated Being. Nor does this important truth, perhaps, admit of metaphysical or mathematical demonstration, though it certainly does of the highest degree of moral evidence. Yet, abstracted speculation, however it may leave the mind in doubt and suspense concerning those unfathomable objects of eternity, and necessary existence, does certainly tend to shew, that the hypothesis of an eternal mind is not encumbered with so many difficulties as the other alternative of eternal matter, or an infinite succession of dependent Beings. It humbles the pride, if it does not wholly satisfy the precision of reason; and prepares the mind for the reception of truth, on such probable evidence as must ever carry conviction where the heart is not pre-engaged, and has not taken part against it. Dr. Hamilton has perceived and offered, at least ingenious and plausible remedies, for the defects of some of the links in the chains of his predecessors in the walk of the most sublime of all speculations. He treats his great subject with order, perspicuity, and elegance. His book will be read with pleasure by every Theist, and indeed by all lovers of abstracted reasoning on objects which cannot but obtrude themselves on the most sceptical minds.

**ART IX.** *A letter to the People of Scotland, on the alarming Attempt to infringe the Articles of the Union, and introduce a most pernicious Innovation, by diminishing the Number of the Lords of Session.*  
By James Boswell, Esq; 8vo. 2s. 6d. Dilly.

**T**HIS is in our opinion, the best performance which has proceeded from the pen of Mr. Boswell; and it is with a sincere pleasure that we applaud his public virtue and patriotism. The pernicious scheme of invading the Union, appears to have originated in the crooked policy of Henry Dundas, sometimes termed Harry the Ninth, from the despotical principles upon which he acts, and in that of his subservient friend Mr. Hays Campbell, the present Lord Advocate for Scotland.

At a period, when the loss of the American provinces is recent, and when the disturbances of Ireland are by no means settled, it is to the highest degree surprising that a plan should be formed to excite dissensions in Scotland. It would seem that the present ministry, by giving encouragement to Mr. Dundas and his associate, were desirous of removing Scotland from all connection with England, and of advancing the calamities of this unfortunate country. For to what point but to open rebellion, must it lead, to insult and to destroy the most valuable and the most guarded rights of the Scottish nation? After an attempt so nefarious, after a project so traitorous, if the people of Scotland can confide in Mr. Dundas, and the Lord Advocate, they must be corrupted indeed! The inhabitants of England will carry, upon this occasion, a penetrating eye to their conduct; and if the Scots shall display the symptoms of abjectness and servility, their reputation will be lost for ever.

With respect to argument, it is almost unnecessary to observe, that Mr. Boswell is decidedly clear and convincing. For the encroachment so profligately in agitation, is in the most flagrant opposition to the precise and definitive language of the treaty of union. It is also apparent, that by the diminution of the number of the Scots Judges, Mr. Dundas and Mr. Campbell had it in their view to sway and direct the more completely the Court of Session in Scotland. For, of late years, that unhappy jurisdiction has been considered as a political engine; and it is an obvious axiom of polity, that it is much easier to command a body which consists of a few members, than of many.

Mr. Boswell has touched upon the daring spirit of Mr. Dundas, who affects not only to govern Scotland, but even the present administration. The stroke however of his satire is not sufficiently sharp. He indeed appeals to the power of this politician, but he does not apply himself to describe his principles.

"Do any of you want to be informed of Mr. Hen. Dundas's power? I dare say not. Care is taken that its full extent shall be proclaimed as far as Orkney. Yet let us contemplate a striking instance; it would make a picture for the exhibition, or a scene at Astley's. Behold him in your metropolis, which the death of Sir Laurence Dundas left open to him. With his *right* hand he has moved the Lord Provost, Hunter Blair, (gold chain and all) from his political base. With his *left* he has thrust in as representative of the citizens of Edinburgh—Whom?—a respectable merchant? No—A prosperous tradesman? No.—A *Coutts*, the father of the great establishment in the Strand, London? No.—*Kerr*, whom *Pelham* loved? No.—A citizen of any fort, good, bad, or indifferent? No, no, no.—Whom then? Why, *Sir Adam Ferguson*, advocate, the late member for the county of Ayre! Sir Adam Ferguson wrote a circular letter against peers interfering in our county election, and several very worthy gentlemen joined the standard of independency, as then imagined, which he erected, Carrying them along with him, and yet "haying his peers as well as we," he contrived to possess, for two parliaments, the representation of Ayreshire, by means of those *superiority votes*, which that county has declared to be nominal and fictitious, while the real interest was unrepresented. Sir Adam Ferguson last year, as we are told, made overtures to the Earl of Eglington, and formed a coalition with his lordship. That he was not elected, we know; that he voted for his former appointment, we know; and it is said he supports the Earl's friend for one parliament, and the Earl is to make him member next parliament—*if he can*.

"As to all this power assumed by Mr. Dundas, I must say *mirror*. But I certainly do not blame him, as Cato says, when his gallant son Marcus is brought in dead, "Who would not be that youth?"—The proverb says, "A living dog is better than a dead lion." What then must a living lion be? But under what *genus*, under what *species*, are they to be ranked; whose pusillanimity is the cause that this lion alone dominates in the forest? Our late and present situation brings to my remembrance some verses in an old poem, which I have heard my father repeat: they are a kind of imprecation applicable to a coalition which in the last age took place in Scotland:—

- May eke thae men o' many wimples,
- Sir James and Sir John Dalrymples,
- Wi' their new allies the Dundases,
- Rule aw our lords and lairds like asses!"

Among the politicians who will befriend the Scots in protecting the Union, it appears to us very remarkable, that Mr. Boswell should have included the present premier.

"And shall we be so unjust to the Minister of the Crown, to the second William Pitt, as to apprehend that he will not hear us?—He who first took, he who still holds the reins of government, with the hearty concurrence, the generous applause of an admiring nation! He whose nobleness of soul has so remarkably shewn how open he is to conviction! I can have no doubt that, when he has made

himself master of the subject, sees that the articles of the union would be infringed, and knows how very unpopular this bill is, I can have no doubt that he will send for the minister for Scotland, and tell him, in a determined tone, "Dundas! Dundas, for shame! Here is a rock upon which we might have split, as Fox did upon his India bill. I'll no more of this Court of Session job! It is a monstrous measure! Let it be quashed!"

We shall now submit to our readers a portion of the letter before us, which we consider as peculiarly characteristic of Mr. Boswell.

"This letter, hastily written upon the spur of the occasion, is already too long. Yet allow me, my friends and countrymen, while I with honest zeal maintain your cause, allow me to indulge a little more of my own egotism and vanity. They are the indigenous plants of my mind; they distinguish it. I may prune their luxuriance; but I must not entirely clear it of them; for then I should be no longer "as I am;" and perhaps there might be something not so good. *Virtus laudata crescit.—Sume superbiam questam meritis.* I last year claimed the credit of being no time-server; I think I am giving pretty good proof that I am not so this year neither. Though ambitious, I am uncorrupted; and I envy not high situations which are attained by the want of public virtue, in men born without it; or by the prostitution of public virtue, in men born with it. Though power, and wealth, and magnificence, may at first dazzle, and are, I think, most desirable; no wise man will upon reflection, envy a situation which he feels he could not enjoy. My friend (my *Mæcenæ Atavis edite regibus*) Lord Mountstuart flattered me once very highly without intending it. "I would do any thing for you (said he) but bring you into parliament; for I could not be sure but you might oppose me in something the very next day." His lordship judged well. Though I should consider with much attention, the opinion of such a friend, before taking my resolution, most certainly I should oppose him, in any measure which I was satisfied ought to be opposed. I cannot exist with pleasure, if I have not an honest independence of mind and of conduct; for though no man loves eating and drinking, simply considered, better than I do, I prefer the broiled blade-bone of mutton and humble port of "down-right shippers," to all the luxury of all the statesmen who play the political game all through.

It is my system to regard, in a public capacity, measures, and not men; in a private capacity, men, and not measures. I can discuss topics of literature, or any other topics, with mitted St. Asaph, with Wyndham of Norfolk, with Capel Loft, with Dr. Kippis, with Dr. Price, with the Reverend Mr. John Palmer; yet there are points of government in some of them, and points of faith in others, as to which, had I any thing to do in the administration of this country, I should "withstand them to the face." I can drink, I can laugh, I can converse in, perfect good humour, with Whigs, with Republicans, with Dissenters, with Independents, with Quakers, with Moravians, with Jews. They can do me no harm. My mind

mind is made up. My principles are fixed. But I would vote with Tories, and pray with a Dean and a Chapter.

‘ While I arraign what strikes me as very wrong in Mr. Henry Dundas, and the Lord Advocate in their public conduct, I am ready to meet them on friendly, but equal terms, in private. To the Lord Advocate I am most willing to allow all his merit. He has risen to the head of our Bar. No man, with us, ever pushed the business of a lawyer to that extent that he has done. He has made it a Peruvian profession; yet he is free from the sordidness which sometimes attends those who get a great deal of money by laborious employment; upon every occasion that I have known him tried, he was generous. And he is, a very friendly man. I should be exceedingly ungrateful if I did not acknowledge it.

‘ That Mr. Dundas and he should think of attempting such a bill as this, must make us wonder, and for a moment, shew us how weak the ablest men are, upon some occasions. I may, without offence, account for it, by using the very expression of Mr. Dundas himself, when attacking, at the bar of the House of Lords, a decree of the Court of Session, in the case of a schoolmaster, where I was counsel on the other side. I can swear to the phrase.—“ They have been seized with some *infatuation*.”

In characterizing this performance, we must allow, that it is not only argumentative but spirited. It is withal, however, rather desultory. The flashes go from side to side, and lose their force from their want of concentricity. At the same time, there is in it too great an abundance of extraneous matter; and if the abilities of the writer had been greater than they are, we should have excused more readily his eternal vanity and egotism.

**ART. X.** *Philosophical Rhapsodies. Fragments of Akbur of Retlis, Containing Reflections on the Laws, Manners, Customs, and Religions of certain Asiatic, Afric, and European Nations. Collected and now first published, By Richard Joseph Sullivan, Esq; 3 vols. 8vo. 15s. boards. Becket. 1784.*

**T**HE manners, customs, and opinions of nations form an object that is not only curious, but instructive in the highest degree. They demand, however, no common share of ability. They open a career which ordinary writers should avoid with anxiety. They are apt, however, to be struck with the splendour which surrounds almost every topic of this sort; and books of travels and voyages are so common, that little search is necessary for materials. The path is inviting; and the vanity of authors does not allow them to perceive that it is dangerous.

Mr. Sullivan writes under the name of a native of Assyria; a fiction that permitted him to seize many advantages which

he has neglected. His range is most extensive. He turns his attention to the Tartars, the Chinese, the inhabitants of Japan, the Hindoos, the Arabs, the Egyptians, the Greeks, and the Romans. The grandeur of his subjects is infinitely in their favour. But the manner in which he treats them is, by no means, commendable. His credulity leads him often into inaccuracies; and his carelessness multiplies them. His collections are made with little choice or propriety; and while his facts are seldom to be depended upon, they are produced for the establishment of no regular end or purpose. He cannot think in a system; and his volumes are a chaos. Men of sense will throw them aside with disgust; and they will appear uninteresting even to gay and idle men. For they carry along with them no traces of penetration or ingenuity. It is true, indeed, that the author affects to join philosophy with history; but this junction is no easy matter; and it has been attempted unsuccessfully by many living authors, whose pretensions to reputation are much higher than those of Mr. Sullivan.

As a specimen of his ability, we shall submit to our readers the whole of his fourth fragment:—

A little arbitrarily, but not without ingenuity, naturalists have classed the race of man in six divisions. To begin with the polar regions: Here he is said to be brown, short, oddly shaped, and savage; the Tartar is represented olive-coloured, middle-sized, ugly, and robust; the southern Asiatic, of a dark olive tint, slender shape, straight black hair and feeble; the negro of Afric, black, smooth skinned, woolly-headed, and well shaped; the American, copper-coloured, with black hair, small eyes, and slight limbs; the European and bordering nations, white, of different shades, with fine hair, large limbs, and much bodily vigour.

These are the six classes in which we are placed; and here close the divisions; systematical enough, but erroneous and incomplete. Before we get to the end of our subject, instances in proof will probably present themselves; for the present therefore we will content ourselves with a disposition so regularly made.

Thus filed off in bodies, to use a military phrase, mankind have been observed in some countries to diminish in numbers considerably, and in others to increase, but not at the same time, and in such perfect ratio, that the increase of the one can possibly fill up the casualties of the other. If we give credit to the calculations that have been made on this head, and which are supposed (I will not say how justly) to be tolerably exact; one tenth part of the people do not now exist that did in former days. An astonishing decrease, if true; but whence has it proceeded? Disease has not been more prevalent, wars have not been more desolating, nor have any supernatural calamities afflicted us, since our submersion by the flood.

Some hidden defect, some latent poison, must work this alarming catastrophe. A lingering disease of this nature, a decay so serious in  
its

its progress, portends no permanency to mankind : should it continue, adieu ye dreams, adieu ye phantasies of existence ! No crimes, no monstrous enormities, need bring on a second destruction of such miserable flutterers of a day. The crowd pressing on each other, will gradually quit the stage. the hour must come when the race will be extinct, when all shall be at an end.

‘ The human species however, (and let us dwell on the subject while we are able) whether in a savage or a civilized state, shews itself, in its offspring, every where alike ; the form is the same. The capacity for receiving, by imitation, every necessary information, proves, that in the intellectual faculty, there is little difference. The arrangement and culture of the young ideas, therefore, and the society into which we may be thrown, are the efficient causes on which we must rest the superior exertion of every particular talent and virtuous disposition. Properly speaking, indeed, we should stile ourselves factitious, and not natural beings ; creatures of art, formed by discipline and society, into mere machines :

“ ’Tis Education forms the common mind :

“ Just as the twig is bent, the tree's inclin'd.”

POPE

‘ Look at the savage wild in the woods ; and with him contrast the man who is polished by society. What a difference ! Not so much in externals ; but, in their passions and inclinations, what a dissimilitude ! The happiness of the one, you will find, requires nothing more than liberty, food, indolence, and repose ; beyond these gratifications he has not a thought. The man of cultivated understanding, on the other hand, sickens at the barbarous dispositions of so senseless a wretch ; the felicity he delights in, dwells in refinement ; in the luxury of ease, and in sensual enjoyment ; his mind, enlightened and penetrating, soars to the contemplation of this mighty maze, “ a wild, where weeds and flowers promiscuous shoot.” He labours in the pursuit of ambition ; or he modestly treads, with resignation, the paths of morality and peace.

‘ And yet the positive advantages which the one possesses over the other, are not perhaps so great as might be expected. Society entails anxiety and care ; the unfettered state, again, brings with it a total disregard to thought or apprehension ; to-morrow may provide for the wants which to-morrow may occasion ; but we will not give into the idea, that the rude state in man can be equally gratifying and comfortable with that which has been polished by time and attention. A civilized community is certainly preferable to one that is uncultivated, although some extraordinary virtues may be seen to exist in the characters that form the latter ; for candour, sincerity, resolution, and perseverance ; passive and active courage, together with hospitality and good faith, are frequently the strongest marked traits in a refined society as in a people denominated barbarous and wild.

‘ With incontrovertible propensities to society, observable in every quarter of the universe, what infatuation is it in certain writers, paradoxically to conjecture, that man was ordained to roam a solitary being ! If no other reason presented itself, surely the superior

rior advantages which he derives from social intercourse would be alone sufficient to prove, that he was destined to mix with his fellow-creatures. Can the association of any other animals turn to the same account? No one, I fancy, will hazard the conjecture. Why then cannot the human specie be supposed to follow that unerring principle of instinct, which is observed to regulate the conduct of every other animal of the creation? If the bird, the fish, and the beast of the field, follow invariably the law prescribed to its immediate class, why should we alone differ so greatly from the predetermined order of Providence? Is man alone, man the first acknowledged of created beings, is man alone to run counter to the ends for which he is declared to have been formed? If we had been destined from the beginning to stalk about melancholy and wretched wanderers through the woods, how came it that we so soon started from the law which had been prescribed to us, and feeling the inconveniency of solitude, that we should so universally have formed ourselves into hordes and associated bodies?

‘Most animals herd with each other, from the smallest insect that flits around the pool, to the towering elephant that ranges through the forest. Of these, though evidently not calculated for society, as is the human species, many will be found, it is true, to straggle; but are we therefore to conclude, that because they are sometimes scattered, because they are indiscriminate in their connections, and because they are unrestrained by formal laws, that we should by consequence be doomed to a solitary and a more unfocial existence than it is evident they are? What unaccountable hypotheses! What extravagant chimæras!

‘The real disposition of the human species hath been in all ages and in all countries alike. There has always been a natural sympathy and attraction; the instinctive affection of the sexes, has principally served to establish the permanency of society, by the ties and the obligations it has occasioned. Self-love is predominant in all; our wives, our children, every object that contributes to our felicity, is dear to us. Man is fond of what he can call his own. In short, if the propagation of the human race be a natural and instinctive passion: if the care of our offspring in helpless childhood, be not repugnant to the feelings of the parent; it then will follow, and rash is he that will deny it, that society is, and must be, natural to man; and that estranged from each other, the human species never did nor ever can subsist.’

As this performance excels not in any exactness or extent of erudition, nor in any novelty or brilliancy of philosophy, it might have been expected, that the author would have recommended himself, by the elegance and charms of fine writing. This, however, is not the case. His language, indeed has a considerable proportion of freedom and facility. But the facility with which he wrote, has only served to fritter down the vapidness of his sentiment. Nor is his style disgusting only from its extreme verbosity. It hops and bounds without connection or equality. His taste is evidently unformed; and he attends not to the rules of com-

composition and grammar. He perpetually recalls to our recollection, the mob of gentlemen who write with ease ; and if he is determined to continue to solicit the attention of the public, we would advise him to alter his plan, and to compose with serious preparation and study. The production of a literary performance, ought to be an effort of profound thought, and unwearied patience. No important work was ever conceived and executed without throes.—The spirit of laws occupied the careful attention of Montesquieu during twenty years. And, if so great a genius found it necessary to deliberate so long upon a short work, how large a portion of time must be requisite to enable an ordinary man to lay his compositions with advantage before the stern tribunal of criticism !!!

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ART. XI. *The Progress of Romance, through Times, Countries, and Manners*; with Remarks on the good and bad effects of it, on them respectively ; in a Course of Evening Conversations. By C. R. Author of the English Baron, the Two Mentors, &c. 2 vols. small 8vo. 5s. sewed. Keymer, Colchester. Robinson, London.

THE platform of this work is ingenious ; but its execution is feeble and inadequate. From the romances of different ages, a great deal of light may be reflected with regard to the progression of manners. But in order to catch this light, there is necessary a deep spirit of philosophy. In these volumes, however, there are no traces of penetration. The ignorance of the author is even extreme. We are presented with no accurate state of the situation of romance, either in ancient or modern periods. We are enlightened by no emanations of taste ; and we are instructed and surprised by no perspicacity of sentiment. Every thing here is far below mediocrity. A long enumeration is made of romances ; but of these many were never read by the author, and many were evidently misunderstood. Nor do we find so much as a lively or just portrait of any one performance of this sort. A giddy and petulant vanity, a glaring want of information, and an insipid exuberance of words, pervade and disgrace this performance.

This opinion, we believe, will be subscribed to by every candid critic ; and in order to illustrate it to our readers, we shall lay before them the following extract from the performance :—

*Hortensius, Euphrasia, Sophronia*

‘ *Soph.* My good friends, I rejoice to see you. We are now coming to a period within my memory and observation, and I shall ask Euphrasia a few questions.

\* *Euph.* As many as you please. I expect your assistance.

\* *Soph.* Pray give us your opinion of the modern French novels?

\* *Euph.* I will in a few words. That the best are the most excellent, and the worst the most execrable of all others; and most of those I have read, fall under one or the other of these denominations.

\* *Soph.* You will give us your remarks upon the best of them.

\* *Euph.* Are there any that you have particularly in view?

\* *Soph.* I was thinking of those of *Monf. Marivaux*, the *Paysan Parvenue*, and *Marianne*.

\* *Euph.* The works of *Marivaux* are of capital merit, they are pictures of real life and manners, and they have the advantages of highly polished language and sentiments; the *Paysan Parvenue* is somewhat exceptionable, his French morality is not suitable to an old English palate, but his *Marianne* has no such abatements, "she needs no foil, but shines by her own light." It has indeed been translated into English more than once, but never so as to do justice to the original.

\* The first was published in 1742, it was a very poor literal translation, but yet it was read by every body with avidity; soon after another attempt was made by a still worse hand, this is called, *Indiana*, or the virtuous Orphan; in this piece of patchwork, many of the fine reflections, the most valuable part of the work are omitted, the story, left unfinished by the death of *M. Marivaux*, is finished by the same bungler, and in the most absurd manner. It puts me in mind of what was said to a certain translator of *Virgil*:

"Read the Commandments, friend—translate no farther,

"For it is written, Thou shalt do no murder."

\* *Soph.* Is the *Paysan Parvenue* translated into English?

\* *Euph.* It is, but not much better than *Marianne*, nor is it well known, it is frequently confounded with the *Paysan Parvenue* of the *Chevalier Maubly*, which without half its merits is much more popular. This last work has been twice translated, the first bears the title of *The fortunate Country Maid*; the second is called, *The virtuous Villager*, or *The Virgin's Victory*, both are well known to the readers of circulating libraries.

\* *Hort.* Did not *M. Crebillon* write something of this kind?

\* *Euph.* *Les Egarément de Cœur et d'Esprit*, which was never popular in England, though it was in France. Some pious person, fearing it might poison the minds of youth (it is really exceptionable) wrote a book of meditations with the same title, and this was the book that *Yorick's Fille de Chambre* was purchasing in the bookfeller's shop.

\* *Hort.* All this is Greek to me. My intelligence came by reading *Mr. Gray's* letters to his friends, in one of which he wishes to read eternally new romances of *Marivaux* and *Crebillon*.

\* *Euph.* You find that *Mr. Gray* did not despise these books.

\* *Hort.* So it seems; but he did not know how to call them.

\* *Euph.* That was because he never had read the true romances, but confounded all fictions under that name; but I understand your meaning, and your raillery also.

' *Hort.* I want to catch you tripping, but you always elude my traps. Proceed, I will not interrupt you again impertinently.

' *Soph.* Pray was not Marianne finished by Madame Riccoboni ?

' *Euph.* No ; but I wish it had. She wrote one of the books or divisions, to shew that she could write like M. Marivaux, and then gave it over.

' *Soph.* Don't you think Madame Riccoboni a writer of great merit ?

' *Euph.* Capital. Her novels are first rates, and she wrote several pieces for the stage with success. I think Jenny Salisbury below the rest of her novels, because in it she attempted to paint English manners, without being sufficiently acquainted with them, and she has made strange work with English names and families. Her letters of Madame de Sancerre, and Valiere are excellent, and all her other works are in the first rank of novels.

' *Soph.* I have seen a collection of novels published by Dr. Croxall, are they of any estimation ?

' *Euph.* They are an early selection of novels, translated from the Italian, Spanish, and French writers, of which we have made mention, none of them deserve farther particularizing.

' Mrs. St. Aubin's works are in the rank of mediocrity likewise.

' M. Prevot was the author of the Marquis de Bretagne, the Chevalier de Grioux, and some other pieces which belong to the same class.

' *Hort.* You have not yet made mention of the most eminent writers of our country, Richardson and Fielding.

' *Euph.* I hope you did not think it possible for me to forget them. Mr. Richardson published his works at a considerable distance of time from each other. Pamela was the first, it met with a very warm reception, as it well deserved to do. I remember my mother and aunts being shut up in the parlour, reading Pamela, and I took it very hard that I was excluded. I have since seen it put into the hands of children, so much are their understandings riper than mine, or so much are our methods of education improved since that time.

' *Soph.* It is a general mistake in regard to the youth of our time, they are put too forward in all respects. Let us return to Pamela. I can remember the time when this book was the fashion, the person that had not read Pamela was disqualified for conversation, of which it was the principal subject for a long time. You will give us your opinion of this, and the other works of Mr. Richardson ?

' *Euph.* To praise the works of Mr. Richardson, is to hold a candle to the sun ; their merits are well understood in other countries besides our own ; they have been translated into French, Italian, and German, and they are read in English frequently, by the people of the first rank in all the poltest countries in Europe.

' A lady of quality in France, sent an epigram to one of Mr. Richardson's family soon after his death, which I will give you here.

" RICHARDSON tu nés plus !

" Le cœur humain en vous regret

" Son plus profound Observateur,

" Son plus eloquent interpreter,

" Son plus parfait Legislatateur, "

I was desired to give a literal translation of it.

" *Hort.* You will favour us with it I hope ?

" *Euph.* It is as follows :—

" RICHARDSON is now no more !

" Then may the human heart deplore

" Its most profound investigator,

" Its patron, friend, and regulator,

" And its most perfect legislator."

" *Hort.* Very close indeed to the original.

" *Soph.* But your remarks on Richardson's works ?

" *Euph.* I will hazard a few remarks on them, which perhaps I may be allowed, because no person whatever has read them over with more pleasure and delight than myself.

" It seems to me that Pamela is the *chef d'œuvre* of Mr. Richardson. The originality, the beautiful simplicity of the manners and language of the charming maid, are interesting past expression ; and find a short way to the heart, which it engages by its best and noblest feelings. There needs no other proof of a bad and corrupted heart, than its being insensible to the distresses, and incapable to the rewards of virtue. I should want no other criterion of a good or a bad heart, than the manner in which a young person was affected, by reading Pamela."

The form of dialogue which has been adopted in the present work, is an addition to its imperfections. It corresponds not with the subject ; and the personages being fictitious, they excite no interest. On the present occasion, the adoption of the form of dialogue can only be considered as an indication of a propensity to be garrulous. At the same time, it is very difficult to support this mode of composition. And, indeed, though many of the ancients excelled in it, few of the moderns have been able to employ it with advantage.

ART. XII. *Observations on the Use of Opium in Diseases*, supposed to be owing to morbid irritability. By Alexander Grant, Senior, Surgeon of his Majesty's military Hospitals, during the late war in North America. 8vo.

THE intention of this pamphlet, which is dedicated to Mr. Adair, is to shew the good effects of opium, after the ineffectual use of mercury in some syphilitic patients.

The author's mode of administering opium in these cases, is, to begin with a grain and a half the first night, increasing the dose night and morning till he finds it answer the pur-

pose. He has observed in most instances, the disease yield to four or six grains in the day; sometimes he has been obliged to increase it to eight, and in one case of an obstinate cancerous lip, he raised it to 24 grains in a day, dividing it into three doses. If a tremor should come on, which sometimes happens, from the free use of opium, or if the body be inclined to costiveness, Mr. Grant finds it necessary to give gentle purges in the early period of using the medicine, by which these complaints are effectually removed.

This mode of practice is illustrated by several cases much to the purpose. We shall select one for the information of our readers —

‘ William Rockett, thirty-seven years of age, had ulcers on each tonsil, and almost the whole of the fauces, with violent pains in his bones. These complaints were of three months standing; mercurials, and other medicines, had been administered during the whole of that time.

‘ He was of a thin habit of body, with a pulse from an hundred and twenty to an hundred and thirty strokes in a minute. He began with one grain and a half of opium the first night.

‘ On the third day, no alteration having taken place, I increased the dose one grain.

‘ The next day, to appearance, the ulcers seemed not quite so angry; and in every other respect he was better.

‘ On the eighth day, he appeared weak; and his throat in general relaxed. I omitted the opium, and began with the Peruvian bark, in as large doses as the patient’s stomach could bear, and ordered him to make use of an astringent gargle.

‘ On the tenth day; the bark occasioning nausea, I was obliged to leave it off. The pain in his bones returning with violence, I again gave him two grains of opium at night, and one in the morning. The next day he was better.

‘ On the twelfth day, as he was much the same, I increased the dose, one grain in the morning, and continued this plan to the fifty-second day, without varying the dose; when every thing seemed to go on so extremely well, and the pains of the bones having left him, I omitted the two grains in the morning.

‘ In a week afterwards all the ulcers were healed; and he was gaining strength daily. I continued one grain at night, for a fortnight longer, and discharged him from the hospital perfectly cured.’

In fungous ulcers, whether venereal or not, accompanied with great irritability or pain, the author recommends an opiate poultice. The cataplasm consists of the common oat-meal poultice, with which a solution of the thebaic extract, in the proportion of three drachms to eight ounces of cold water is mixt. This he recommends to be applied cold.

It certainly is a very material circumstance, to determine from various authorities, the dose of opium which may be

given to patients with safety and efficacy in the cure of many diseases. The use of this inestimable drug hath been much extended by modern practitioners; and we are obliged to Mr. Pott, particularly, for having used it in a disease for which it had not been before administered; and where the effects of very large doses are astonishingly great. We cannot however think, that the general idea of administering opium in cases supposed to be owing to morbid irritability, is entirely a new one, although that of the particular use of it, in the cases mentioned by Mr. Grant, may be admitted to be so.

There seem indeed to be two instances in which mercury fails of curing the venereal disease: the one, when it is not sufficiently brought into action, and when it is necessary to rouse it by the administration of some cordial medicine.— In this case no medicine can be so proper as opium; for it certainly is the most powerful cordial in nature. This is exemplified by its well-known effects upon the Turks, and by its powerful antiseptic qualities so evident in the cases of mortification in which Mr. Pott has recommended it. The effects of opium in large doses, seem indeed to be exactly similar to those of intoxication.— We remember a gentleman of a very grave character, being so much exhilarated by the free use of opium, which a painful disorder he laboured under towards the close of his life, obliged him to have recourse to, that he sometimes was thrown entirely out of his ordinary grave deportment; so much as to play the buffoon before his family.

In some of Mr. Grant's cases, we presume, that the opium has acted in this manner; in which opinion we are the more confirmed by observing, that in some of his patients, a salivation was raised, after the opium had been continued for a few days. This salivation we cannot attribute to the opium itself, but to the cordial effects of it in rousing into action the mercury, previously remaining dormant in the system. Nor is this uncommon. A very remarkable instance of it has fallen under our observation. It was of a salivation excited by the stimulus of an operation, six months after the patient had discontinued the use of mercury.

The other case alluded to, in which mercury fails of curing the venereal disease, is, when the system is too much loaded with it. This circumstance is particularly exemplified in the case of venereal ulcers or chancres, which, after having been nearly or perhaps entirely healed by the administration of mercury, shall suddenly break out afresh, with a degree of soreness which is intolerable to the patient, and which far surpasses the first soreness of the complaint.— It

is very well known, that the continuation of mercury in this case, always exasperates the disease, and that we can only obtain a cure by suspending totally the use of it. The decoction of sarsaparilla, properly prepared, is of great use in this stage of the disease; and in this case too, Mr. Grant's administration of opium may be used with great propriety, from its well known sedative powers: we are therefore much obliged to him for adding one powerful remedy in such cases, to those before in use.

Nor is this idea of opium acting in the double capacity of a cordial and a sedative, the least inconsistent. The same thing is observed of the effects of intoxication, which, carried to a great height, always induce not only a great tendency to sleep, but also often bring on a most profound temporary lethargy, such as patients experience from large doses of opium.

But this is not the place to enter into a discussion of this curious point, which would lead us much farther than the bounds of a review would allow. We have just suggested a hint of the matter, which may serve as a kind of illustration of Mr. Grant's practice, and shew that there are many things with respect to the effects of opium, which remain still to be observed and investigated.

O.

ART. XIII. *Fragmenta Chirurgica & Medica*. Auctore, Gul. Fordyce, M. D. Eq. Aur. 8vo. 3s. fut. Spillsbury.

*Chirurgical and Medical Fragments*. By Sir William Fordyce, M. D.

THIS work, written in Latin, is dedicated to Sir John Elliot, Bart. The learned author, in an address to the reader, apologizes for publishing the observations he has made, through a long series of practice in this manner. His increase of business, and the infirm state of his health, have induced him rather to impart things as they have occurred to him, than to defer this communication till he could arrange the whole under the form of a regular work.

The performance itself consists of various cases in physic and surgery, with general observations on certain diseases and certain remedies.—We shall notice the principal things in this performance, and select one or two of the most striking cases, which we shall translate, as a specimen, for the benefit of our medical readers.

The two first cases are accounts of abscesses in the liver; the former cured by incision; the latter fatal, from the matter penetrating the diaphragm, getting from thence into the lungs, and thus causing a phthisis pulmonalis.

The author then considers various complaints happening about the anus. Against the intolerable itching accompanied with heat, which frequently occurs, and is a most obstinate complaint, for which many remedies are often tried in vain, he recommends tin internally administered.

In rhagades from the venereal disease, he thinks *sarsapilla* sufficient, after the proper use of mercury. Though generally successful, we have known some obstinate cases of this sort resist this method; and they have yielded only to particular preparations of mercury. Among these the *mercurius emeticus flavus* has appeared to us the most effectual.

In old cachectic fistulas, which cannot be brought to heal, even after the operation has been properly performed, he recommends Ward's paste.

For a prolapsus of the anus, arising from relaxation of the muscles, he uses, as a very effectual remedy, the external application of water, in which a red hot poker has been quenched.

We come now to a singular case of a stone in the gall bladder, part of which was discharged by the anus; the other part, in attempting to pass the valve of the colon, a few days after, excited a sudden pain, which ruptured the intestine, and occasioned instant death.

In that species of erysipelatose inflammation called the shingles, the author very judiciously shews the inefficacy of bleeding and the antiphlogistic regimen; and treats it as a putrid disease, against which a drachm of the powder of bark, taken four or five times a day, in red Port wine, or old hock, is a most effectual remedy.

In colicky complaints, to which the writer himself has been much subject, he recommends from repeated experience upon himself, a medicine known by the name of the *stomach pills*, as the most certain and powerful of any he has ever tried.

In dysenteries, after trying in vain emetics, rhubarb, and small doses of *ypocacoanha*, as usually prescribed; the writer found more certain and speedy relief by giving from ten to fifteen grains of *ypocacoanha* twice a day, in a spoonfull of French brandy.

In intermittents, which do not yield to a continued use of the bark, our author has administered the *pulvis comitis Warwicensis*, or *pulvis cornachinus*, either alone, or with the underwritten draught, about an hour before the fit, with repeated success.

℞ Aq. card. benedict, ℥ij. theriac. simpl. ℥ij. sal. absynth.  
 ʒss. spirit. sal. ammon. ℥ss. syrup. papav. errat, ℥ij. m. fiat  
 austus.

In the fluor albus, Sir William recommends the following injection.—℞ Calomel. ʒi. aq. calc. ℥ij. aq. font. ʒiv. gum arab. ʒi. m.

In madness much advantage is said to be derived from large doses of diuretic salt.

In page 58, we have an instance of dimness of sight cured by smoking tobacco.

In the measles the Doctor is of opinion, that while the eruption is going forward, exposure to the open air, far from being useful, as in the small pox, is frequently fatal.

He thinks that rhubarb alone, if we have recourse to it in time, is sufficient to cure almost all hectic fevers in children, whether the belly be distended or not.

Sir William distinguishes several kinds of rheumatism.—The inflammatory he cures by repeated bleeding, with a free use of diluting liquors, and a very rigid antiphlogistic regimen, persevered in for three weeks.

In the bilious rheumatism, the neutral salts, joined with rhubarb, he finds the best remedy.

In the spasmodic rheumatism, he recommends opiates, with valerian, and the use of blisters; and observes that, there is a fourth kind of rheumatism, to be cured only by issues.

Our author commends the internal use of saline substances so highly, as to think them the principal medicines to be depended upon, in the cure of almost every disease, whether acute or chronic; and even says, that no man deserves the name of a physician, who does not know how to administer them properly. He strengthens this opinion by the authority of Hoffman. Among these substances, the neutral salts hold the first rank.

After this we find several observations upon bleeding, upon sleep, upon the small-pox, upon the use of blisters, and upon unctuous applications.

The three last cases are of a surgical nature. The two first being instances of wounds in the abdomen, successfully treated, we shall translate.

‘George Oylett, a soldier of the third regiment of foot guards, in the year 1748, when the confederate army was encamped at Nessleroi, in Brabant, was wounded in the belly, with a broad sword; In half an hour after I found him supporting a large portion of his intestines in his hat, to prevent the rest from falling out. They were very much distended, and the omentum was full of dirt. I was obliged to cut it off, before I could return the intestines into the cavity, although the wound was very large. The

man

‘man having indulged himself in eating and drinking, very freely, a little before the accident, a most beautiful appearance of the lacteal vessels dispersed through the mesentery, presented itself. All the parts being replaced, and the blood still flowing freely from the arterics of the omentum, I performed the interrupted suture, with a very long needle, which was not done without difficulty, on account of the spontaneous retraction of the peritoneum, and the thickness of the abdominal muscles. Fomentations being used and the patient being every day wrapped in the skins of sheep, recently killed, was restored to health.’

‘A serjeant of the same regiment, received in a duel, a wound in the region of the stomach; upon which a copious discharge of blood came on, both upwards and downwards. The principal surgeons of the army who saw him, were of opinion, that the wound had penetrated through the liver into the stomach. Notwithstanding all their fatal prognostics, the man was restored to health with the assistance of a very strict antiphlogistic regimen.’

‘It has been a long received opinion, that wounds of the stomach were incurable; that they are not entirely so, this case is an instance.’

The last case furnishes a proof of the success of the trepan, applied six months after the injury received.

From the sketch we have given of this performance, it may be observed, that its merit consists in being entirely practical. To those who wish to be entertained with very elegant classical Latin, we recommend the perusal of the original.

O.

ART. XIV. *Sermons on various Subjects*. By the late Rev. Thomas Franklin, D. D. In two Vols. 8vo. 14s. Cadell. London. 1785.

THESE sermons are the production of the same pen to which the public have been indebted for the elegant translations of Sophocles and Lucian, and for several other approved publications. Though they were probably not intended by him for the press, and consequently sent into the world in a state less finished than the author would have permitted, they will yet be found to do no discredit to his reputation.

The subjects he has chosen are all of a practical nature, and treated in such a manner as is calculated not only to convince, but to persuade. The great fault of our discourses in general is, that they speak to the understanding rather than the heart. The author of these sermons has chosen a happy medium—between the dry coldness of metaphysical demonstration, and the declamatory tinsel of Gallic eloquence.

Ar.

• As a specimen of the style and manner of these discourses, we shall present our readers with the following passage upon the subject of suicide.

There is a practice amongst us, which hath often been the effect of this disquietude,—the practice of self-murder; a practice so common, that every year, every month, every week, nay almost every day, furnishes us with fresh examples of it; a practice, which, dreadful and abominable as it is, hath been honoured by the tear of pity, and even sometimes encouraged by the sanction of public applause. How grievously must the spirit be wounded, when that death which it had so long contemplated with horror and aversion, shall become the object of its desires: the storm of worldly afflictions must beat very hard upon us, when we fly to the grave for a shelter from it. When we cry with Job, *Why is light given to him that is in misery, and life unto him that hath an heavy heart? for I will sleep in the dust, and if thou seek me in the morning I shall not be found.* The good Job indeed, notwithstanding these his complaints, submitted to the heavy judgments of his creator: he knew, (as every wise and pious man must know,) that God only had a right to destroy that being which he had made; and that our own life is no more at our own disposal, than that of others. The crime of suicide is doubtless of all wickedness the most dreadful, because it admits not, like other crimes, of reparation or repentance. The deserter may return to the field of battle, and redeem that character by bravery which he had lost by cowardice; but when the fearful unmanly soldier has quitted his post in this life, who shall restore him to his duty? How shall he wipe off the stain of his disobedience, or reconcile himself to his divine commander? All that can be expected therefore, from a deed so daring, must be, that we shall rush with added guilt into the presence of our judge; that our scene of misery will only be changed, and instead of the impotent rage and malice of weak man, we shall incur what is infinitely more dreadful, the wrath of the living God. Why does the wicked man shun darkness and solitude, but because there, he knows, man (on whom he trusts) *will not* be, but God *may* be there, whom he hath offended? He is afraid of every part of nature, because every part was made by that Being whom he hath provoked, and for ought he knows may rise up against him, and vindicate their Creator. He is afraid, therefore, where no fear is. *The wicked, says Solomon, flees when no man pursueth.* It is part of the curse which attends on guilt, that it always makes men cowards; it makes them see dangers where there are none, and feel calamities which are never inflicted. Since then, my brethren, such and so dreadful are those wounds which are inflicted on the spirit of man, what grand specific shall we find to soften and relieve them? Surrounded as we are with miseries, both of the soul and body, both natural and acquired; thus beset with evils and calamities on every side, to whom shall we apply for succour and redress? *Is there, as the prophet says, no balm in Gilead? is there no physician there?* Let us hear what reason and religion, those great physicians of mankind, will prescribe unto us. And first, then, in regard to natural and corporeal evils, the com-

man lot and portion of mortality, it may not be improper to observe the mutual actions of mind and body on each other in this life; which should make us extremely careful to preserve a proper temperance in both. When our weak frame is afflicted with disorders, it is impossible for the soul absolutely to preserve its tranquillity. Not all the affluence of fortune, nor the acquisitions of fame or power, can extirpate the sense of pain. All that the mind can do in regard to the infirmities of nature, is to prevent, if possible, what it cannot cure, and to soften what it cannot remove. Temperance, therefore, may preserve us from many disorders; and if men were as careful to acquire and preserve health, as they are to accumulate riches and honours, they would not so often lament the want of it. But those natural and unavoidable evils, which it is not even in the power of temperance and virtue to prevent, resolution and courage should teach us to bear. To shrink beneath the slightest touch of calamity, to yield to the softest pressure, betrays a weakness of soul that debases our nature, an infirmity unworthy of an immortal spirit. We are placed by our great leader in a post of dander, and it is our duty to maintain it against all opposition, if we hope from him preferment or reward. Let us not, then, be tamely borne down the stream of adversity, but endeavour to stem the torrent. If we resist evil, like the author of it, it will flee from us: let us fight the good fight, exert all our strength, defend ourselves against every attack with all the power we are masters of, and then if we fall, we fall with honour, and if we rise, we rise to glory. But after all, the great preservation of happiness, the only impregnable armour which can shield us from the blows of fortune, and turn aside the arrows of affliction, is virtue. Nothing can heal the wounded spirit but the balm of innocence: by this alone the health of the soul can be preserved; by this alone it can be restored. If thou art fatigued with the toils and labours of this life, she will give thee rest; if thou art heavy laden with the afflictions of it, she will refresh thee; he that hath her, need not fear what man can do unto him. Are we sorrowful? this is joy: Are we poor? this is riches: Are we sick? this is health. This, and this alone, can sustain all our infirmities; this will support us under every calamity, in pain, sickness or adversity, in the hour of death, and in the day of judgment.

These sermons are published for the benefit of the widow and family of the author; and we hope most sincerely they will meet with a liberal reception from the public.

ART. XV. *An Essay on the Actual Resources for re-establishing the Finances of Great Britain.* By George Craufurd, Esq. 8vo. 2s. 6d. Debrett. 1785.

THIS essay on finance is the production of a native of North Britain, a gentleman of reputation and figure, who is now occupied, under the auspices of the British minister at Paris, in negotiating a treaty of commerce between the courts of London and Versailles. How far Mr. Craufurd is equal to the conduct of so important a negotiation, we assume not the province of determining: but, we will venture to affirm, that *the essay* before us, is one of the most singular productions, in the science of finance, that has appeared in any age or country. Had *the essay*, which is dated from Paris, appeared as an *anonymous* performance, it would have appeared, we must own, in a very *questionable shape*; and we should have been apt to have considered it as a *jeux d'esprit* of some French wit, who was amusing himself with the embarrassments of the British government. But our author is certainly serious; and, in his ardour for the public service, has announced a system, which, if adopted by the administration of Great Britain, would form, in his opinion, a fortunate and glorious æra in the finances of this country.

The national debt he considers as an excrescence on the body politic, and so inherent to the constitution from its nature, that its growth has prevented worse disorders; and consequently, that any operation to reduce it is impolitic and dangerous, while cutting it off would attack the principles of life.

Thus circumstanced, Mr. Craufurd reprobates the idea of a sinking fund, as an expedient equally chimerical and delusive. He condemns the imposition of more taxes as destructive of national energy. Yet he contends, that by loans acting singly, without corresponding taxes, the nation may go on from year to year, and flourish in industry, in commerce, and in credit, to the end of time.

Every new tax lessens the produce of the pre-existing taxes, vitiates the circulation of money; and, by impairing the abilities and obstructing the industry of the nation, exhausts our resources, and involves us deeper in distress. On the other hand, every tax suppressed renders the remaining taxes more productive, augments industry, diminishes the public expence, and, by giving additional scope and energy to the national exertions, ultimately tends to render our public burthens more supportable. This being established in theory, our author's *serious* counsel to the rulers of the nation, is to the following purpose.—*Suppress tax after tax,*

by degrees, as fast as possible; but never attempt, by any surplus of revenue, to reimburse any capital, or to diminish in any degree the aggregate of the national debt. In any exigency of state alienate some part of the public revenue, and this alienation will procure a loan which will answer abundantly all the occasions of government. Thus we are to look for *salvation*, without *redemption*; and, under this salutary regimen, the abilities of the nation rising in a higher proportion than the annual demands, national credit will flourish to the latest ages.

Such are the great outlines of this extraordinary system; but, for the detail of the reasoning, we must refer our readers to the pamphlet itself. The following short extract will vindicate us from the charge of misrepresentation.

‘Every attentive reader may now, with some degree of precision, draw the consequences naturally resulting from the premises which I have established.

‘The suppression of a part of the existing taxes must, on one side, augment industry; and on the other side, decrease the public expences.

‘The increase of industry will produce greater abundance to the revenue in the remaining taxes.

‘This greater produce will, in the course of time, be equivalent to the amount of the suppressed taxes, and by a natural reproduction, in proportion to the number of representative signs restored to their generative quality, give sufficient means to defray the annual expences without further loans, if my system did not demand, that they should not be desisted from at any time, because it would be checking the greatest good effects, which may be procured from them.

‘Every increase in the existing taxes must therefore be turned into further suppressions, until they shall amount to little more than what is necessary for the payment of the public annuities, and for the establishment of the civil list.

‘The care of every administration will then be confined to retaining annual contributions at that point, without any regard to the perpetual increase of annuities granted, because a natural increase of riches will provide for every necessary effort.

‘The future resources of Great Britain will then be founded on a sure and solid basis.

‘Her credit will also be regenerated as well as preserved in its greatest degree of perfection, and will arise out of that confidence, which her visible restoration by simple and salutary means must infallibly create, and which a natural increase of riches will secure.

‘Whatever sums may be wanted on extraordinary occasions will be procured by the alienation of the smallest possible annuity, and the increasing produce of the existing taxes will shew, that the national resources are unbounded, while the present constitution of government exists, and while any possible increase in population, or extension and improvement in industry and commerce can take place.’

A great financier in this country, we have been informed, on the perusal of Mr. Craufurd's pamphlet, was ready to ask, whether the author was not *de angled in his understanding*. But we are far from asking any such question concerning our ingenious author. His reasoning in several parts is correct and conclusive; but, with great deference for *the man*, we must consider *the system*, on the whole, as visionary and impracticable.

On such precarious speculation the minister, we fear, could not command the necessary loans. The *sale of public annuities* would give an universal alarm, would be considered as indicating the last stage of financial embarrassment, and would probably hasten the catastrophe of public credit.

That period, we trust, notwithstanding our various and multiplied incumbrances, is still remote. The accumulation of our national debt, to use the language of a most ingenious writer,\* must be acknowledged to be a great evil; yet it is possible, that the nature of that evil may be in some degree mistaken, and its distant terrors exaggerated.

## FOREIGN LITERATURE.

ART. XVI. *Considerations sur l'Overture de l'Escaut.* Par M. Linguet. 8vo. 2s. 6d. coufu. Elmsly. A Londres. 1784.

**T**HERE are politicians who affirm, that a state cannot be happily governed, or its interests effectually pursued without injustice. This assertion is as contrary to sound wisdom as it is to equity. For, as in private conduct there is a wide difference between prudence and cunning, so in the government of states there is an evident distinction between the great maxims of policy which are founded on the general and constant principles of human nature, and the temporary artifices of such rulers as substitute expedient in the room of system, and grasp at present and temporary instead of future and permanent advantages. Political societies are under the same obligations with regard to each other's rights, as the individuals, of which all societies are composed. The law of sovereign states is the law of nature: and in obedience to this law the happiness and the glory of nations will be found to consist. If a private person cannot pass through the world with ease and reputation, nor expect the approbation of his fellow-creatures unless he has the character of an honest man; neither can a nation be free from dangers, alarms,

\* Essay on the right of property in land.

and attacks, if they are objects of jealousy and hatred to their neighbours. A reputation, on the other hand, for moderation and justice, conciliates the confidence and good will of their neighbours, and leaves them in the undisturbed possession of the arts that improve and bless mankind. If a nation be characterised for breach of faith to its engagements, and ambitious designs against its neighbours, every other state will naturally be its enemies. But, when sovereign powers, both in their internal and external political œconomy, pay regard to the law of nature and nations, they thereby conciliate confidence and approbation among their neighbours, which is of infinite consequence to them in the whole conduct of their affairs.

It is true, that civil and political rights avail but little against the overbearing force of conquering arms. But, in the present state of Europe, when the vigilant eye of political jealousy watches every movement of states and princes, the possession of just claims is of mighty advantage as a veil to conceal or to prevent all apprehension of inordinate ambition. It is not, therefore, either impertinent or useless for men of letters, even while contending powers have made provision for war, and stand in a threatening posture with their hands on their swords, to discuss their claims, and to appeal to those great principles of reason and justice from which states and princes, any more than individuals are not exempted.

In the performance under review, which is divided into eight chapters, Mr. Linguet, justly celebrated for his political abilities, considers the famous question concerning the opening of the Scheldt, both on the principles of the law of nature and nations, and on the more confined maxims of particular states, concerned for their own particular interests. In the first chapter, entitled "State of the Question now agitated between his Imperial Majesty and the United Provinces, on the Subject of the Scheldt;" our author makes a number of general observations on the present declining and melancholy state of the Austrian Netherlands; and is decidedly of opinion, that nothing more, is necessary than the opening of the Scheldt to restore them to their former grandeur. He also makes a number of remarks on the inutility of the Scheldt, under the restrictions now imposed on its navigation; pays some just compliments to the emperor, and gives a summary view of the reasons which the Dutch alledge for their exclusive right to the use of that river: namely, that it was granted to them by the treaty of Munster, and that the republic has rendered eminent services to the House of Austria.

In the second chapter our author discusses the question, Whether gratitude for the services done to the House of Austria by the United Provinces can be a motive for permitting the exclusive navigation of the Scheldt? The Dutch are represented as pleading their services to the Austrians. But our author thinks, that all these services have been compensated by others not less essential.

In the third chapter Mr. Linguet examines the question, Whether the treaty of Munster is, on the principles of justice, an invincible obstacle to the opening of the Scheldt? In the course of his reasoning on this question, our author asks "Suppose the emperor were to tell the Dutch, I open the Scheldt in virtue of the same right by which you became an independent republic, what reply could they make?" It is very true, that iniquitous promises or compacts even between individuals, extorted by violence, are not, in the judgment of most moralists, binding; much less are such compacts obligatory among sovereign princes; for the order of society may require such sacrifices, in certain circumstances, from individuals; but no reason can be given why a just privilege may not be resumed by sovereign powers by the same means with which it was extorted; yet, still we cannot but object to the reasoning implied in the question put by Mr. Linguet; for the reply to that question is exceedingly plain—"When we erected ourselves into an independent republic, we broke no treaty, were under no allegiance to any sovereign. It is true indeed, we once were subject to Spain: but Philip II. by his unheard of cruelties, infringed that tacit compact of reciprocal protection and obedience which incorporates the supreme powers into one body with their subjects. That bigotted and inhuman tyrant, instead of affording protection and promoting the happiness of his people, inflicted on them numberless miseries. They had therefore recourse to the law of nature: they took up arms in their own defence, and with equal justice and success maintained the rights and liberties of freemen. But if you open the Scheldt, the exclusive navigation of which was granted by our cruel oppressors, as some small compensation for former severities, and as the price of peace; you violate the treaty of Munster."

In the fourth chapter our author inquires, whether that clause of the treaty of Munster which stipulates to the Dutch the exclusive navigation of the Scheldt, be agreeable to the law of nature; and concludes in the negative.

In the fifth chapter he inquires, whether the shutting of the Scheldt be not contrary to the law of nations? On this question he observes, that the sea is free, and that therefore all

all rivers which make a part of the sea ought to be free likewise. This appears to be a kind of sophism. The dispute is not concerning the property of the water in the river Scheldt, but who shall have a right to sail on it. Navigable rivers ought to be open to all nations, not because they flow into the ocean, but because like the ocean they may be sailed on by all.

In the sixth chapter Mr. Linguet considers, whether the opening of the Scheldt would be as hurtful to the states as they seem to apprehend, and whether, in every respect, they ought not to prefer this option to war. He endeavours to shew, that the free navigation of the Scheldt would be for the advantage of the Dutch themselves, as well as of the emperor. His reasoning on this point is at once ingenious and satisfactory.

In the seventh chapter our author considers the effect of the opening of the Scheldt on the interests of the other powers: in other words, the part they would probably take, if hostilities between the emperor and the Dutch were commenced. He confines his reasoning and conjectures on this part of his subject to the king of Prussia and the court of Versailles. Frederic, he shews, has not the same motive for opposing the emperor in his claims on the United Provinces, that he had for resisting his attack on the Bavarian. The ties of blood naturally tend to keep peace for some time between Austria and France; nor would it be sound policy, he thinks, in the court of Versailles, on account of the opening of the Scheldt, to hazard a war.

The title of the eighth chapter, is "A speech delivered, or to be delivered by a French minister, to the council of state at Versailles, with respect to the opening of the Scheldt." In this chapter the interests of France, in relation to this subject, are very fully and very ably pointed out by our author.

With regard to our author's morality, it is evident that, he is not, willing to relax the severity of general principles. in favour of particular claims in particular circumstances. The vast variety of incidents in the history of nations, the essential changes which so often happen in their situations seem to emancipate them in some cases from those laws which regulate the conduct and preserve order among individuals in society. And, if we were to have respect only to the interests of states, we should, perhaps, conclude with Mr. Hume—that virtue is founded in utility. As justice is the general good of particular communities, so, in an enlarged view, it is also the good of the great community formed by all the nations in the world. In general, there is

nothing that so eminently conduces to this good, as the preservation of good faith. But faith pledged, in certain situations, for the fulfilment of engagements, iniquitous in themselves, but necessary at the time to the public tranquillity, may, without any violation of metaphysical or moral truth, be recalled in circumstances where the general good of the world requires its revocation. If we consider the world as one great commonwealth, Holland with all its dependencies, will appear like a single city, whose good must give way to that of the public. This was exactly the idea entertained by Henry the Great, in his grand project for keeping Europe in perpetual peace. The *dominium eminens* of a state is founded on the same principle as that on which a canal is cut through a country for the improvement of trade and navigation. There is a *dominium eminens* in the republics composed of the different nations, which is rightly exercised when any one of them appropriates to itself such gifts of nature as, without injury to one, may be enjoyed by the whole. In the navigation of seas and rivers the whole world has an interest; the ships of one nation may float on the waters without excluding those of another. Monopolies of common benefits are unjust. Let the capitals and industry of Holland flow through the Scheldt, as well as those of other states; or, if that be necessary, let them be diverted into other channels: but let not a bridle be imposed upon the industry of the Germans, as a spur to excite and to support that of the Hollanders.

Although the dignity of the subject naturally elevates the style of general politics, yet there is an unvaried pomp in that of Mr. Linguet which cannot be approved. Notwithstanding his professions of impartiality in his advertisement, it is very clear that he is a warm advocate for the emperor. At the same time, he is a lively, ingenious, and well-informed writer.

## MONTHLY CATALOGUE.

### POLITICAL.

Art. 17. *Mr. Fox's Reply to Mr. Pitt, upon reporting the Fourth Proposition of the Irish System*; purporting that all laws for the Regulation of Trade and Navigation shall have equal Force in Ireland as in England. On Tuesday May 31, 1785. 8vo. 6d. Kearsley.

**T**HIS *Reply* coincides, almost entirely, with a publication, which first appeared in a \*morning paper, as *the report* of a speech, highly celebrated by those who heard it in the senate; and which

\* The Morning Herald.

gratified, in an eminent degree, at the expence of the minister, Mr. Fox's numerous admirers.

The re-publication of the speech, in the present form, in which some errors in the former impressions are corrected, has been suggested, probably, by the spirit of party. Yet it will, no doubt, be acceptable, on more liberal considerations, to the lovers of ingenious and animated declamation.

Mr. Fox's allusion to a former debate, which was somewhat misplaced and disfigured in the *daily papers*, appears here to more advantage.

"I cannot help (says Mr. Fox) remarking the vast disparity in the tone of temper, and the style of expression, exhibited by the Hon. Gentleman upon this night, from those which he deemed it expedient to adopt when he opened the eighteen propositions to this House. On that night I quoted a passage,

'Telephus aut Peleus cum pauper, et exul uterque,

'Projicit *ampullas* et *sesquipedalia verba*.'

And I quoted it to exemplify the change which the deplorable situation into which his rashness, his ignorance, or what is not more reputable than either, a servile adoption of other men's fancies, and thrusting forward the crude heap of discordant and dangerous materials, which form this miserable project, had involved the Hon. Gentleman. Upon that occasion I could not help observing, that the *ampullæ* and the *sesquipedalia verba*—that the Hon. Gentleman's magnificent terms, his verbose periods, and those big bombastic sentiments which constitute in general the principal part of his orations, had for once forsaken him, or been relinquished, for language and for manners better accommodated to his disastrous condition. Then we saw the avowed confederacy of the Hon. Gentleman, with those about him, (meaning Mr. Jenkinson) whose co-operation in the general system of his government the Hon. Gentleman is so commonly anxious to disavow, but whose opinions he so uniformly propagates and asserts,—Then we saw that preposterous ambition, that gaudy pride, and vaulting vanity, which glare upon the observer beyond all the other characteristic features of the Hon. Gentleman, and which prompt him to look down with contempt upon his political coadjutors—to fancy himself the *great overseer*, the *surveyor-general*, of the British government,—We saw this glittering assemblage melt away, and that Hon. Gentleman descend to a curious and most affecting sympathy with the other supporters of this system, as well as into something like a modest and civil demeanour towards those who opposed it. But alas! the Hon. Gentleman's deviation into a moderate and humble course of argument, into a course befitting a man detected in ten thousand instances of folly, precipitancy, rashness, weakness, and consummate ignorance of the subject in discussion, was but transient and temporary. The hopes of reform in his conduct were as delusive and fallacious, even as the many hopes of other reforms which that Hon. Gentleman has gulled a variety of persons in this country to entertain upon points of more importance. Upon this night the Hon. Gentleman has relapsed into his own favourite and darling habits—the *ampullæ* and *sesquipedalia verba* are again resumed with additional redundancy. Nerved

with new rancour, and impelled with fresh vehemence, the Hon. Gentleman rushes blindly forward; but surely it cannot escape observation, that the display of these passions, and the resumption of that mode of reasoning are the best proofs that the Hon. Gentleman is indeed reduced to the last extremity; and by the use of *such* arguments, that he shews himself destitute of any that better become a real statesman, or a great orator.

The concluding sentence of the speech is also rectified in the present publication.

‘I shall now relinquish this subject, perhaps for ever, with repeating a sentiment, that I have before thrown out in the discussions upon this business. *I will not barter ENGLISH COMMERCE for IRISH SLAVERY.—That is not the price I would pay,—nor is THIS the thing I would purchase.*’

Of that *promptitude* in debate, which we mentioned above, (see another article in this Review) as a distinguishing characteristic of Mr. Fox, we have, in *this Reply*, a striking example. His *repartee* is animated; and his *wit*, it must be owned, is conveyed through a perpetual stream of argument.

Art. 18. *The proposed System of Trade with Ireland explained*, 8vo. 1s. Nichols. London, 1785.

The author of this pamphlet first shews the present situation of Ireland; secondly, that in which she wishes to be placed; and lastly, the probable effects which the whole arrangement will have, if completed, on our manufactures, our trade, and our shipping. After many appeals to facts, and much cool and judicious reasoning, he concludes, “that in return for equality of trade, Ireland not only agrees to secure to this country a monopoly of consumption, but to assist us in supporting the general expence of the empire, by applying the surplus of her hereditary revenue, above its present produce, to naval services, the particulars of which may be ascertained and fixed by the bill to be passed in that country for appropriating it. The slightest attention to the articles which compose that revenue, will shew, that it is entirely impossible for the trade, manufactures, or population of Ireland to increase, without a proportional augmentation of that revenue in particular. The two countries will then, under the proposed system, be united in the strongest bonds of mutual advantage: they will hereafter have one common interest; and all ground of future disputes, jealousies, and animosities, will be prevented. The resolutions are such as Great Britain may agree to consistent with her honour, and with perfect safety to the interest of both kingdoms. Let us not then, by denying to accede to them, drive Ireland into acts of violence, and lay ourselves under the necessity of adopting measures which may perhaps ultimately terminate not in a nominal, but an actual separation of both kingdoms, by forcing them into different interests, as rivals and competitors for the advantages to be derived from trade and commerce, which will be so much better secured to us by a free and liberal intercourse.

Art. 19. *Report of the Lords of the Committee appointed for the Consideration of all matters relating to trade and foreign plantations upon*

*upon the two Questions, viz. 1. Upon the propriety of reducing the Duties payable in Great Britain on the importation of goods the growth and manufacture of Ireland, to the same rate as the duties payable in Ireland on the importation of the like goods, the growth and manufacture of Great Britain. 2. What preferences are now given to the importation of any article the growth, produce, or manufacture of Ireland, by any duty or prohibition on the importation, use, or sale of the like article from foreign ports; and how far it may be the interest of Great Britain in future to continue or alter the same. To which is added, the Irish Account of their imports and exports from and to Great Britain for five years, ending the 25th of March, 1784. 8vo. 2s. Stockdale, London. 1785.*

The Committee having taken this extensive subject into their consideration, first called for the accounts necessary for their information, that they might see in what articles of growth and manufacture the trade between the two kingdoms was carried on, and to what amount in each respective article. And next proceeded to a particular investigation of many of the capital articles of trade between the two kingdoms.—In this report, there is to be found a good deal of information both curious and important. As an instance of information of the former kind, “Upon examining the accounts of exports and imports, as stated by the proper officers of the customs in each kingdom, they found the most material difference, not only in the total valuation by which the real balance of the trade between the two countries could alone be ascertained; but also very great differences in the quantities of several specific articles, stated as imported from Ireland into Great Britain.—If the Committee are to rely on the accounts stated in Ireland, the balance of trade between Great Britain and Ireland is much against Great Britain. If, on the contrary, they are to rely on the accounts of the British Custom-house, the balance of trade between the two kingdoms is greatly against Ireland. And yet it is singular, that in the most capital articles of Irish export, it appears by the British accounts, that more has been imported from Ireland into England, than appears by the Irish accounts to have been exported from thence to Great Britain.” The committee profess themselves unable to penetrate into the causes of such material differences.

As an instance of that important intelligence which is to be found in the report, we shall just mention, that it appears from the best information which could be obtained at a general meeting of the potters of Staffordshire, that a proportion not less than five-sixths of the whole of their manufacture of earthenware is exported to foreign parts, including Ireland under that description.

Art. 20. *The Commercial Regulations with Ireland explained and considered, in the Speech of the Right Hon. Mr. Orde, upon opening the same in the House of Commons of Ireland. With an authentic Copy of the Propositions, and of the Observations made upon them by the Committee of Merchants and Traders of the City of London. 8vo. 1s. Debrett. London. 1785.*

A few declamatory and vague observations on Mr. Orde's speech, as reported by news-writers, when he opened the propositions for commercial regulations in the House of Commons of Ireland.

Art. 21. *Original Papers relative to the Rights and Pretensions of the Nabob of Arcot and the Rajah of Tanjore*; and to the Demands of British Subjects on the Nabob of Arcot. 8vo. 2s. Debrett. London. 1785.

To these original papers, which are chiefly interesting to the creditors of the Nabob of Arcot, some observations are subjoined to illustrate the benefits of throwing personal effects into circulation; and the mode of circulating with advantage the bonds to be given by the Nabob and the Rajah of Tanjore. The author of the observations thinks it reasonable, that the tributary Rajahs and Polygars of the Carnatic should pay a proper portion of their revenues to the state whose protection they enjoy:—that is, to their oppressive tyrants. He thinks, that in addition to what they now pay, a new assessment of two lacks should take place, under the sanction and guarantee of the Company, which should remain for ever.

Art. 22. *The Thirty-nine Articles*; or, a Plan of Reform in the Legislative Delegation of Utopia. By the Author of "A call to the Jews.\*" 8vo. 6d. Johnson. 1785.

The most impotent effort at humour that was ever attempted.

Art. 23. *A political Psalm, for the Service of the Year 1785.* Addressed to the People of England. Dedicated to her Grace the Duchess of Devonshire. Principally intended for the Edification of the Grocers, and the Retailers of Tea. Proper to be read in all Houses and Families throughout the Island of Great Britain, during the continuance of the present Ministers. By Quicquid Præcipies Esto Brevis, Esq. 4to. 1s. Ridgway. London. 1785.

Of this psalm our readers will be pleased to accept a specimen.

'Thus! doth your young Chancellor lavish away honours at his will, and titles, when it seemeth him meet.

'For though! his own likeness he greatly multiplieth not: Yet, useful verily is he in creation;—True!—He is sparing in his marquises;—but; who can upbraid him with viscounts and earls?

'If parliamentary interest he affecteth! You may have earls meted out by the peck: Yea! viscounts and barons by the bushel!

Art. 24. *Answer to the Defence of the Perthshire Resolutions.* 8vo. 1s. Creech. Edinburgh. 1785.

The Perthshire resolutions had a reference to the support of small stills, of which the destruction was deemed an expedient measure by government. They were defended, however, as proper, by an anonymous writer; and to this defence, the pamphlet before us is an answer. The author discovers an acquaintance with the Scottish laws, and is very probably a member of the College of Justice at Edinburgh. He is acute, and pushes his antagonist with vigour.

It is not, however, perfectly clear to us, that he has overthrown him. A good deal of vivacity, and even wit, are displayed in this tract. But the latter, perhaps, is somewhat misplaced. In a matter of polity and revenue, weighty arguments are the strongest weapons. Upon such topics the employment of wit is something more than improper. It excites a suspicion, that the cause to be supported is a bad one, and requires other aids than sound sense and solid reasonings.

Art. 25. *The Debate in the House of Commons*, on the Motion of the Right Hon. William Pitt, for leave to bring in a Bill to amend the Representation of the People of England in Parliament, on Monday, April 18, 1785. With a correct List of the Division. 8vo. Stockdale. 1785.

The speeches exhibited in this debate appear to have been copied from the newspapers. They are not, therefore, to be recommended as pure and genuine. The editor has not even been at the trouble to give any decent degree of correctness to the language of the reporters.

Art. 26. *Memorial of Mr. Cuthbert Gordon*, relative to the Discovery and Use of Cudbear, and other dying Wares. 4to. Edinburgh.

Mr. Gordon having discovered a dye-ware, which is produced from a vegetable substance that is to be found on the Grampian Hills, gave it the appellation of *Cudbear*, from his own Christian-name. To recommend this dye-ware is the principal business of the memorial now before us; and it becomes us to observe, that Mr. Gordon produces certificates and documents from merchants and dyers, which evince fully, that this discovery may be of considerable utility to the woollen, cotton, and linen manufactures of Great Britain.

Art. 27. *An Epistle from John Lord Ashburton in the Shades, to the Right Honourable William Pitt in the Sunshine*. With Notes critical, political, historical, and explanatory. 4to. 2s. Murray. London. 1785.

Why the author should have *damned* Lord Ashburton, or made him write this epistle from *Hell*, we cannot say—but so it is. In the two first lines of the epistle we are plainly given to understand, that the admonition does not come from the *Elysian* shades, but from a place of “*horror*.” The admonishing Lord says,

“What dread dismay my soul invades,

“And adds *fresh horror* to the shades!!”

The writer has thus opened a formidable battery against himself and his performance. The other side will say, that a *damned spirit* cannot with any propriety be supposed to give good counsel, and that all that is said must proceed from the devil, the father of lies. The character of Mr. D—nd—s will enable our readers to form some opinion of this doggerel epistle; which is intended to be severely anti-ministerial.

“And must D—nd—s, your boast and pride,

“Again be forc’d to change his side?”

" To Faith apostate, true to Tweed;  
 " Who backwards for you read his creed:  
 " Your Treasurer, and eke your treasure;  
 " Your firm support in ev'ry measure;  
 " Who, whilom to your rivals true,  
 " Is now still usefuller to you;  
 " And frame a third will nothing loth,  
 " Ere the Cock crows deny ye both—  
 " (For, sure, compar'd to thee, D—nd—s!  
 " Bray's veering vicar were an ass.)"

This political squib concludes with an epitaph "on the Right Hon. William Pitt, buried in St. Stephen's Chapel, Westminster, beneath an enormous pile of uncompleted statutes." Much abuse, a very little wit, and no poetry, make up the sum total of this pseudo-Asburtonean epistle.

Art. 28. *The History of Sir Henry Clarendon.* 2 vols. 12mo. 7s. Baldwin. 1785.

The *ne plus ultra* of boarding-school insipidity.

Art. 29. *The Claims of the Public on the Minister, and the Servants of the Public.* Stated by John Earl of Stair. 8vo. 1s. Stockdale. 1785.

His Lordship's motto seems to bear no friendly aspect to Mr. Pitt:

*Magna petis Phaeton! et quæ nec viribus istis  
Munera convenient, nec tam puerilibus annis.*

The noble author, however, professes to be rather the friend than the enemy of that gentleman. His Lordship's ideas on the subject of finance, bear some resemblance to those lately offered to the House of Commons by Mr. Fox. "The rest who does not know?"

Art. 30. *Camilla; or, The Correspondence of a deceased Friend.* 3 vols. 12mo. Casb.

This novel is pert without being lively; and speaks perpetually of love without being interesting. It is tedious, and without incident. It offends not, however, against the interests of morality and virtue; and thus far it is commendable.

Art. 31. *Belmont Grove; or, The Discovery. A Novel.* In a series of letters. By a Lady. 2 vols. 12mo. 5s. Lane.

In these volumes there is much preparation or apparatus, and a most imperfect fable. The author gives the promise of entertainment, and is unable to afford any gratification. Having neither art, ingenuity, nor invention, nothing is achieved. The piece is lame, defective, and frivolous in the greatest degree.

Art. 32. *The Heraldry of Nature; or, Instructions for the King at Arms.* Comprising the arms, supporters, crests, and mottoes, both in Latin and English, of the Peers of England. Blazoned from the authority of truth, and characteristically descriptive of the several Qualities that distinguish their possessors. To which is added, several samples, neatly etched by an eminent engraver, 12mo. 2s. 6d. Smith.

This is an attempt to characterize the peerage, by pointing respectively to the private characters of the nobility. The fancy is not deficient in wit; and many of the mottoes are very happy. But the work is too long, and has a disgusting sameness in it.

**Art. 33.** *Appendix to Thoughts on Executive Justice, &c.*

Occasioned by a Charge given to the Grand Jury for the county of Surrey, at the Lent Assizes 1785, by the Hon. Sir Richard Perryn, Knt. one of the Barons of his Majesty's Court of Exchequer. 12mo. Dodsley.

This trifle, like the thing to which it refers, is of no value. It discovers a great ferocity of disposition, and a remarkable want of information on the subject he treats. At the same time the author is very slenderly acquainted with the art of composition.

**Art. 34** *A new French Spelling Book, with the English to every Word; or, a System of Reading on a Plan so entirely new, as not to bear the least Resemblance to any Thing of the Kind hitherto attempted.* By the assistance of which pupils may be taught to read in one-tenth part of the time usually devoted to that purpose. The words are divided into syllables, not according to the number of letters, but according to the number of distinct sounds; two syllables, that require but one emission of the voice, being here placed in the same division, and considered in effect but as one. Syllables of a particular termination are classed together, and that useful arrangement is preserved through the whole work; which is likewise interspersed with rules and remarks on the genders of nouns, and on prosody, the accent being marked on every syllable, where the knowledge of it can be of any use in helping the reader to the right utterance of the sound. By Mr. Du Mitand, teacher of Greek and Latin, of French, Italian, and most of the European living tongues; and author of several school books, grammars, and other works. 12mo. 1s. Crowder, 1784.

This appears to be a very curious performance. It is written by a person, who, we believe, has the reputation of being the best French teacher in the metropolis, and it is infinitely more copious than any thing of the kind yet extant. We perceive in it indeed, a little of that professional ingenuity, which was calculated to hinder the book from being a sufficient master of pronunciation by itself, if that had been possible. But perhaps it was not; and such as it is, it will afford considerable assistance to the person, who is imperfectly versed in the subject; and will be of service both to the proficient and the learner, by its tendency to the reducing the anomalies of Gallic caprice, to something of a regular system.

**Art. 35.** *The Coalition; or Family Anecdotes. A Novel.*

By Mrs. Boys. Dedicated by permission to Mrs. Hastings. 2 vols. 12mo. 7s. Bew. 1785.

This novel partakes of those defects, which we are but too often obliged to confess in the productions of female pens, a loose, indigested style, and an extreme inattention to grammatical propriety. The political allusions which the title promises, are not more far-fetched than they are illiberal; and can only originate in an intemperate, misguided zeal. But in spite of these blemishes, we do not hesitate

hesitate to pronounce the performance extremely superior to the majority of books of this description which we are obliged to peruse. The plot is ingeniously formed, and the incidents are accompanied with the reflections of a sensible and cultivated mind. The modesty of the author is conspicuous: she avoids all attempt at the pathetic, and she has not aspired to much refinement of character and exquisiteness of humour. But on the other hand, her denouement is conceived with peculiar felicity, and executed with a mastery little inferior to any thing of the kind that was ever attempted.

Art. 36. *The Stone Coffin; or, A new Way of making Love.*

A Poem. Dedicated (without permission) to Lady C——.  
4to. 1s. Cattermoul.

And a new way of making titles too, my good friend! But, it seems, the heroine was willing to out-do "the famous Queen Dido, "that was enamoured of a brazen bull." In a word, the author having poured out his eternal nonsense for twenty pages together, now thinks to expiate his offence, by sacrificing decency at the same shrine, at which he had before sacrificed common sense.

For the ENGLISH REVIEW.

NATIONAL AFFAIRS.

[For JUNE, 1785.]

IRELAND.

WHILE the British parliament sits in judgment on the propositions for regulating our commerce with Ireland, the parliament of that kingdom adjourns, doubtful of the course they ought to pursue till they know our determinations; and keeping still a watchful and jealous eye upon our conduct. The infinite multiplicity of considerations that must be attended to, and which the apprehensions of manufacturers force upon the attention of the legislature, joined with the rivalry of the two nations, lay such a foundation for debate and altercation, as seldom occurs even in the councils of free and enlightened states. As a great part of the reasoning on this intricate subject consists in conjecture and anticipation of contingencies, it might, like the metaphysical disputes of the schools, afford to the various subtlety of the human mind matter of debate, not for one century, but for ever. For where are precedents to be found in the history of these or other kingdoms for settling this new conjuncture of affairs, if you proceed upon *justice* or the law of nature and nations? or by what certain criterion are we to judge concerning the effect of laws involving so vast a variety of fluctuating and unforeseen circumstances, if you decide upon the principles of utility and national advantage? The minister foreseeing endless debates, and aware of the importance of a quick decision, hastens the business all that is in his power. If prolonged argument tends to sharpen the tempers of individuals, and sects, and parties, even where the subject of debate is not mingled with any real, or rather

visible interest or advantage; much more is it to be apprehended, that the humours of rival nations will be soured by continued contention concerning matters of the greatest moment, and whose discussion infallibly tends to stimulate and inflame the passions both of avarice, and national pride and emulation.

If no preliminaries, if nothing substantial be settled between the two kingdoms before the recesses of the two parliaments, there is ground to apprehend, that the jealousies of the manufacturers should unite them into such a compact and formidable body as would in the end defeat the views of the present administration. But, whether this event, if it should ever happen, ought to be regarded as a subject of triumph or of regret, is a matter of doubt and uncertainty. Where national antipathies prevail, and real or imaginary opposition of interests, treaties of commerce extended on paper with the nicest caution and art are of no avail. It is power alone that gives efficacy to laws, whether over states or individuals. Individuals of the same society and under the same governments, pay obedience to the laws because the authority of the sovereign is able to enforce them. Independent kingdoms watch for opportunities of evading treaties by sophistry, or breaking through them by violence. Written agreements between nations are not observed longer than convenience requires; nor survive for any length of time the humour and the varying circumstances in which they were made. There is no common head to give harmony to the different members of one body. As for the powers that guarantee political settlements, their interests, for the most part change, as well as the situations and passions of the parties in whose cause they interpose their mediation. Ireland, essentially independent and divided from Great Britain, owns not any *third* power of controul in any dispute that may arise between the nations. Where then is the utility of commercial regulations? Formal compacts upon a thousand points, some of them of no mighty consequence, present as many opportunities, and temptations too, of bringing the force of the commercial treaties to the trial, and defying the authority of the British legislature. It would have been better policy, perhaps, to have left the Irish to themselves, to have suffered the mercantile *mania*, like that of their Volunteers, to subside through time, or perhaps, in imitation of the prudent conduct of the Irish parliament towards those armed associators, to have opposed their briskness with resolution, while their tempers should have been managed with flattering praises and kind expressions.†

But, in the political conduct of England towards the sister kingdom we may discern, how naturally men run from one extreme to another, and how difficult a matter it is to balance the passions, and restrain and regulate the impulses of the mind, so as to pursue

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† The conduct of the Irish parliament, in speaking softly to and of the Volunteers, while they rejected their petition for a reform, is at once a counter-part and satyr on that of the English ministry, with regard to the Americans. The English government talked in a threatening and contemptuous tone, but neglected the moment of action.

without turning either to the right or left, the strait way of reason. On the first appearances of insurrection in America, we laughed at the folly of the deluded insurgents, and were inclined to pity their weakness and precipitation. In proportion as the report of a revolt gained ground, we raised the tone of our contempt, and began to change our pity into indignation. We pronounced the Americans to be cowards, and thereby provoked too serious a refutation of that unmerited reproach. Conscious now, that the spirit of liberty, erecting her standard among an united people, on ground so advantageous as North America to her cause, is invincible, we found all distinctions of cause, character, and local situation.—The contemners of the Americans appear the servile flatterers of the Irish. How sudden the revolutions in the sentiments even of nations! Having granted to Ireland all that justice could require, or warrant, there the British legislature should have stopped. It ought still to have preserved a supreme and controuling power: and this it might have done, if the reflux of that spirit and pride which followed the war terminated in 1763, had not been in proportion to the giddy height of its utmost elevation. Ireland is at our doors: the Irish though brave, are neither industrious nor united. No real cause of complaint exists: and the chief men of the country are connected with England. A naval arsenal at Milford-Haven, would have longer preserved peace with Ireland than all the provisions that can possibly be comprehended in the most voluminous treaty, should it ever be formed, that has yet appeared in the whole diplomatical history.

In the present conjuncture of affairs, a permanent union between Great Britain and Ireland is to be effected only by a national union. In process of time, this, there is some reason to hope, will be effected. And certainly it is easy to foresee that England and Ireland must henceforth be more united, or more divided than they have ever been. If they should be more united, and one head should call forth the energy, and direct the movements of the whole, the British empire might perhaps yet rise to an envied pre-eminence among the nations. A pre-eminence more durable than that from which she has lately fallen, because, it is presumed, that experience has now taught her political wisdom and moderation. Scotland is a kingdom greatly inferior in natural fertility and situation, as well as in number of inhabitants, to Ireland. And it is easy to trace a considerable share of the prosperity of England to its union with Scotland.

If, on the other hand, there should be a total separation between the kingdoms, that separation would not only affect the interests of Great Britain. It would materially influence the balance of power in Europe. Neighbouring nations, like neighbouring Lords and Chieftains, are generally at variance with one another. There was not a village in New Zealand which Captain Cook, with his companions, visited, but exhorted him to destroy their neighbours. This principle of animosity is by no means dependent on ideas of interest, and seems to be common to mankind, with wolves, and tigers, and other ferocious animals. The natives of Nantucket, who live

solely on oysters and other shell-fish, with perhaps a little fruit and the spontaneous productions of the earth, are divided by a ridge of hills, into two nations, though derived from the same origin. The inhabitants on the west side, and those on the east, are animated against each other, on no other account than that of the natural barrier, by the most furious and implacable hatred, which ever and anon breaks out into the fiercest hostilities. Now if there is such resentment between neighbouring nations, where there is no real opposition of interests, much more may we expect, that the most violent contests will divide Ireland and England, if a sameness of government shall not melt them down into one social and friendly empire. If a division between the two kingdoms should take place, then that would happen which has uniformly happened, and now obtains on the face of the whole globe. Nations separated from each other by the intervention or interjacency of a nation, hostile because contiguous to both, would be friendly to one another. France would take part with Ireland; Spain and great part of Germany, with Great Britain. This new order of affairs would involve a great many other powers, and effect both various and memorable revolutions.

#### ENGLISH MANUFACTURES.

The present embarrassment with Ireland has furnished an opportunity of discerning some features, hitherto perhaps unnoticed in the characters of different classes of people in England. The class, or in the fashionable stile of parliament, the description of men who are the most alarmed at the Irish propositions, are the manufacturers. As this numerous body form the great support of English prosperity, so when the interest of England seems to be opposed by that of another country, they are the most zealous and active in the public, because it is their own cause. The merchant compared with the manufacturer, is, to the present grand business of parliament, indifferent. The merchant is not so much confined as the manufacturer, to one spot. He is more a citizen of the world. If he does not find employment for his capital in one channel, he looks about for another. It is no great matter to him, provided he can find a ready market for his goods, whether they be exported or imported, in Irish or in English vessels. The work-houses, the materials, the instruments of the manufacturer, cannot be so easily moved as bills of credit. They are so many cords which bind him to the soil. He is less a citizen of the world than the merchant, and more of an Englishman. It might therefore be expected, in case of any convulsion that the safety of the state would depend more on the efforts of the manufacturing than the mercantile interest.

It is true, that all patentees and monopolists, among whom we are to rank, and in the very first place the West India merchants, are as much awakened by the present conjuncture, as the most sharp-sighted manufacturer from Birmingham or Manchester. But this is not the case with the merchant at large, and forms not any exception to our general reasoning.

The price of provisions and other articles are intimately connected

ned with the prosperity of manufactures; yet it does not appear that there is any violent or general alarm among landholders and farmers. The danger of loss and disadvantage to these, though as certain to them as to the manufacturers, is more distant and circuitous.

#### FORTIFICATIONS.

In the midst of an affected economy, ministry, in order to humour the whims, and give employment to the plodding and restless genius of the Duke of Richmond, have resolved to lay out large, we had almost said immense sums in fortifications. Forts are to be built on the banks of the lakes of Canada, for the protection of our trade with the Indians. This is to compensate for the easy and impolitic cession of the passes into Canada to the North Americans. The Irish nation, at a time when they did not carry their heads so high as they now do, about half a century ago, built a magazine at Dublin. Dr. Swift, on that occasion, for the last time, exercised his genius for satire.

“ Behold a proof of Irish sense !

“ Here Irish sense is seen,

“ When nought is left that’s worth defence,

“ We build a magazine !”

But the works at Plymouth and Portsmouth portend very serious evils to this country. At a moderate computation, they will require garrisons amounting to 40,000 men. Magazines must be erected and stored with 40,000 rations of provisions. This sacrifice is really too costly a gratification to any peer of France, Scotland, or England.

Secondly, These works are by no means necessary for the defence of Britain, which consists in its navy, militia, and the native spirit of the people.

Thirdly, It is pernicious, in as much as it tends to divert our force from the posts in which it may be most advantageously exerted, and to weaken the resources of the nation in case of invasion. As the great bulwark of Britain is her navy, and as that is supported by commerce, commerce should be the great object of our care and sedulous attention. If that is protected, new works at Plymouth and Portsmouth will be needless: if it is not, they will not avail. And, of the present administration, future political historians, perhaps, may assert, that it was a poor compensation for their commercial concessions to Ireland, that they erected new fortifications at our principal dock-yards. In general, the idea of taking shelter within walls and ditches, is new to the British nation, and if fostered, it will naturally diminish, in proportion to its growth, the bold confidence of the English militia, and British seamen.

Again. If our whole confidence be not, as heretofore, placed in the navy, and the spirit of the people, and we should begin to think of resisting an enemy within walls and trenches, such fortifications will become necessary all over the island. For there are many

many other places where an invading army might land, besides Plymouth and Portsmouth. Britain presents an extended coast, and France can pour in upon us most numerous armies. If we do not oppose their entrance into the island, they might over-run, and, perhaps, finally subdue it. We have no frontier towns to protect us, no internal fortresses to protract our fall and to keep our fate in suspense: opposed like the Grecians to the innumerable armies of Persia, we must fight the hereditary foes of our native land at the straits of Thermopylae. The Thermopylae of England is the British Channel. This the grand bulwark which the hand of nature has formed for our protection!

## CONTINENT OF EUROPE.

Appearances still lead us to believe, that peace will be soon settled between the Dutch and the Emperor. The flames of war in Europe will, in all probability, first break out on the confines of Turkey and Russia. The Turks, like other conquerors, are more successful; it would seem, in offensive than in defensive war. The fury of enthusiasm, which gives ardour to a sudden attack, subsides under the fatigues of sieges and hostile invasion. The celerity with which, in the seventh and eighth centuries, they extended their power from the Persian Gulph to the Straits of Gibraltar, was prodigious: but, in their turn, they have been at different times humbled, by the inroads of the Tartars and Persians; and, about a century ago, their very existence as a nation was threatened with annihilation, by a small state, at present but little heard of in the world. In the year 1687, the Venetians, under the conduct of their captain general Morosini and the count Coningsbec, reduced under their authority the city of Corinth, and, soon after, the whole of the Morea. Hence they passed into Scio, and alarmed Cyprus, Rhodes, and the rest of the islands in the Aegean Sea. At last they threatened to break through the Dardanelles, and even to storm the seat of the Ottoman empire. And this they probably would have accomplished, if the Pope had encouraged their ardour by absolving, which was the condition they required, certain religious houses from their vows, and annexing them to the republic in favour of the common cause of Christianity. But this condition the pope, Innocent XI. who was a Milanese, and more attached to the natural enemy of Venice, the emperor, than to the republic, refused to grant; and the Venetians, whose martial spirit was tempered, as might be expected in the conduct of noble merchants, with some regard to loss and gain, desisted from their enterprize. In the space of little more than twenty years after these transactions, the courage of the Turks was stimulated by the successes of their ally Lewis XIV. to carry the war into the seat of their enemies, and they made themselves masters of the island of Candia. So true it is of the Turks, what Livy, an historian not less profound than elegant, affirms of mankind in general, that there is naturally more energy and spirit in the assailants than in the defendants. Should the enthusiasm of the Turks be by any incident revived, it might make a successful sally at least upon the overbearing power of the Russians.

Although

## GOVERNOR HASTINGS.

Although no illuminations have expressed the congratulations of his countrymen; this month is distinguished by the return of Mr. Hastings from India, who uniting the most profound policy with the utmost vigour and promptitude of action, and nobly exceeding his delegated powers, as occasion required, in the midst of fluctuating councils and the civil convulsions of a dismembered empire, preserved to his country, as if in spite of herself, the noblest dependency any nation did or can possess. A celebrated orator, who in the ardour of emulation, proposed to himself as a subject of imitation the brightest example of Roman eloquence, looked about like the Roman patriot for some peculating pro-consul, on whom he might pour out the bitterest invective, and thought he had found one in Mr. Hastings. The governor general of Bengal returns to confront his precipitate accuser, and with an erect front, seems to reply to all the studied harangues of the orator, "you are desirous, Sir, of appearing a CICERO, but you have not found in me a VERRES."

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\* \* *The conclusion of our account of Dr. Priestley's Letters to Dr. Horsley is unavoidably postponed to a future number.*

†† *Title, Contents, and Index, to Vol. V. of the English Review will be given in our next.*

\*† *Communications for this Review are desired to be transmitted to Mr. MURRAY, Bookseller, No. 32, Fleet-street, London; where subscribers are requested to give in their names,*

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